



**Trans-Africa Division
OUTLOOK**

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Focus on

THE EAST AFRICAN UNION

MEMBERSHIP (DECEMBER 31, 1967) 65,445
 S.S. MEMBERSHIP (DECEMBER 31, 1967) 115,838

EVANGELISM

EVANGELISM IN the East African Union is like a flaming torch, penetrating the darkness in the farthest corners of the territory. Their effort schedule for 1968 lists over 550 efforts of all types, and with prophetic vision one can see in every part of this union precious souls giving their hearts and lives to the Saviour, standing to their feet to signify their decision to accept His truth as their way of life, and to follow Him through the watery grave of baptism.

Last year an effort was held in Malindi, a seaside resort north of Mombasa. For hundreds of years this place had been the home of Arabs and their slaves. Today it is a District Headquarters and Customs post for the dhows sailing in from Arabia and India. Being a strong Moslem centre, Christianity has made little progress there. But with plans well laid and a strong team including Pastors Yeri and Daudi Lewa, and teachers on holiday, Pastor Ben Wheeler opened his campaign with a series of health lectures. At first many members of the Islamic faith were attracted by the presentation of our health

message and attended regularly. As the lectures became more religious in nature their attendance fell away but a goodly number of members of other faiths continued, and gratifying were the results of this campaign.

A number signed the "Stop Smoking" pledge. One young man who was a bangi (similar to marihuana or dagga) smoker, related a dream in which he was told to give up his smoking habits or he would die and be buried in a foreign land. Most people wish to be buried in their homelands and so this dream impressed this young man considerably, and with the help of the Lord and his new-found friends in the effort he gained a great victory. He is now keeping the Sabbath.

One man who eventually took his stand, remarked: "I was an enemy of the truth. I hated the Seventh-day Adventists. I did not like to listen to them. But when I attended these meetings, the truth convicted me and I had to take my stand for it." Another result was that four young women who had backslidden were reclaimed.

In the Ranen Field an evangelistic campaign was held in the Macalder

Township and a mother of six children accepted the message. She is the wife of a personnel officer of the mine, and her husband did not approve of the step she wished to take to follow her Lord all the way. Threatenings and beatings followed and one night she was even thrown out of the home in order to discourage her. But her testimony continued to be: "I have accepted the Adventist truth. I must be baptized whatever happens to me. I never wish to go back to my old way of life."

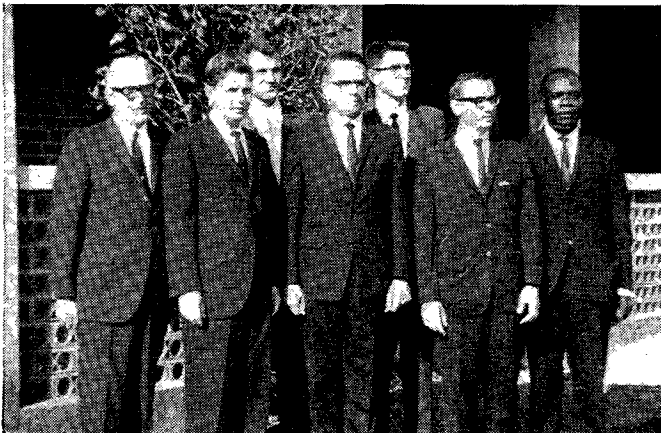
And so the message goes onward, claiming and reclaiming from the highways and byways men and women to walk the streets of gold in the kingdom.

PUBLIC RELATIONS AND FIRST AID

IN EAST AFRICA we are co-operating closely with the Red Cross organization in promoting a programme of teaching First Aid in our schools. Already we have 14 adults who are qualified to teach Practical First Aid, of which 11 are teachers in our schools. Our church's aim is to see that every senior secondary student takes the Practical First Aid course. Not only are we stressing that teachers qualify, but presently 11 student-nurses at Kendu Mission Hospital are working on requirements to become First Aid instructors. As workers man the dispensaries, their influence in the
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ORDINATIONS

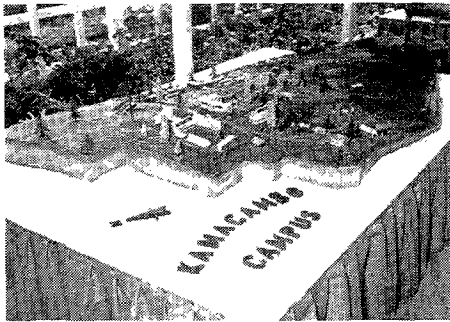
Ordination of three Bugema Missionary College teachers, Wesley Flory, Ronald D. Stradowski, and Roger Bothwell. Left to right: Pastors E. T. Gackenheimer, EAU Public Relations Secretary; Wesley Flory; Ronald D. Stradowski; F. G. Reid, EAU President; J. T. Bradfield, Bugema principal; Roger Bothwell; and D. K. Bazarra, Uganda Field president.



Pastor Timothy Gorle with Mrs. Gorle being welcomed into the ministry after his ordination by F. G. Reid, in association with Pastors E. T. Gackenheimer, Merle L. Mills, and D. K. Bazarra.

EAU Public Relations and Publishing Departments

NAIROBI SHOW

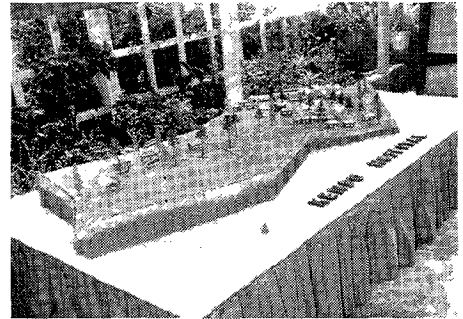
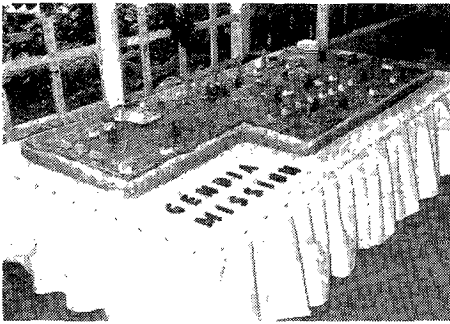


Much activity at the booth which gained a second prize for attractiveness during the judging.

