

Trans-Africa Division
OUTLOOK

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FOCUS ON

TALRES

(Trans-Africa Leprosy Rehabilitation and Research Service)

by RALPH F. WADDELL, M.D. and MARLOWE H. SCHAFFNER, M.D.

IT WAS our privilege to attend the formal opening of the Mwami Leprosy Hospital in Zambia on Sunday afternoon, September 1. Dr Karl Seligmann, medical secretary of the Zambesi Union and a former medical director of Mwami Hospital, served as Master of Ceremonies. Dr George Marcus, the present acting medical director of the hospital and actually the founder of the institution in 1927, gave a history of our work in the area. A representative of the minister of state was present and gave the address, and the dedicatory sermon was given by the medical secretary of the General Conference, Dr Ralph F. Waddell.

Seated among the audience was Paramount Chief Mpezeni who is the nephew of Dr Marcus' first leper patient. He gave a short talk and Paramount Chief Undi also spoke a few words. Music for the occasion was provided by a choral group consisting entirely of leper patients, and by the hospital quartet. Following the



Above: A leper using goatskin bellows at Mwami Leprosarium.

formal programme guests were taken on tours through the new hospital which has sixteen hospital beds. All the guests were invited to the home of Brother and Sister Arthur Blumenstein, where refreshments were served.

It is believed that the church's work for leper patients at Mwami is a very significant contribution to the health effort of this country. It is much appreciated, as was clearly stated by the representative of the minister of state and also by the provincial medical officer. A spiritual impact is being made through this avenue of medical ministry, and the leper colony's church is filled each Sabbath morning and afternoon as patients come to sing and worship. The colony's blind chaplain provides enthusiastic leadership and brings hope and inspiration to his parish.

Readers of the OUTLOOK may be interested to know that the aims of TALRES include these three important points:

1. Through the merits and power of Jesus Christ to restore body, mind and soul; to recreate the image of God in man;
2. Through medical care, reconstructive surgery, physiotherapy and education in cause and effect relationships to restore the disabled and to prevent deformity and disease; and
3. Through scientific study and research, requesting divine guidance and help to develop new and better ways of achieving our aims to benefit our patients, and of serving to the glory of God.



Seen at the Mwami Leprosy Hospital opening: (left to right) E. Mbale, Lab. Technician; R. Mzumara, Medical Assistant; Dr Ralph Waddell, Medical Secretary, General Conference; P. Katumbi, Medical Assistant; A. S. Muunyu, Mission Director, Mwami; Dr M. H. Schaffner, Medical Secretary, Trans-Africa Division; Dr E. G. Marcus who has graciously given three months relief leadership at Mwami Hospital and Leprosarium.

COVER

Malawi Minister of State's representative cutting the ribbon at opening of Mwami Leprosy Hospital. Dr Karl Seligmann, (seen here), Medical Secretary of the Zambesi Union, was Master of Ceremonies.

WE CROSSED OVER JORDAN . . .**BUT ON THE OTHER SIDE OF THE RIVER WE HAD NO HOME . . .**

We had no mummy nor daddy either . . . both were killed by a war that caused us to flee. When we reached the bank of the River Jordan a kind man carried us across, but now we have nowhere to go.

Won't you care enough to give a liberal Christmas gift on Thirteenth Sabbath, December 21, when the overflow offering comes to us in the Middle East Division to help build an orphanage?

THANK YOU!

—A Lonely Orphan.

THIRTEENTH SABBATH, DECEMBER 21, 1968

S.D.A. YOUTH ART WINNER

by BRIAN PILMOOR,
Bible and Art Teacher,
Rusangu Secondary School

DEBRA ZEBRON, a sixteen-year-old Seventh-day Adventist pupil of the Kabulonga Girls' Secondary School in Lusaka, Zambia, was one of twelve winners of the Zambia Calendar Competition, sponsored by the Anglo-American Corporation of Central Africa. Her 10 x 15 inch water colour painting of "Zambia Fruit and Vegetables" was reproduced in colour on the July page of the 1968 calendar.

Her painting was selected from more than 1,600 entries in the second National Art Competition. Pupils from 152 schools throughout Zambia took part in the competition which is designed to encourage art amongst the students of Zambia. A total value of Kwachas 1,200 (£600) was offered in prize money. The seven winners from secondary schools received prizes ranging from K50.00 to K10.00 with a supplementary prize of K60.00 each for the designs which were used for the calendar.



Debra Zebron

During these past four years a work for God has been going on among the Masai. A good number have been told about Jesus, but only 10, mainly women, have joined the baptismal class and as yet no one has been baptized. The main hindrance is that these nomads are rigidly conservative in their customs and traditions. It is difficult for them to become Seventh-day Adventists because they believe

in polygamy, free love, drinking blood, choking their meat-animals to death, ancestor worship, and the worship of Ngai (the sky). Since they are illiterate, the gospel message must be handed to them from man to man, but how can this be done when they are here today and ten miles away tomorrow?

