



MALUTI HOSPITAL
LIHORA TSA HO BONA BAKULI
KA MEHLA 12:30 HO ISA 2:30
MANTSIBOEA FEELA

Trans-Africa Division
OUTLOOK

Volume LXVII April 15, 1969 No. 4
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This Month's Special Feature:
THE SOUTHERN UNION

Introducing . . .

PASTOR E. T. GACKENHEIMER

Newly appointed STEWARDSHIP
Secretary of the Trans-Africa Division
(seen here with MRS GACKENHEIMER)



PAUL G. SMITH, an associate secretary of the General Conference Stewardship Department, gives this information concerning the aims and objectives of the department:

"Many have honestly been asking about the work of this newest department in the Seventh-day Adventist Church. Their interest has been further aroused as they have seen that *certain look* in the eye of each secretary who has been told, 'Oh, you're a fund raiser, aren't you?'"

"All of us have heard these questions and many others. We do not object to the fact that money is received during our programs. Not at all. We realize, perhaps as well as any, that very great amounts of money are needed in every area of our total church program. But we realize something else—that there are more important and more serious needs than money. It is these needs that we are actually seeking to satisfy. The need for money only gives us an oppor-

tunity to begin teaching stewardship of the total life.

"Why do we feel this way? We know that money comes as a by-product of a deep and very personal experience with Jesus Christ. We realize that money will never be received in the amount which is needed, until we have taught the lessons of total stewardship, not just the stewardship of money—and until these principles have been put into practice by each of us and by our members. We know we need revival, reformation and the spirit of sacrifice in order that God may use this people to finish His work now.

"The following guidelines for our department will help to answer some of the questions. We invite a careful study of them. They were studied and approved by the General Conference officers.

1. To hasten the coming of our Lord by motivating to total commitment

- of life, and the consecration of all our resources to a finished work.
2. To promote a greater revival spirit by combating the evils of covetousness and selfishness.
3. To initiate a strong program of education, re-emphasizing the privileges, opportunities, and responsibilities of Christian stewardship.
4. To effect a habitual response so that Christian stewardship will become a way of life.
5. To initiate a program in the worship service which will free it from unnecessary promotion and fund raising drives.
6. To set forth the broad base of "a larger stewardship," giving special emphasis to time, treasure, talent and body as God-given and entrusted.
7. To place the business of the local churches on a sound financial basis.
8. To aid the pastor and the church through sound planning and effective organization of financial resources so that maximum effort may be directed toward evangelism.
9. To help provide the treasury with funds commensurate with the needs of the Advent movement in carrying the gospel to all the world."

INGATHERING IN THE CONGO

by DUSAN SOFRANAC,
Department Secretary

THE YEAR 1968 was a good one for Ingathering in the Congo. The Lord blessed our efforts and the larger part of our former donors contributed again. Here are a few of our experiences during our Ingathering trip to Kinshasa.

One donor had just lost his car as well as his safe containing several million francs in a robbery. However, even under these circumstances he did not want to miss the opportunity of helping us and he gave Z 25. A young lady working in a little business office noticed that her employer had not given what she considered sufficient and so she raised his gift from Z 10 to Z 30.

While working during unbelievable tropical heat we became very thirsty but were not able to find drinking

water. Finally, we met a Belgian gentleman standing in front of his house and we asked him for a glass of water. After he had given us some orangeade he also gave us Z 15 so that, as he put it, we "would not leave with our hands empty."

During another day's work a new contributor invited us into his office and gave us Z 25. Then as we were leaving he gave us another Z 5 to be divided between the two of us for our own personal needs. Being embarrassed by this gesture we asked if we might be allowed to add this amount to his donation of Z 25, making a total of Z 30.

Before finishing our work it was necessary for us to visit two of our most regular donors who usually gave Z 50. The directors of these establish-

ments accompanied us into the offices of their treasurers, and said: "These men are in a hurry. They are doing a very important and noble work. Give them the same amount as we gave last year." To us this was strong evidence that we are engaged in a work which our Supreme Leader is still heading and He continues to knock at the heart's door of many people.

Unfortunately, due to a change in my flight booking I had to return to Lubumbashi without completing my work in Kinshasa, but I joined Pastor

Dewitt Williams in Lubumbashi and we went over the million franc mark for the first time in our Ingathering in this city.

A new director of a large business wrote to his head office in Kinshasa for instructions concerning the Ingathering appeal of the Seventh-day Adventist Church. The reply from his

superior came by return post: "Do not miss the opportunity of giving the Adventists our regular contribution of Z 20 because their evangelical work merits our consideration."

The head of a large business gave us Z 25, saying: "Since you did not get my donation in Luluabourg where I contribute regularly, I will give it

to you here in Lubumbashi. I am happy to do this."