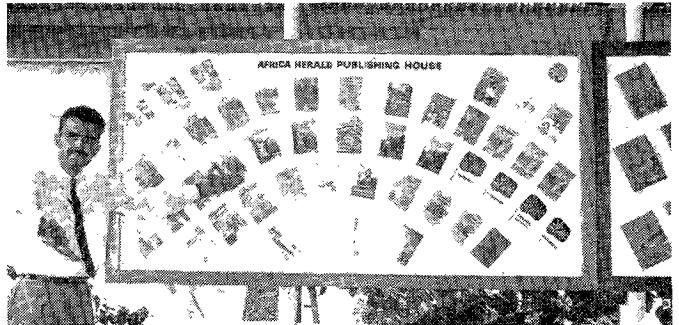


Left, below left, and right: Models of the Kamagambo, Gendia and Kendu Hospital campuses exhibited at the Nairobi Show.

IN KENYA every year a great event is the Nairobi Show. It is usually held during the first week of October, and the Show held in 1967 undoubtedly was the best ever. It is estimated that over 100,000 people attended from all parts of the country. The Nairobi Show is Kenya's international agricultural show and trade fair.



Right: Display of literature printed by the Africa Herald Publishing House.



Left: D. R. L. Astleford PDS of the EAU, encouraging the sale of truth-filled literature.

For four years now we have had a booth at this function and it has proved a great means of interesting people in our message and showing them what we stand for. The accompanying pictures show models of some of our institutions, and our book display, and illustrate the procuring of Voice of Prophecy enrolments.

Here is the description of our booth in the official catalogue:

"A warm welcome to all at our stand. Come and see the ILLUMI-DRAMA painting of the SECOND COMING, the models of some of our institutions, and the exhibit of our publications.

"We have no other reason for existence but to prepare a people to meet GOD."

—D. R. L. ASTLEFORD.

communities is greatly enhanced by conducting Practical First Aid classes.

It is our privilege to also teach non-Adventist teachers and other interested community-conscious individuals to become First Aid instructors. We envisage that within a two-year period Kenya will have over 100 qualified First Aid instructors. Think what this will do to the witch-doctors'

influence, for the President, Mzee Jomo Kenyatta, has spoken strongly against the witch-doctor cult.

We believe this is a very important part of the gospel for was it not said of Jesus, that "He went about doing good and healing all who were oppressed of the devil, for God was with him"?

—E. T. GACKENHEIMER.

HELDERBERG COLLEGE

FORTY GOLDEN YEARS

by EDWIN DE KOCK

HELDERBERG COLLEGE is almost another name for the Trans-Africa Division. To a very large extent the men who staff the various organizations in this large portion of Africa have been alumni of this institution and its predecessors, Union College and Spion Kop. Though a substantial number of overseas workers and others have also played a valuable role in what has been done here, it is incontestable that the sons and daughters of Southern Africa, prepared on its own soil and at its own college have, in large measure, made this Division what it is.

When the 1967 class graduated at Helderberg College, the calendar turned to a significant month and year, for they were the fortieth group to complete their advanced studies at this institution, the first being at the end of 1928. During those years 624 young people have taken their diplomas and gone forth from these hallowed halls and tranquil walks below the lofty face of Helderberg Mountain.

Of all the impressions from their student days it has, perhaps, been the mountain that has been most indelibly imprinted on their memory. Its silhouette, towering over False Bay, was for centuries the only dependable land-mark thrusting its high summit above the fog, visible afar to fearful and desperate mariners. The alumni have carried this apt symbol with them into the jungles of the Congo, the sandy wastes and great loneliness of the Kalahari, and the distant lake regions of East Africa. In these and other fields they have trudged, toiled, and established themselves; and, with themselves, their message. All these places have been, and in a measure always must remain, extensions of Helderberg College. Even the great southward evacuation of alumni, brought on by altered politics and policies to the north, cannot change the glorious history of these men and women. They have sacrificed their youth and sometimes even their lives, to carry into the heart of darkest Africa the torches which first they had kindled at the splendid light of their college.

Before it was established on its present campus and renamed after the

Helderberg Mountain, the college was called Spion Kop, after another mountain, with its own mystique. But first it was Union College, at Claremont, Cape Town. These all constitute different time segments of one and the same institution. Sixty-six alumni completed their senior work at Union College and Spion Kop. The first class on record graduated in 1901, in the year which initiated the new century. It consisted of Helen M. Hyatt, William Haupt, and Arthur Commin. These 66 and the 624 Helderberg College graduates comprise a corps of almost 700, from whom most of the workers and strongest European laymen of the Trans-Africa Division have come. They, the living and the dead, have shared a common glory. What

Heading the graduation procession of Helderberg College is H. E. Marais, Principal, and Dr. M. Hodgen, former head of the Department of Education, followed by Dr. Daniel Walther on the right, principal of Solusi College who was the guest speaker at the graduation, and L. F. Swanepoel, former registrar.



Graduates Hilda Kuhrau, Ferne Webster, and Ann Crawford, and in the far left, Pastor Basil Kriel, being congratulated.



they have all done and what capacities they have filled cannot, except for a very few highlights, be enumerated here. Such a history would be fascinating and soul-stirring but would extend far beyond the scope of this article and could, indeed, be completely recounted only in the world to come.