As we studied this problem with the field president of the North-east Tanzania Field it was felt that the best method to approach this problem would be through the use of a dispensary or a mobile clinic, a simple boarding-school, and travelling church-tents. We are praying that the day will not be too far distant when this equipment will be made available to us in our efforts to take the gospel of Jesus Christ to the Masai.

The future of the Masai is not yet clear. Looked at from the outside by tourists, Masailand is a land of interest, entertainment and amazement; but viewed from the inside by the missionaries, the Masai people are a suffering people. Many of them die from malaria and venereal diseases, malnutrition, ignorance, violence, and above all, sin. These fine, tall people have suffered much in their wilderness home, yet their greatest aim is

(Continued on page 9)

THE MASAI OF TANZANIA

by J. A. KISAKA,
Missionary to the Masai

"WHY ARE YOU so late? Where have you been all these sixty years?" These were some of the questions asked of me in 1964 by the Masai chief, Laibon.

Since the work of God was opened by the German missionaries at Pare in Tanzania in 1903 a good number of my tribesmen have experienced the blessings of the gospel of Jesus. From this place many indigenous missionaries have carried this gospel into other lands in East Africa. However, the gospel preachers passed by the Masai, a warlike Nilo-Hamitic tribe living at the foot of the Pare mountains. The chief reason for their reluctance to preach to the Masai was tribal enmity. The Masai warriors have waged destructive wars with the surrounding tribes. It is their belief that all cattle, all over the world, belong to them. They think they are justified in attacking other cattle-owners in order to regain their scattered cattle. To us, the Masai are traditional enemies. In addition the Masai are constantly on the move looking for new pastures to feed their great herds of cattle.

Welcome Back to Africa

Pastor and Mrs Leonard Robinson with their four fine sons, Ronald, Larry, Edward and Fred, who have returned to Africa. Pastor Robinson is the president of the Tanzania Union and was formerly an Associate Director of Development at Loma Linda University.



Department of Education

"BLOOMING BY DECEPTION"

by GERALD F. CLIFFORD, *Trans-Africa Division*

RECENTLY, while winging my way homewards some 33,000 feet above the earth in an East African Airways Comet IV, I found a well-read copy of the September 20 *Time* magazine in the pocket of the seat just ahead of me. Paging through it was a welcome diversion from the monotonous scenery of blue sky above and cotton-wool clouds below the plane. In the education section of the magazine my eye fell on the title of an article: "Blooming by Deception." Here the findings of Harvard social psychologist Robert Rosenthal, and former principal of South San Francisco's Spruce School, Lenore Jacobsen, were reported.

The authors worked on a supposition that many children fail to learn simply because their teachers do not expect them to. The book tells of an ingenious experiment involving several teachers who were deceived into believing that certain of their students, as a result of a specialized test, had been spotted as "late bloomers." Eight months later these children's academic abilities showed dramatic improvement. The teachers were told that this new test could predict slow learning students who were likely to "show an unusual forward spurt of academic and intellectual progress." The test was a routine but unfamiliar intelligence test. The names of the "late bloomers" were actually drawn out of a hat. When tested later the first graders whose teachers expected them to advance jumped 27.4 points, and one young lad who had been classified as mentally retarded with an IQ of 61 scored 106 after his selection from the hat as a late bloomer.

The implications of this experiment are many and important. If children tend to become the kind of students their teachers expect them to be, the obvious need is to raise the teachers' sights.

Years before this study by Rosenthal and Jacobsen, Mrs. E. G. White wrote: "Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl, outwardly as unattractive as a rough-

hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers."—*Education*, page 232.

There seems no limit to the accomplishments of the human mind, and in addition to raising our academic sights, it is our duty and privilege to impress upon the minds of our students that nothing can develop

the intellectual capacity like the study of the Holy Scriptures. "The work which the Lord has laid out before me especially is to urge young and old, learned and unlearned, to search the Scriptures for themselves; to impress upon all that the study of God's Word will *expand the mind and strengthen every faculty*, fitting the intellect to wrestle with problems of truth, deep and far-reaching; to assure all that *the clear knowledge of the Bible outdoes all other knowledge in making man what God designed he should be*. The entrance of Thy words giveth light; it giveth understanding unto the simple."—*Testimonies*, vol. 5, page 686 (emphasis supplied).

Teachers, resolve to draw the best out of your students. Challenge their thinking with top grade teaching. Your students will be what you expect them to be and they will do what you expect them to do.