At least thirteen workers, recalled from memory by one interviewed veteran, have served on the division staff in Trans-Africa. Three have been secretaries and seven departmental secretaries, namely A. F. Tarr, F. G. Clifford, W. D. Eva, A. W. Austen, A. W. Staples, Dr. S. S. Hiten, P. H. Coetzee, J. A. Birkenstock, J. B. Cooks, and G. F. Clifford. The other three were the erstwhile treasurer W. B. Commin and associate treasurers D. A. Webster and J. M. Stephenson. There have also been at least fourteen union presidents, of whom six have served the S.A. Union and the other eight in mission unions. They are: South African Union—A. F. Tarr, F. G. Clifford, W. D. Eva, G. S.

Stevenson, A. W. Staples, R. E. Clifford; Angola Union—P. Stevenson; Congo Union—H. W. Stevenson; East African Union—H. M. Sparrow, who also served in the South East Africa Union, where A. W. Austen was later the president; Zambesi Union—E. M. Howard and F. G. Thomas; Southern Union—J. D. Harcombe and P. H. Coetzee. In the leading institutions, too, the alumni of the college have covered themselves with distinction. Three of them have become principals of their *alma mater*, namely E. L. Tarr, P. J. van Eck, and H. E. Marais, and two of Solusi College, namely H. M. Sparrow and R. L. Staples. The *Signs of the Times*, too, has been in the very competent hands of editors like J. L. Milford, P. A. Venter, Dr. B. E. Seton, and G. S. Stevenson. Of the Voice of Prophecy Bible School four have been Helderberg alumni, namely G. S. Stevenson, J. W. Newman, W. H. J. Badenhorst, and J. D. Coetzee. A former manager of the Sentinel, P. W. Willmore, also deserves mention. A comprehensive list of graduates from the college who have led in various other mission fields and institutions and on conference levels, would read like one of the lengthier genealogical tables of the Old Testament. Soon enough the entire roll-call of triumphant service will be read out loudly and clearly with a trumpet-like voice before the redeemed assembly of all the earth, and then even the obscurest glory will be brought to light.

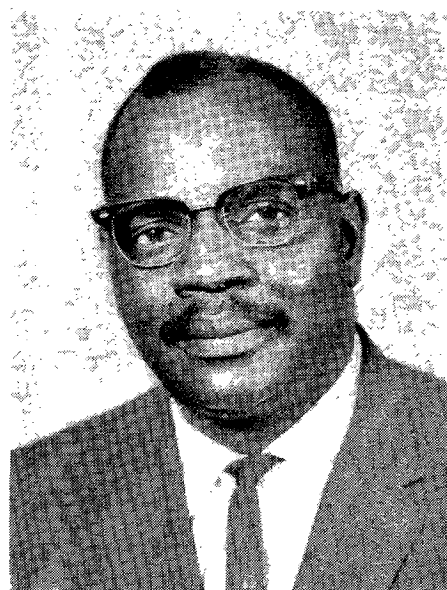
Another chapter of Helderberg College and its predecessors has been written in other lands and fields. Three alumni have achieved the distinction of Division presidencies,

namely A. Floyd Tarr, Northern European Division; F. G. Clifford, Australasian Division; and W. D. Eva, Northern European Division. A. F. Tarr and W. D. Eva have served also as associate secretaries of the General Conference. Dr. E. W. Tarr is at present head of the General Conference Bureau of Public Relations, and V. E. Robinson the senior editor of the Home Study Institute in Takoma Park, Washington, D.C. A former secretary of the Northern European Division, Dr. B. E. Seton, is now president of the British Union. E. W. Marter, previously the head of the Helderberg College theological department, is now serving in the same capacity at Newbold Missionary College in Britain. There are many others who have, from the former dark continent, gone forth to carry light, and to labour in various places on the globe.

In the forty-year history of Helderberg College, or sixty-seven, when its predecessors are included, as they should be—much of the work and many of the workers in the Trans-Africa Division have been produced locally according to the educational blue-print given as part of the Testimony of Jesus. Without this institution Trans-Africa, in the perspective of years, is hardly conceivable. And still, despite great changes brought about by the whirlwinds of contemporary Africa, the alumni are still trudging, toiling, and holding on in many places on the continent. The African leaders, too, who are now coming to maturity and taking over positions of responsibility, have benefited to a major extent by the work

(Continued on page 9)

PROFILE



PASTOR ONIAS D. MUZA is president of the Mashonaland Field and along with his administrative duties he carries on a vigorous evangelistic campaign, conducting yearly efforts in his field.

Brother Muza was the fourth son of non-Christian parents and spent his childhood and early youth tending his father's cattle in the bush. He did not attend school until he was an adult but became a prize fighter, for he had great physical strength. Being a spirit-worshipper he had no time for Christianity but upon the invitation of a neighbour he attended camp-meeting at Inyazura Mission and so powerful was the working of the Holy Spirit on his heart and life that he accepted Christ as his personal Saviour.

It was then at the age of 22 that he started going to school, but he succeeded in gaining an education after a very hard struggle with poverty and other difficulties.

And so the champion boxer became a champion preacher and worker for the Lord.

A KEY TO SUCCESSFUL INGATHERING

*Stick to your Ingathering till it sticks to you.
Stay by it, finish it, see it through,
There's little value in what's begun;
Worth shows only when all is done.*

*Stick to your Ingathering till it sticks to you.
Beginners are many, but enders are few.
Honour and power and place and praise,
Will come in time to the one who stays.*

*Stick to your Ingathering till it sticks to you.
Sweat at it, bleed at it, smile at it, too.
For out of the sweat, and blood—and smile,
Will come your goal after a while.*

—H. W. PETERSON,
Lay Activities Secretary.

COVER PICTURE:

AN ANSWER TO PRAYER: Water at Solusi. The first cupful of water to flow from the Monada Government Dam along the six-and-a-half mile pipeline to Solusi being received by Pastor Merle L. Mills, TAD President. Watching this historic event are Brother Roy Walin, acting business manager, and Dr. Daniel Walther, principal of the College.

BUGEMA MISSIONARY COLLEGE . . . An Inter-Un

BUGEMA MISSIONARY COLLEGE was established in 1948 as the training school for the East African Union. When the country became independent Bugema continued its service as an inter-union training school.