S.A.B.C. Entertainers Aid S.D.A. Youth Club

by ARTHUR O. COETZEE,

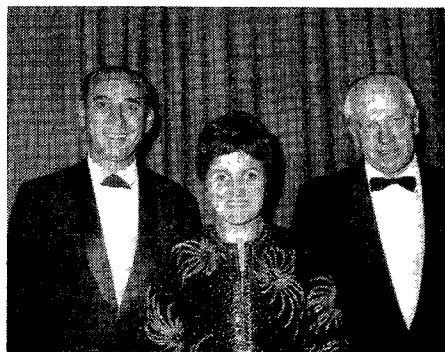
Public Relations Department,

South African Union Conference

ON SATURDAY NIGHT, June 29, members of the South African Broadcasting Corporation gave a concert in the Benoni City Hall in aid of funds for a Seventh-day Adventist youth club known as the Excelsior Youth Club. Well-known radio personalities

such as Doris Brasch, Bob Borowsky, Lucille Ackerman, Francois van Heyningen and Frans Jooste supplied those who found a seat in the packed City Hall with a most enjoyable evening while at the same time raising considerably the "gold level" in the treasury of the Excelsior Youth Club.

(Through an unfortunate delay in which no one concerned was to blame, this article has just come to hand.—Ed.)



S.A.B.C. Entertainers: (above) Bob Borowsky, Doris Brasch and Gordon Beasley; (right) Francois van Heyningen, Lucille Ackerman, Tonnie van Wyk de Vries, and Frans Jooste.



DEPARTMENT OF EDUCATION (continued)

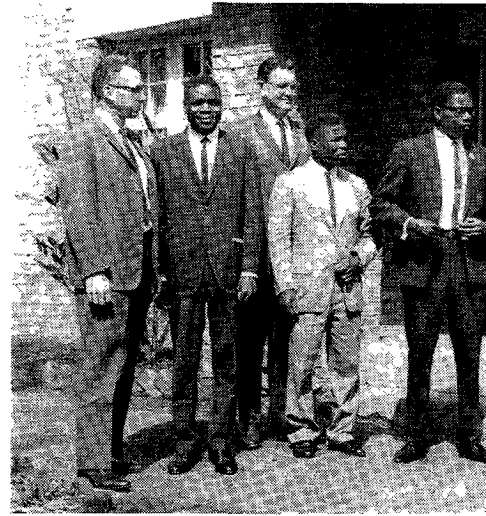
Itineraries

SCIENCE AND SALVATION was the theme of lectures on the methods of teaching languages, sciences, agriculture and industrial arts given by specialist teachers at the East African Union teachers' institute held at Bugema August 26-31. Pastor E. T. Gackenheimer presented an excellent series of devotional studies culminating in a consecration service on Friday morning. The writer lectured on Science and the Bible and challenged the teachers to relate their teaching to the Bible in a definite and positive way. The teachers were shown the subtle way in which textbooks, in current use in our schools, endeavour to reconcile the teachings of evolution and the Bible.

Teachers from Bugema College and Kamagambo Secondary School and Teachers' College as well as a number of teachers from selected *harambee* schools in the union were present.

Families were invited so that all could participate in the programme.

Following the institute the inspection team (comprising T. V. Gorle, S. Ouma and myself) left for Nairobi to begin a tour of inspection of the secondary schools in the union. Under the leadership of Mrs G. S. Glass, Maxwell Secondary School is prospering. The enrolment in the primary section is near capacity. The secondary enrolment is low, at present only 9, and this is to be expected as older students transfer to our full secondary schools either in the Trans-Africa Division or overseas. Our next stop was at Chebwai Secondary School located in the western area of Kenya and operated as a church school by the Central Kenya Field. Morale was high and students successfully completing their tenth year of school work will transfer to Bugema for the final two years of high



school. We then travelled down to Gendia, the headquarters of our Kenya Lake Mission Field, and from there visited several of the *harambee* schools in the field. The word *harambee* means self-help and these secondary schools are supported by community effort and the tuition fees charged. In a few instances the field provides some money towards the operation of the school. The Kenya Lake Field, under the leadership of Pastor F. E. Wilson, is building up a girls' boarding school at Nyabola. The classroom and administration block together with three teachers' houses are nearing completion and work will soon be started on the dormitory unit for the girls.