From the time it was established Bugema has offered a two-year ministerial course for the training of ministerial workers for East Africa. This good work has continued until today, and there is hardly an indigenous ministerial worker in East Africa today who did not pass through the doors of this institution.

The secondary school grew out of the teacher training programme which had begun in 1949, the school being registered as a secondary school in the year 1953. The first students to complete secondary school did so in 1955.

The school has continued to expand

over the years, endeavouring to offer a programme that will meet the needs of the Church in modern Africa. Commercial subjects in the secondary school have most recently been added. We hope that graduates from these courses will acquire useful skills to offer employers when they are seeking employment.

Bugema has played a very important role in the training of the youth of the Church. A debt is owed to those who have left their homelands to come and serve here, and to the nationals who have joined them on the staff. Christian Education will continue to be the watchword as the college continues to expand and offer greater development to students and to the Church for the finishing of the gospel commission.

—J. T. BRADFIELD,
Principal.

PUBLIC EVANGELISM

"COME AND SEE the mzungu (European) who wears a kanzu." This was the word that was passed from person to person in the Vumba area when Pastor H. Roger Bothwell, dressed in Baganda costume, led out in an evangelism field school at Bugema Missionary College last August.



Vumba is a village three miles north of Bugema Missionary College. It is a small place; just a few shops at a cross-road. The members of the Chetume Seventh-day Adventist Church have been doing missionary work in Vumba for many years. When they heard that an effort was planned for

their area they rallied around and helped in many ways. The lot, where the open air meetings were held, is the property of one of our members. The members helped with the clearing of the land and the making of the benches. They invited their friends to come to the meetings.

Each morning the twenty-three student-evangelists met for a two-hour class and planning session under the direction of the writer. Then every afternoon they carried out a strong visitation programme, thus gaining valuable practice in home visitation and at the same time actually winning souls to Christ.

Six hundred people gathered for the opening meeting to hear the word of God preached. God blessed with good attendances at every meeting. Since the meetings were held in the open air some were afraid that bad weather might spoil the programme, but only one meeting had to be cancelled because of rain. Twenty-three precious souls have been baptized so far as a result of these meetings. Others are still in the baptismal classes. God has strengthened our faith again as we have seen that public evangelism, even when done with a minimum of equipment, still wins souls for Christ.

—WESLEY FLORY,
Teacher.

YOUTH EVANGELISM (The Dignity of Labour)

BUGEMA MISSIONARY COLLEGE has tried to follow the blue-print closely in its industrial programme. It has required faith and it will continue to take faith to operate this programme. Education has become synonymous with white collars and office desks in many developing communities, but God's plan for complete development has done much to counteract this idea. Letters of tribute from old students, both Adventist and non-Adventist, bear this out time and time again.

The students "run" Bugema after classes. They grow their food, make their desks, and maintain the school plant, as well as improve existing facilities. The total number of artisans employed is four, plus two cooks. The students serve their two hundred and thirty fellow-students and forty families. As they work in each department they must be responsible for receiving relevant complaints and dealing with problems.

In 1966 the farm produced 1,200 bushels of maize, 200 bushels of sweet potatoes, 300 bushels of beans, 100 bushels of soya beans, besides guavas, bananas, pineapples and vegetables. This year the yields promise to be much higher.

The poultry farm which started with a capital of forty rand in mid-1964 is now worth twelve hundred rand and is still expanding. It provides adequate training for prospective poultry farmers while they are still at school.

Students, under supervision of the school carpenter, have been taught to make school desks from steel tubing and timber. Most of our classrooms are now equipped with these comfortable, functional desks. The laboratory is furnished with desks and stools made in the school workshop.

Each student is required to earn at least one third of his school fees each year by working in the industrial programme. Those students who need to earn more than this may remain during the holidays to work. Many earn their way through high school by making full use of the facilities of the industrial programme. This they do while taking a full school load.

Institution of the EAU and TU



Transplanting banana suckers.



Poultry Industry

Student-labour is expensive, but God blesses the efforts of those who follow His plan, and we can witness to this. The influence these students exert on their communities is inestimable.

Future plans include the addition of a dairy and other practical courses to help the students to be more useful in their communities, and also to provide them with capabilities whereby they can become self-reliant laymen or more useful workers in God's cause.

We believe that Bugema will continue to fulfil its role as an essential part of God's plan for Christian education in Africa.

—IAN G. HARTLEY,
Teacher.

HEALTH EVANGELISM

FROM ITS BEGINNINGS Bugema has operated a dispensary to which the sick of the community could come for treatment of their many and varied ailments. The dispensary grew to the place where a large and adequate building was erected, and when one nurse could no longer cope with the many patients, another was added to the staff.

Further expansion necessitated the adding of a health evangelist. He teaches health principles in the homes of the people who live within a five-mile radius of the school. Brother Wilson Sewakuba spent a year in training at the Heri School of Public Health, which is operated by the Tanzania Union, and was very happy for the opportunity of putting what he had learned into practice by joining the dispensary staff.

The health evangelist begins his day by giving a health lecture to those who come to the dispensary for treatment. Topics cover such subjects as personal and family hygiene, nutrition, prevention of disease, immunization, *et cetera*. After the lecture, time is given for questions and discussion.

Later in the day he sets out on his bicycle to visit homes where his trained eye will pick out improperly ventilated houses, the breeding places of flies and mosquitoes, the absence of a proper latrine, or the first signs of sickness developing in a little child. Careful and methodical advice and help are given, and recommendations are made to those who need the help of the nurses at the dispensary.

Many of the people find it hard to accept new ideas, especially when these upset family or personal traditions which have been carried on for generations. We believe, however, that with patient effort we will see changes for the better in homes, lives and hearts as a result of this new programme.

—J. T. BRADFELD.



Health evangelist preparing lessons.



Health evangelist teaching lesson to patients.