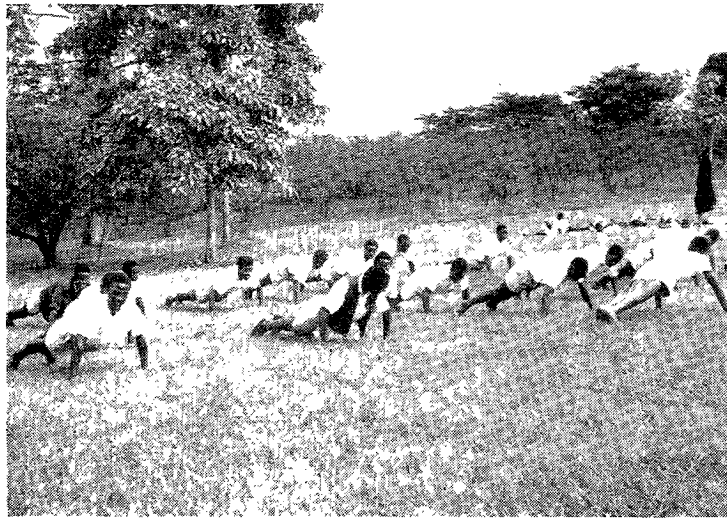
Travelling up to the highlands of Kisii we spent a few days visiting the secondary schools of the South Kenya Field. At headquarters we found Principal Mubisa giving strong leadership to the full secondary school. This *harambee* school has received among the best results in the Kenya Junior Secondary examination (grade 10) in the whole of Kenya in recent years. Mr and Mrs Bosire, both graduates of Spicer College, are teaching at the school.

Several of the schools opened by the field recently are battling against great odds and lack of equipment as well as a dearth of qualified teachers. One can only admire the determination of the people in their endeavour to establish schools with their own meagre resources.

The Ranen Field operates a very fine *harambee* school at the field headquarters and, although we experienced a severe and heavy hailstorm on the day of our visit, we were most impressed by the dedication of teach-



Mother and son educators: Mrs Ruth Gorle of Solusi College with her son, T. V. Gorle of the East African Union.



(Far Left): Meeting the Malawi Minister of Education: (left to right) Gerald F. Clifford, Trans-Africa Division; S. Moyo, S. Young, W. W. Khonje, all of the South-East Africa Union; the Honourable Mr Chakwamba, Minister of Education, Malawi; Dr Donald W. Holbrook of the Home Study Institute, General Conference; Secretary to the Minister, and P. A. Parks.

(Left) Bugema students during morning physical education class. (Bugema Missionary College is in Uganda, East Africa.)

ers and students. The educational secretary of the field, Pastor T. Otieno, has made his own personal library available to the school and we appreciate his fine gesture. The school has also been able to secure an up-to-date set of *Encyclopaedia Britannica* to replace their outdated set. We were most impressed by the science demonstration carried out by the science teacher with only a bicycle pump.

A very pleasant five days were spent at Kamagambo Secondary School and Teachers' College. During classroom visits to observe the teachers at work we were impressed by the dedication and devotion of both national and overseas workers. Together with Mr Chase, the principal, we laid plans for enriching the secondary school curriculum by the addition of commercial subjects, and the strengthening of the teacher training section by recommending the introduction of a two-year post high school teacher training course in 1970.

Transport problems forced us to take a local bus from Kisumu to Kampala and it is impossible in a few brief lines to describe the impact (both literally and mentally) that journey made on us. Weary and fairly worn we arrived at Bugema College. Under the able leadership of Pastor J. T. Bradfield the school is developing into an institution of which we can all be proud. The new girls' dormitory will soon be ready for the roof, and plans are being drawn up for a combined church and assembly hall. The funds for the assembly hall are already in hand as well as funds to convert the old chapel into a large spacious laboratory. Again we were impressed by the dedication of staff as well as their

academic skill and teaching efficiency. The school is well staffed with expatriates and three degreed national staff. Mr Ogeto graduated from Solusi theological course while Mr Omenge, the biology instructor, graduated this year from Spicer College. Mr Dawa worked most of his way through La Sierra College and returned to East Africa and Bugema and at present teaches mathematics. When Agriculture is introduced into the curriculum in 1969 he will teach this subject as well as carrying the responsibility of the school farm.

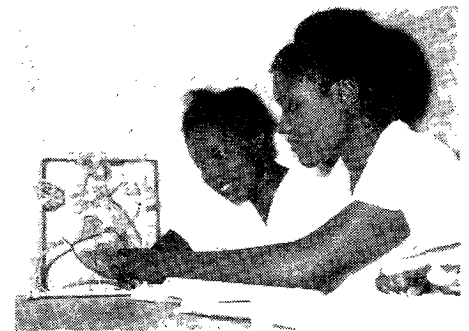
As our five-week tour drew to a close and we contemplated the many problems that seem to confront our educational work, we were reminded by Mrs R. Gorle of Solusi who accompanied us on many of our inspection visits, of a statement found in the *Review and Herald* of November 14, 1893.

"The blessed Master has all His work from end to end under His own masterly supervision. All that He asks is that the workers shall come to Him for their orders, and obey His directions. Everything—our churches, our missions, our Sabbath-schools, our institutions—is carried upon His divine heart. Why worry? The intense longing to see the church a living and shining light as God designs it shall be, must be tempered with entire trust in God."

We acknowledged that the successes which we saw were not of man's working but a direct result of God's blessing on His Church. Our failures and shortcomings are largely of our own devising and making. We completed the tour of inspection with the thought that "all things work together for good to them that love God."



Singing Evangelists: Children of a Central Kenya Field Evangelist who have an important part in evangelistic meetings, Anna, Samson, and Joseph—reading from the right.



Kamagambo biology students tracing the circulation of the blood. (Kamagambo Training School is in Kenya, East Africa.)

The Wednesday Crucifixion Theory

by LYNDON K. MCDOWELL, Bible Teacher, Helderberg College

CHRISTIANS have always accepted that Christ was crucified on Friday and rose on Sunday. In recent years this fact has been questioned by some, among them W. Graham Scroggie in his book, *A Guide to the Gospels*, published in 1948.

Mr H. W. Armstrong has taken up this idea and published it as an "amazing truth" which "thousands are coming to see." The basis of his thesis he takes from one verse: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 39, 40. He goes further to say, "In the Hebrew language, in which the book of Jonah was written, the expression 'Three days and three nights' means a total of 72 hours."

But is this true?

If this were the only Bible reference and if the Bible was written in terms of modern western thought it would be persuasive. But is it right to impose western ideas on eastern Semitic thought?

Obviously not.

We know that it is confusing for Europeans to impose their conceptions on African people. We know how confused Europeans become when Africans try and impose their thinking on them.

Just so, we cannot impose our concepts of time on the Bible. We must read the saying of Jesus in the light of Semitic time concepts. Is there a verse which proves that Hebrew people counted time differently?

Yes, there is. Please turn to 2 Kings 18: 9. Here we read that in the fourth year of Hezekiah and in the seventh year of Hoshea, Shalmaneser king of Assyria besieged Samaria for three years. "And at the end of three years they took it."

Now according to our way of reckoning, which Armstrong says we should follow, the end of three years would bring us to Hezekiah's seventh year and to Hoshea's tenth year. But the Scriptures tell us that at the end of three years it was Hezekiah's sixth year and Hoshea's ninth year. This proves that the way people counted time in Bible days was different to the way we calculate time today.

One important principle in determining the meaning of a difficult passage is to compare it with other verses which speak about the same subject. If we do this with Matthew 12: 40 we find that the other verses make the meaning clear.

The expression "three days and three nights" occurs only once (Matt. 12: 40), but the expression "the third day" occurs seventeen times. Of these seventeen times it was used at least five times by Jesus, Matt. 16: 21; 17: 23; 20: 19; Luke 13: 32; 24: 46.

This means that the same Saviour who said in Matt. 12: 40 "three days and three nights," said also in Mark 8: 31 "after three days," in John 2: 19 "in three days" and "the third day" no less than five times. These references prove that Jesus could not have meant 72 hours in the way we would interpret "three days and three nights." He was using an expression well understood by his disciples.

Furthermore, when we compare Matthew 11: 40 with the parallel passage in Luke 11: 29 we find that the

central thought is not the time Jesus spent in the tomb but rather the fact of the resurrection. This was the sign which Jesus was to give. See also John 2: 19. The expression "days and nights" was a common Hebrew idiom and was used frequently. Note its use in Exodus 24: 18 and Job 2: 13, for example. In terms of Hebrew thought and idiom the Wednesday Crucifixion Theory is not correct.

Now let us look at the events of the Passion Week. We read in Luke 24: 1: "Now upon the first day of the week . . . they came to the sepulchre."

That was Sunday, the first day of the week. That same day (verse 13) Jesus met Cleopas and his friend on their way to Emmaus. They talked together and said: ". . . today (Sunday) is the third day since these things were done." (Verse 21.)

By no possible means of counting can we make Sunday the third day from Wednesday.

Counting backwards from Sunday we find:

Sunday—"today is the third day."

Saturday—this would be the second day.

Friday—this would be the day when "these things were done."

TRIALS—AND THEIR BLESSINGS

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole." Job 5:17, 18.

"Our life is like the dial of a clock. The short hand is the hand of discipline; the long hand is the hand of mercy. Slowly, but surely, the hand of discipline must pass and God speaks at every stroke. But over and over again passes the hand of mercy, showering forth sixtyfold of blessing for every stroke of discipline and trial, and both hands are fastened to the one secure pivot—the great unchanging heart of a God of love."

Is it raining, little flower? Be glad of rain.
Too much sun would wither thee; 'twill shine again.
The sky is very black, 'tis true,
But just beyond it shines the blue.