SABBATH SCHOOL DEPARTMENT

In view of the effect of inflation on God's work, it is

TIME TO RETIRE THE SMALL COIN

by KENNETH H. WOOD, JR.

Editor, *Review and Herald*.

AT THE BEGINNING of 1961 Great Britain withdrew its smallest coin, the farthing, from circulation, and declared it to be legal tender no longer. The farthing had become almost valueless, being worth only about one fourth of an English penny or one half of an American penny.

No doubt the main factor in Great Britain's decision to stop minting and using the farthing was simply that few things—probably none—in these days of inflation can be purchased for so small a sum. Why retain a coin that merely gives buyers an exercise in mathematics!

The action of the British Government was realistic and in harmony with the financial facts of life. A given amount of money will no longer accomplish what it once could!

Some time ago I picked up a folder in an hotel. Apparently the management had received numerous complaints about the high cost of rooms. The folder attempted to explain why it was necessary to charge more than most people thought reasonable.

The folder began: "Remember the good old days when you could get a comfortable room in a good hotel for \$2?" It went on to say that aside from a few improvements, the room that one pays a higher price for today has not changed. "The thing that *has* changed is the dollar you use to pay for your room. . . . This shrinking dollar has pushed the average room rate up between 40 and 50 per cent since 1939. But it's pushed up hotel operating costs between 115 and 120 per cent. . . ."

The explanation ended by saying: "We don't like to raise our rates. But *we have had* to, and we want our guests to understand why. We want you to be reminded that our rates haven't really changed—it's our dollar that has changed."

Against the background of today's financial picture, is it not time for us to re-examine our giving habits—

especially the offerings we give at Sabbath-school?

When we were children we sang lustily, "Hear the pennies dropping! Listen while they fall; Ev'ry one for Jesus. He will get them all." The song had real meaning, for in those days a penny was worth something—for example, it could buy a post card, stamp and all. But nowadays a penny won't even pay the sales tax on a dollar's worth of merchandise. Two or three pennies are needed.

We accept all this. We have had to. But have we recognized that the anaemic condition of the dollar has put a new complexion on our gifts to the work of God? Have we revised our giving upward to keep pace with the rising cost of sending missionaries to foreign fields? Do we realize that salaries—both of missionaries and of national workers—have gone up? And have we thought about the fact that it costs very much more to buy equipment for our mission schools and hospitals than it did before World War II?

In the face of this inflationary situation we must increase our Sabbath-school offerings correspondingly. We must sense that our gifts need to be more generous simply to maintain—not expand—our mission programme. We must not think in terms of pennies when we should be thinking in terms of dollars. Perhaps, like the British Government, we need to retire some coins from service so far as the Lord's work is concerned.

God's people have done well in supporting the mission programme. This is beyond debate. Our members love God's cause, and they want to give it the support it deserves. But with many, giving has become almost entirely a matter of habit. Years ago some of our people began putting 50 cents or a dollar a week in the Sabbath-school offering; today they are still giving the same amount—in spite of the fact that their tithe may have doubled or trebled during the same

period. How difficult it is for us to keep up with the Lord's blessings!

Ten, twenty, even fifty-cent pieces, are small coins today. They are too small for many adults to consider as adequate Sabbath-school offerings. Undoubtedly, many members would find themselves giving two, three, five, or even fifty dollars each week if they were to give "as God hath prospered" (1 Cor. 16:2), which is the Biblical rule. We are sure this would be true if the formula suggested by the General Conference Sabbath School Department were followed—3 per cent of one's income.

Proportionate giving was God's plan for His people anciently; it is still His plan. God's servant has written: "The great commission given to the apostles was to go throughout the world and preach the gospel. This shows the extension of the work and the increased responsibility resting upon the followers of Christ in our day. If the law required tithes and offerings thousands of years ago, how much more essential are they now! If the *rich and poor* were to give a sum *proportionate to their property* in the Jewish economy, it is doubly essential now."—*Testimonies*, vol. 4, page 474. (Italics supplied.)

OUR VISITOR:

Pastor R. C. Barger, of the General Conference Sabbath School Department, will be visiting our Division from May 30 until August 15.

How fair and good God is. He asks only that we be faithful stewards of the money He entrusts to us. "The smallest sums given cheerfully by those who are in limited circumstances are fully as acceptable to God, and even of more value in His sight, than the offerings of the rich who can bestow their thousands, and yet exercise no self-denial and feel no lack." — *Counsels on Stewardship*, page 30.

Jesus called attention to the widow's two mites not because He wanted other people to give small amounts but because her gift represented love, unselfishness, and sacrifice. This poor woman had actually deprived herself of food in order to give to the work of God. "She of her want did cast in all that she had, even all her living" (Mark 12:44).

The challenge to us is to follow her example, to think in terms of giving

a larger part of our income to the cause of God. We need to realize that our spiritual prosperity is closely related to our liberality. Now is the time, before probation closes, for us to invest in God's work. Only as our money is translated into souls saved for eternity will it be safe. All that is not spent in this way will be consumed in the final conflagration. The time is here to retire the small coins that represent no sacrifice. The result will be additional millions of dollars for soul winning and unprecedented spiritual blessings upon the church.

PASTOR G. S. STEVENSON

It is with deep grief that we inform our readers that Pastor G. S. Stevenson, editor of *Signs of the Times*, collapsed and died in the office on Thursday afternoon, May 2, 1968.

A life-sketch will follow later.

HELDERBERG COLLEGE

(Continued from page 5)

of the Helderberg College graduates who have taught, guided and inspired them.

It would, however, be a mistake to suppose that this institution has now become a museum piece with a splendid but completed history, or an educational back-water with nothing vital to communicate to a new generation. These halls and walks below the high mountain are still, year after year, sending forth sons and daughters with a shining vision in their hearts to illuminate the dark places, which are everywhere. They still are imparting the mould which no other institution in our Division can give. Characters are still being moulded after the divine similitude; personalities shaped into powerful leadership; hands made ready for the greatest work ever entrusted to men. In the achievement of these functions Helderberg remains without a peer. New circumstances will continually arise. New challenges may come. Helderberg College will, by the highest grace, still be equal to them, turning out men and women who cannot be dismayed but will meet them with fortitude and patience, courage and resourcefulness, with an unquenchable fire in their hearts, kindled at the altar of service at the southern tip of Africa.