Art thou weary, tender heart? Be glad of pain;
In sorrow sweetest things will grow, as flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

The events of the Passion Week are clearly outlined in the Gospel of Mark. Notice that this Gospel has given careful indications of time.

The triumphant entry of Jesus into Jerusalem is recorded in Mark 11:1-11. Let us call this the "1st Day." Now see how Mark gives us the sequence of events.

2nd Day Mark 11:12—"On the morrow." This would be the second day. This is when the fig tree was cursed.

3rd Day Mark 11:20—"In the morning"—that is, the day following the 2nd day, thus the 3rd day. The disciples find the fig tree withered.

4th Day Mark 14:1—"It was now two days before the Passover." Revised Standard Version.

5th Day Mark 14:12—"The first day of unleavened bread," thus the 5th day. Preparation for the Passover or the Lord's Supper.



Ladies sextette at East African Union Teachers' Institute, Bugema: (left to right) Mrs M. Chase, Mrs Wilton Clarke, Mrs J. W. Lindfors, Marva Lynn Chase, Mrs H. Larsen, Miss Chile L. Caspe.

6th Day Mark 15:1—"As soon as it was morning."

7th Day Mark 16:1—"When the sabbath was passed."

8th Day Mark 16:2—"Very early in the morning, the first day of the week." This is, of course, Sunday.

All we have to do now is to put the names of the days of the week. The events of each day are clearly given.

Sunday was the triumphant entry. This is called "Palm Sunday" in the Christian Calendar.

Monday the fig tree was cursed.

Tuesday the fig tree was found withered.

Wednesday Jesus spent in retirement.

Thursday was preparation for the Passover.

TREASURED THEMES . . .

From Familiar Hymns

by H. M. Tippett

"His Hand on Mine"—*Gospel in Song*, Number 31.

"Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee." Ps. 17:7.

Nelson C. Munson tells a story of his undergraduate days at Colgate University that bears retelling.

Professor Sisson was a unique teacher of mathematics. Exploring its principles, he opened vistas of truth that taught his students lessons of life they never forgot. One day on the front blackboard he had placed a problem too complex for the class to solve. Sisson walked to the side blackboard and began to unfold its intricacies step by step. With each advance toward the solution he turned to the class and said, "Do you see?" When each step was clear, he proceeded, and at length finished the problem.

Then, in front of the class once more, he lifted a hand with his palm toward the class. "Do you see my palm?" he asked. When the class nodded, he turned his hand leaving only the back of it visible. The palm of his hand was pale, soft and smooth. The back of it was brown, and the veins stood out in blue and bold relief against the loose skin of his seventy years.

"Do you see that?" he asked.

And as the class wondered what he meant he said, "It's the same hand. One side is smooth and clear. The other side is gnarled and knotted." Then he pointed to the intricate problem on the front board and to its clear solution on the side board.

One thing we take a long time learning as Christians is that the hand that writes for us the problems of life is the same hand that unfolds their solution. The prophet Habakkuk saw "bright beams" coming out of the Saviour's hands, and discerned that "there was the hiding of his power." Hab. 3:4, R.V.

"When the way is dim, and I cannot see
Through the mist of His wise design,
How my glad heart yearns and my faith returns
By the touch of His hand on mine."

Friday was the trial and crucifixion.
Sabbath Jesus rested in the tomb.
Sunday morning early He rose.

The Wednesday Crucifixion Theory is therefore impossible. It simply does not fit the Bible story as given in the Gospels.

LET'S PUT CHRIST INTO CHRISTMAS

Send your friends Morning Watch Calendars instead of greeting cards. Order from your Church Missionary Secretary.

The Family

The family is like a book:
The children are the leaves;
The parents are the cover,
Which protective beauty gives.

At first the pages of the book
Are blank and smooth and fair;
But time soon writeth memories
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust.
Oh, break it not, lest all the leaves
Should scatter and be lost.

—*Author unknown.*

The Masai of Tanzania

(Continued from page 4)

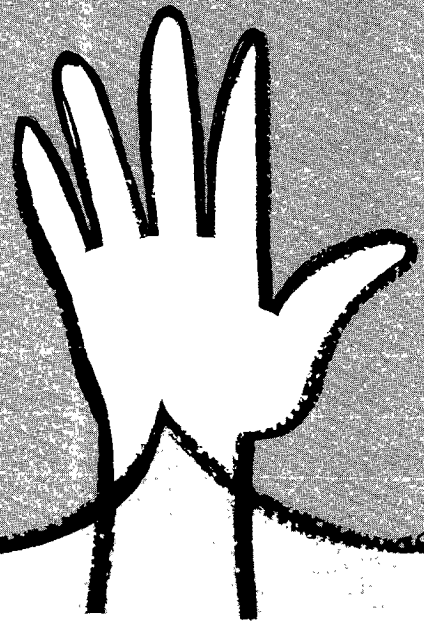
to defend their own way of life from foreign ideologies, cultures and religious beliefs. They truly need the Saviour. Although it is too late to save all the Masai people, I believe that in the kingdom of God there will be Masai representatives. Indeed the cry from the Masai wilderness is one of the challenges at this late hour. God's people should redeem the sixty years of neglect by prompt action now.