PUBLISHING DEPARTMENT

LIKE A MIGHTY ARMY

by WARREN C. HEWES, PDS, ZU

WHAT WOULD YOU think of a country that called up new recruits to join the armed forces and then sent them out into the front lines without proper training? What would you think of a young man starting out to practise medicine, performing major surgery with only a high-school education? Would you be his first patient? I doubt this very much. You would expect a soldier, doctor, or any professional person to exhibit a certificate showing his qualifications.

In the Zambesi Union bi-yearly training schools have been held for new literature-evangelists. Usually three full days are spent with concentrated lectures on the "Art of Christian Salesmanship." Each evening training films ("Like a Mighty Army" series) are shown on the

screen, reviewing the material presented during the day. By this audio-visual method, the new workers retain what they see and hear much longer than by any other method.

Drill sessions are worked into the daily periods so that each worker can demonstrate his progress. The field Publishing Department secretaries lead out in these sessions and at our next training school in October these men will share in the teaching of the classes.

Whenever possible, the Publishing Department secretaries accompany the new workers as they go to visit the homes of the people. In this way "on the spot" field training is given. Ever since the training schools have been held, a much smaller percentage of casualties has resulted on the front lines.



New recruits who attended the Literature-Evangelist Training School in the Zambesi Union with Publishing Department secretaries T. Mema and E. J. Chinowaita, (extreme left and right).

At Rest

SHONE.—Annie, née Strachan. A ray of sunlight penetrated the clouds and the trees which grow around the "Pioneer Cemetery" at Solusi College, while the body of "Gran" Shone was lowered to its last resting place during the sunset hours of March 26, 1968.

For 80 years Sister Shone had been as busy as the virtuous woman of Proverbs 31. Then sickness came. An operation and treatment appeared to have arrested the disease, but a few months ago she realized that her life forces were abating, and she was heard to say, "I cannot do what I used to. I get tired so quickly." A physical examination revealed that the disease had spread to other parts of her body and subsequent treatment failed to check it. The decline was rapid and on the morning of March 25, she peacefully went to sleep, with two of her daughters and other relatives at her bedside in the home of Walter and Olive Cooks.

Sister Shone was a true Seventh-day Adventist pioneer in South Africa. When she was a little child, Brother D. F. Tarr lived in King William's Town and held studies in the Strachan home. Later, Pastors A. T. Robinson, G. B. Thompson and S. N. Haskell held a series of meetings in the town and when, at the close of the meetings, Pastor Haskell asked Father Strachan what he was going to do about the truth he had heard, he replied, "Keep it, of course."

Annie attended the first Seventh-day Adventist church school conducted in South Africa and when she was seventeen years of age began working for the denomination. She was a Bible instructor, colporteur, conference Sabbath School Department secretary, and matron at schools, camps, and camp-meetings during the many years she served the denomination.

To her marriage with Arthur Edwin Shone in 1914, there were born four children, all of whom are still living. Her husband passed away in 1944.

Now her hands are still. The tapestry and other articles on which she was working will be finished by other hands, but the influence of her godly life will follow her and many will miss the kind, helpful little mother whose back grew bent from her long years of service.

To Edna and James Linton, their three children and two grandchildren; Olive and Walter Cooks, their four children and three grandchildren; Vivian and Frida Shone, and their seven children, and to Jean Donald and her two children, we extend our sympathies, and with them look forward to the time when we will meet "Gran" again.

—J. B. Cooks.

PANNELL.—Olga Alexandrina, née Holtzhausen, was born 82 years ago in the little town of Alexandria in the Cape Province, South Africa. In 1914 she married Ivan Leopold Palmer Pannell of Uitenhage, and moved to Rhodesia.

Sister Pannell remembered her father as an earnest Bible student. From his independent study, he came to the conclusion that Saturday, the seventh day of the week, was the Sabbath which God instituted. His conviction was so deep and his sincerity so genuine that, although it seemed to him he was the only Christian in the world who believed it, he kept the seventh-day Sabbath for sixteen years before he passed away, without knowing there were any Seventh-day Adventists in South Africa or in the world.

One Sunday afternoon as Mr. and Mrs. Pannell were returning from a visit to the cemetery in Umtali they saw an elderly gentleman with a long white beard driving in a trap. They decided that he must be the "false prophet" of whom they had heard. Mr. Pannell remarked that anyone with such a kind face could hardly be a "false prophet." A few days later they went to a lecture given by this so-called "false prophet" and met the man whom they had seen in the cart. They learned that he was Pastor M. C. Sturdevant. That evening he spoke on the Sabbath and Sister Pannell remembered what her father had believed. After hearing more of the teachings of the Seventh-day Adventists she accepted the message and became a member of the church.

She leaves to mourn her passing her two sons, Ivan and Cardinal, her daughter, Mrs. Zenobia Heathorn, a number of grandchildren and great-grandchildren, as well as other relatives and a host of friends.

—J. B. Cooks.

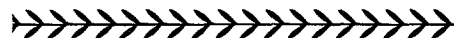
PIKE.—Clement Sydney, was born in Grahamstown, February 5, 1894 and passed away January 24, 1968 in his home at Southport on the Natal South Coast.

Brother Pike accepted Present Truth in Grahamstown in an evangelistic effort conducted by Pastors L. L. Moffitt and F. G. Clifford. Both he and his wife were baptized in 1927. He first joined the ranks of our literature-evangelists and later those of our pastors, being ordained to the gospel ministry in 1950. Devotion and faithfulness at all times in all places characterized his service to the cause.