**HELP
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13 informative chapters that will help you win and hold youth to the church.

To the Lay Activities Secretary

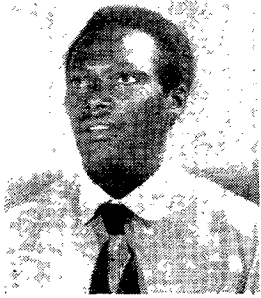
..... Church

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Enoch Vugayabagabo

WE DEEPLY REGRET having to report the sudden death by drowning of two outstanding workers of the Congo Union, Pastor Enoch Vugayabagabo and ordination candidate Philip Kakule. These brethren were travelling by truck with Pastor Elasto Basabinyenzi, the Union Stewardship secretary, from Talla Station to Rwese, headquarters of the North Congo Field. While a narrow bridge was being negotiated, the truck on which they were travelling overturned and fell into a river. Our two brethren died instantly but Brother Elasto was miraculously spared, receiving only a few cuts and bruises. The truck was not ours and was not being driven by any of our brethren, but was one on which they were given a lift as they travelled to the field headquarters for meetings.

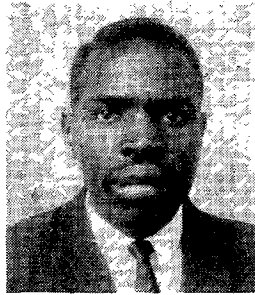
ENOCH VUGAYABAGABO was born in 1920 and baptized in 1941. He entered the work in 1945. For eleven years he was a teacher and then a district leader at Kirundu and Nebasa stations. Just prior to his death he was a pastor-evangelist at Talla Station in Bunia. He was not Congolese but a missionary from Rwanda. He was married and had eight children.

IMPORTANT ANNOUNCEMENT

THE CAPE CONFERENCE would like all their believers in the conference, and their friends in other conferences, unions and fields to know that their headquarters office is moving from Port Elizabeth to the Strand on December 10, 1968. Their new location is on the first floor of Galloway Centre, Wesley Street, Strand, Cape Province, and their new postal address is:

Cape Conference of S.D.A.,
P.O. Box 177,
Strand, C.P.,
South Africa.

AT REST



Philip Kakule

PHILIP KAKULE was born in 1933 and was baptized in 1951. He entered the work in 1956 as a teacher and then became a district leader. Most recently he was a department secretary of the North Congo Field and was regarded as a strong worker with a good future. Present at his funeral were some Catholic priests who knew and respected him, and their admonition to our believers was that Brother Kakule had given his life in service for them; now they must be as faithful as he was.

*O! that we might live to meet them
When life's winter will be o'er,
Where the flowers will bloom eternal,
And we'll meet to part no more.*

**The Trans-Africa Division
OUTLOOK**

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SUNSET CALENDAR

DECEMBER 1968

	6	13	20	27
Cape Town	7.46	7.51	7.56	7.59
Johannesburg	6.50	6.54	6.59	7.02
East London	7.06	7.11	7.15	7.18
Port Elizabeth	7.18	7.23	7.28	7.31
Bloemfontein	7.03	7.07	7.12	7.15
Pietermaritzburg	6.49	6.53	6.58	7.01
Durban	6.47	6.51	6.56	6.59
Windhoek	7.27	7.31	7.35	7.38
Bulawayo	6.35	6.39	6.43	6.46
Salisbury	6.20	6.24	6.28	6.31
Gwelo	6.30	6.35	6.41	6.44
Lusaka	6.27	6.31	6.34	6.38
Blantyre	6.01	6.04	6.10	6.13
Lubumbashi	6.23	6.25	6.31	6.34
Nairobi	6.29	6.31	6.35	6.37
Mombasa	6.22	6.24	6.29	6.32
Kisumu	6.35	6.37	6.42	6.45
Kampala	6.43	6.46	6.51	6.54
Dar-es-Salaam	6.28	6.32	6.37	6.39
Tabora	6.51	6.54	6.59	7.01

JANUARY 1969

	3	10	17	24	31
Cape Town	8.01	8.01	7.59	7.57	7.53
Johannesburg	7.04	7.05	7.05	7.03	7.01
East London	7.20	7.21	7.19	7.17	7.13
Port Elizabeth	7.33	7.33	7.31	7.29	7.25
Bloemfontein	7.17	7.18	7.18	7.16	7.13
Pietermaritzburg	7.03	7.04	7.03	7.01	6.58
Durban	7.01	7.02	7.01	6.59	6.56
Windhoek	7.40	7.42	7.42	7.41	7.39
Bulawayo	6.48	6.50	6.51	6.50	6.49
Salisbury	6.33	6.35	6.36	6.35	6.34
Gwelo	6.45	6.44	6.43	6.42	6.40
Lusaka	6.44	6.43	6.42	6.41	6.40
Blantyre	6.16	6.18	6.18	6.18	6.18
Lubumbashi	6.36	6.39	6.39	6.41	6.42
Nairobi	6.42	6.46	6.47	6.50	6.51
Mombasa	6.36	6.39	6.40	6.42	6.44
Kisumu	6.50	6.53	6.54	6.57	7.00
Kampala	6.58	7.02	7.03	7.05	7.07
Dar-es-Salaam	6.43	6.45	6.46	6.47	6.49
Tabora	7.06	7.09	7.10	7.12	7.13

A Time to Hate

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



HATE is the antithesis of love. It leads the vanguard of destructive forces that run amuck in our world today. It is one of the more aggressive and offensive traits of man's behaviour. It epitomizes the negative emotions in the broad spectrum of human affairs. Hate, like fire, improperly used annihilates much of that which is good. If rightly controlled, it serves a useful purpose. Especially is this true in the Christian life. This, no doubt, may come as a shock and surprise and by some will no doubt be considered heretical. Lest the reader be offended and incensed and consider this statement tenuous or questionable, let me hasten to direct your attention to Holy Writ which will substantiate the point in question. "To every thing there is a season, and a time to every purpose under the heaven; A time to love, and a time to hate; a time of war, and a time of peace." Eccl. 3:1, 8.

On first thought, this would appear to be a paradox. But did you know God hates? Let me quickly add, however, that He hates only those things that are deleterious to the security and peace of mankind. Please read Proverbs 6:16-19. There you will find six things that God hates.

How grateful we can be that so intense is God's hatred for sin that He was willing to give His only Son as a sacrifice to save man from eternal oblivion. Though God hates sin, He does love the sinner.

Because God hates sin we too must have a hatred for it. This is the only time the Christian can hate but hate he must if his soul is to be saved. For so malignant and deceptive is sin that if there is no revulsion and disdain for it, it will ensnare him and crush his soul. That is why we have been admonished, "Hate the evil, and love the good, and establish judgment in the gate." Amos 5:15. And again,

"Ye that love the Lord, hate evil." Psalms 97:10.

The power and nature of sin is so disastrous that it requires divine intervention for its eradication. The tragedy and sorrow it brought to this world can be comprehended only as one sees it in the light of the cross. It demanded that the Son of God die as a sacrifice for man on Calvary in order that man might be justified. Is it little wonder, then, that we have been asked to hate sin? Yet, it is humanly impossible to hate sin because of our love for it. Our nature is such that we find it only natural to indulge in sin which has its ephemeral thrills and pleasures. What is more, it is impossible to detach ourselves from or overcome this evil monster which is the motivating power behind human nature. Obviously we must seek a power beyond ourselves. There must be a complete transformation of character. In other words, we must have a religion of the heart. An intellectual assent to the doctrines of the church will not be sufficient. A pharisaical piety or a rigid adherence to the standards of the church will not do. Ceremonialism and legalism will be meaningless and impotent. We must have a Christ-centred religion, one that is practical and experimental.

If we are to hate sin the love for Christ must be in our hearts. Where He dwells, there can be no sin. Christ did not tolerate it in heaven nor did He permit it in Eden, and He has devised a plan to eradicate it from our planet. He longs to cleanse our souls from this loathsome disease and make us free men and women. More than this, He is anxious to dwell in our hearts, to identify Himself with us and give us the daily power we need to overcome evil. This experience we may have if we wish to renounce sin and invite Him into our lives. This

must be an act of faith. It requires that we put something into our religion; that we take time to talk to God and allow Him to talk to us through His Word. If we will commune with God on a daily basis and seek first His righteousness, the historical Christ will become a precious and living Saviour. As our love for Christ increases, the love of the world will decrease. We will recognize sin as a malignancy and will have no desire for its indulgence. Our one aim will be to live for Christ and to fulfil His plan for our lives.

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—"The Desire of Ages," page 668.

Our hope, then, is found not in a theoretical but an empirical religion with Christ as its centre. Only in this way will we develop a hatred for sin and be prepared to stand triumphant at last without fault and guile before the throne of God.

Reader of mine, are you a friend of God? Is Christ real and personal to you? If so, then you will hate sin because of the enormous price it exacted that you might be saved.