His health broke while living and ministering in Grahamstown and the Eastern Cape in 1963. He was a strong personal worker, loved by those among whom he lived and served. His influence will live on in the memories of those who knew him best. He leaves to mourn his passing, his wife, Muriel, along with relatives and many church members. Words of comfort were spoken both at the Windsor-on-Sea church and at the Marburg cemetery. We laid him to rest in the sure and certain hope of a part in the first resurrection to life eternal.

Pastors F. G. Clifford, W. H. Hurlow, C. H. Mackett, E. C. Webster and the writer were associated in the funeral services.

—A. W. Staples.



THE COMFORTER

by HAZEL H. SIMON

An angel from His presence came to me,
Still glowing with the glory of God's face,
And whispered that the Saviour cared for me
And bade him bring me rich supplies of grace.

His unearned favour, in my hour of need!
How sweet of God who watches from above!
The cry I uttered in my darkness here
Was swiftly heeded by the ear of Love.

He did not give me back the one I lost,
But whispered softly, "I have come to be
Friend of your darkness and your lonely hours.
When you have need of comfort, turn to Me."

I miss the face I loved, the voice I knew,
The human presence I had so adored;
But, oh, I find it sweet companionship
To lean upon the bosom of my Lord!

EXCERPT FROM "A PSALM OF LIFE"—A CALL TO COURAGE AND ACTION AFTER GREAT SORROW

*Trust no Future, howe'er pleasant! Let the dead Past bury its dead!
Act—act in the living Present! Heart within, and God o'erhead!*

*Lives of great men all remind us we can make our lives sublime,
And, departing, leave behind us footprints on the sands of time;*

*Footprints, that perhaps another, sailing o'er life's solemn main,
A forlorn and shipwrecked brother, seeing, shall take heart again.*

*Let us, then, be up and doing, with a heart for any fate;
Still achieving, still pursuing, learn to labour and to wait.*

—HENRY WADSWORTH LONGFELLOW.

**Reporting on . . .
PEOPLE AND EVENTS**

The Sabbath-school Investment total for the world field for 1967 stands at \$1,860,145.23. This is a wonderful achievement. The TAD supported this venture for Christ with \$17,069.72 (R11,948). This is short of the goal of \$20,000 (R14,000) set for this Division, but with a little more effort and under God's blessing we can reach our goal this year. We need the co-operation of every Sabbath-school member. Invest now for Christ.

With an entirely new staff, principal Raymond C. Tarr plans for progress at Anderson Memorial School in 1968. The high-school enrolment is down a little over last year but the total enrolment is higher. Improvements to the school plant include the repainting of most of the buildings, extended laboratory facilities and overhauling of the filtration plant for the swimming pool. New staff members are Miss Christine Fellows, Miss Thelma Cooks, Miss E. A. Crawford, and Mr. Jimmie Unger. Pastor Tarr teaches Bible and woodwork in addition to his administrative duties, and Mrs. Tarr has her quota of classes to teach.

Pastor Henry W. Peterson, TAD Lay Activities Department secretary, has just completed a KNOW-HOW OF SOUL-WINNING institute in the South-East Africa Union with Pastor Phaize Salhany. Twenty-one selected laymen took this course and received their "120" pins. The following week 10 of them commenced evangelistic campaigns in their districts.

While in Dar-es-Salaam, Pastor Peterson in company with Pastor H. R. E. Henning, president of the Tanzania General Field, engaged in Ingathering, and in less than two weeks a total of Sh. 46,000 was received. Promises of further donations give promise that the final total will be over Sh. 50,000 which is more than 50 per cent of the total received last year.

Dr. Marlowe H. Schaffner, Medical Department secretary of our Division, held a Five-Day Stop Smoking campaign in Somerset West in association with Dr. M. Hodgen, Pastor Lyndon McDowell, and John Muller, of the Helderberg College staff. Personnel from the University of Stellenbosch attended, and one of them, a teacher in the Department of Education, expressed the hope that at some future date a similar institute might be held at the University.

The TAD MV Department reports 23,000 youth baptisms since the beginning of the quadrennium. Their goal is 50,000 by next General Conference Session, so they are nearing the half-way mark with two years still in hand.

A Secretaries' Council for MV and Lay Activities secretaries from the unions was held during April. Pastors H. W. Peterson and B. E. Jacobs led out, and Pastors M. L. Mills and M. E. Lind were guest speakers.

New additions to the Division staff are Mrs. A. J. du Plessis from South Africa who has joined the Secretarial Department, and Mrs. Margery Keown who is assisting in the Home Study Institute on a part-time basis.

Pastor and Mrs. A. W. Austen have returned to headquarters from their long leave, looking and feeling refreshed and renewed in health. Mrs. Loris Smith has also returned after her long leave to her duties as Pastor Lind's capable secretary. She too is enjoying renewed health and vigour.

Our mission plane, stationed in Malawi, marked 7Q-YDP or called Delta Poppa to us, was involved in a slight accident while it was landing at one of the airstrips near one of our clinics in Malawi. Dr. Jack Harvey was at the controls and was accompanied by Dr. Ben Nelson and Miss Bethel Wareham, sister-tutor of Malamulo Hospital. We are glad to report that no harm was suffered by any of the occupants of the plane. Since no warning signal was given from the ground of the poor condition of the airstrip due to heavy rains, Dr. Harvey brought the plane down after circling low over the airstrip to ascertain the condition of the strip. However, from the plane it was impossible to detect the mud hole at the end of the strip and as the plane came in to land it struck this and sank nine inches into the mud. This caused it to slowly turn over on its back. Fortunately it had lost speed and so it only slid about four inches along the ground. The propeller was damaged but the latest report is that it is believed that with some repairs on the site of the accident the plane can be flown out under its own power.

**The Trans-Africa Division
OUTLOOK**

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SUNSET CALENDAR

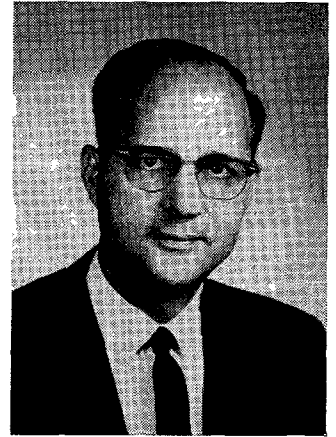
JUNE 1968

JULY 1968

	7	14	21	28	5	12	19	26
Cape Town	5.44	5.44	5.44	5.46	5.49	5.52	5.57	6.01
Johannesburg	5.23	5.23	5.25	5.27	5.29	5.32	5.35	5.39
East London	5.08	5.08	5.09	5.11	5.13	5.17	5.21	5.25
Port Elizabeth	5.16	5.16	5.16	5.18	5.21	5.24	5.29	5.33
Bloemfontein	5.24	5.24	5.26	5.28	5.30	5.33	5.36	5.40
Pietermaritzburg	5.05	5.05	5.06	5.08	5.11	5.14	5.17	5.21
Durban	5.03	5.03	5.04	5.06	5.08	5.12	5.15	5.19
Windhoek	6.12	6.13	6.14	6.16	6.18	6.21	6.24	6.27
Bulawayo	5.32	5.33	5.34	5.36	5.38	5.41	5.43	5.46
Salisbury	5.25	5.26	5.27	5.29	5.31	5.34	5.36	5.38
Gwelo	5.26	5.27	5.28	5.30	5.33	5.35	5.37	5.40
Lusaka	5.37	5.38	5.39	5.40	5.42	5.45	5.46	5.48
Blantyre	5.15	5.16	5.17	5.19	5.20	5.22	5.25	5.27
Lubumbashi	5.54	5.55	5.56	5.58	5.59	6.01	6.04	6.04
Nairobi	6.34	6.35	6.37	6.38	6.39	6.40	6.41	6.41
Mombasa	6.16	6.16	6.18	6.19	6.22	6.23	6.25	6.24
Kisumu	6.45	6.46	6.48	6.48	6.49	6.50	6.53	6.51
Kampala	6.52	6.53	6.55	6.55	6.57	6.59	7.01	7.00
Dar-es-Salaam	6.15	6.16	6.17	6.18	6.19	6.20	6.23	6.22
Tabora	6.42	6.43	6.44	6.45	6.48	6.50	6.52	6.51

Prerequisites of Revival

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



THERE IS NO DOUBT that a revival will soon take place in the Church. Present conditions demand it. Prophecy predicts it. The time for it is overdue. The need has never been more evident. The nearer the Church approaches its finale and the farther it gets from the days of its early beginning, the greater is the temptation to rely upon institutionalism, methodology, and policy for success. As a consequence, the spirituality of the Church will deteriorate to such a low ebb that it will become nauseous to Christ, who denounces it with these words: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou . . . knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3: 15-17.

What a sad and tragic picture of the Church that once faced the harsh, vindictive world at the peril of its very existence rather than blemish or compromise its witness for Christ. But a vice-like grip of inertia and smugness is to characterize the Church in its latter state. Thus, the call to revival and to arouse from the deep stupor which encompasses the Church in preparation for the glorious day of its triumph! Such a revival must and will come.

But how and when will this revival come? It will come through *repentance, confession, prayer, and the working of the Holy Spirit*. Any other revival will be fictitious, false and futile. Talking and preaching about a revival is not sufficient. We must kneel as supplicants before

God. Until we assume this posture we will not be aware of our own needs. "I prayed unto the Lord my God, and made my confession." "We have sinned and committed iniquity, and have done wickedly and have rebelled even by departing from thy precepts and from thy judgments." "Neither have we obeyed the voice of the Lord." Dan. 9: 4, 5, 10.

The proud and stubborn heart must be surrendered to God. There must be an admission of sin. To remain upright and flatter ourselves that we are God's people because we keep the Sabbath and pay tithe is to play the part of the supercilious Pharisee who went to the temple to pray. He made no admission of guilt or acknowledgement of evil. He felt no personal need. He prided himself on his good works. Consequently, his prayer was not heard. But the humble publican who smote his breast in penitence and contrition, confessing his unworthiness, was granted both an audience with and a pardon from God. So it must be with each one of us if we would enter into a genuine revival.

"The Old and the New Testament Scriptures show us the only way in which this work should be done. *Repent, repent, repent*, was the message rung out by John the Baptist in the wilderness. Christ's message to the people was, 'Except ye repent, ye shall all likewise perish.' Luke 13:5. The apostles were commanded to preach everywhere that men should repent. The Lord desires His servants today to preach the old doctrines—sorrow for sin, repentance, and confession."—E. G. White, *Undated Manuscript No. 111*.

There is a desire to pattern ourselves after other churches, to conform to the world in dress, diet, and demeanour. Many are going to cinemas and places of worldly amusement. Some are adapting to the low morality of our society. The Sabbath, to many, has become a social occasion, a time of conviviality and recreation rather than a time of seeking after God. Others are saying, "The Lord delayeth his coming." The study of the Bible and the reading of the Spirit of Prophecy is diminishing among us. In fact, some would have us believe that the Spirit of Prophecy is *passé* and no longer applicable to our modern age. Family worship is also being neglected as a part of the daily life. Religion has become formalistic, ritualistic, and aesthetic, resulting in a mere perfunctory adherence to its doctrines and precepts. Thus it is imperative that there must come a revival in the Church.

Only prayer, repentance, confession, and the ministry of the Holy Spirit can awaken the Church from its spiritual slumber and worldly pride. Such a revival, however, will not come to the Church *en masse*. Only the individual who seeks for it with all his heart will receive the baptism of the Holy Spirit which will imbue and revitalize his life with new power and new hope. The Lord will not fail to fulfil His promise: "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer. 29: 13. The true and genuine revival which will come to God's Church must begin with you and me. Dare we delay longer in meeting the requisites which lead to such a revival?