When I think of the interest and liberality these donors have towards our work, I pray to the Eternal One to activate all of His servants with ardour and zeal so that all will respond to His call and faithfully accomplish our Ingathering task.

Yet Another van Druten

by F. C. PELSER, *Evangelist*

A LITTLE MORE than 90 years ago a man named Pieter Wessels was farming near Kimberley. He was a very strict Sunday-keeper and had sold his cows in order to have an impeccable conscience in this respect. His elder brother, who was an elder in the Dutch Reformed Church, told him he took things too literally; if he wanted to be so strict, why didn't he keep the seventh day of the week? Pieter argued that he was keeping the seventh day, Sunday. His brother pointed to the calendar, and Pieter was defeated. Convinced that the Bible must indicate a change in the day on which the Sabbath was to be kept, he went home and read the whole New Testament through. When he failed to find any change there, he started keeping the seventh day just as strictly as he had formerly been keeping the Sunday.

At about this time a shopkeeper of Beaconsfield (now part of Kimberley), J. G. van Druten, was riding one day in his horse-drawn cart down the street. An elderly man crossed the street. He was William Hunt. While mining in Nevada he had read an article in the Methodist paper, *The Christian Advocate*, in which certain preachers were denounced for the prophetic interpretations they were expounding at Healdsburg. Hunt had placed ten dollars in an envelope,

F. C. Pelsler baptizing William Martin van Druten.



addressing it to "The Elders in the Tent, Healdsburg," and had mailed it with the request that they send him literature. This had made an Adventist out of Hunt, who was baptized the next year by J. N. Loughborough in California. That was in 1870. The following year Hunt went mining in Australia, but did not do too well, and came to Kimberley. Now he was crossing the street in front of van Druten's cart.

"People say that is the laziest man in town," van Druten remarked to his wife sitting next to him. "He keeps two Sundays."

Mrs van Druten looked at Hunt intently, and said: "He looks more like an elderly saint to me."

These words so troubled van Druten that he visited Hunt in his miner's

hut and asked him why he was keeping two Sundays. Hunt smiled and explained that he was keeping only one—the same that Christ kept on earth. Very soon van Druten was convinced. He closed his store on the Sabbath and began to propagate his faith. Soon he met Pieter Wessels by chance and they became the nucleus of the first Seventh-day Adventist church in Africa.

Hunt was receiving the *Review and Herald* from the States, and this gave van Druten an idea. Through Hunt he sent this letter to the General Conference in Battle Creek:

"Sirs:

"I live in Kimberley, South Africa. I have been observing the seventh-day Sabbath for some time. A little

COVER PICTURE:

The Southern Union operates two major institutions: Bethel College in the Transkei, and Maluti Hospital in Lesotho, of which the entrance to the main building is portrayed on the cover.

PHOTOGRAPH: R. H. Kent

while ago Pieter Wessels, led by the Spirit in independent study of the Scriptures, also commenced Sabbath observance. The providence of God brought us together, and also sent William Hunt to us with literature to help us. There are now eight families keeping the Sabbath here. We want someone to come and teach us more perfectly, and to administer the rite of baptism by immersion, for we believe that to be the Bible plan, and our ministers will not do it for us. We want to be taught more perfectly the doctrines of the Bible. I enclose £50 to assist in covering any expenses this may entail. There are many more that have read Mr Hunt's papers, and are ready to listen, and anxious to hear and obey. Please send us someone!"

The letter from van Druten arrived in Battle Creek early in 1886. It fell to the lot of Uriah Smith, who held the position of secretary, to read it to the General Conference committee. Eyes were moist as the appeal was heard and the \$250 held up. They regarded this as a new Macedonian call, and soon answered it.

The van Druten family continued in the truth and became so attached to William Hunt that they adopted his name into the family. So it was that early in 1968 I met a man named William Martin van Druten here in the Orange Free State goldfields, in South Africa. His life had reached a tragic impasse. He attended no church, drank so much that he abused his wife and three children, chain-smoked and used vile language. When I discovered that he was the grandson of our pioneer, I determined that he must be given every opportunity to come to himself.

For six months while the effort proceeded we could get him to no meeting. Then suddenly he appeared, and attended one on a Sabbath afternoon. He gave up his drinking, then almost violently broke with the smoking habit. He has tremendous will-power, and when he decided to stop using tobacco, nothing could turn him back. But he kept on working on the Sabbath.

After one lecture I sat down with him and his wife, and said: "Brother van Druten, your wife wants to be baptized. You obviously can't be at this stage, because you are still working on the Sabbath. But you'll give your wife your blessing to go forward, won't you?"

He sat in meditation for a few moments, then looked me straight in the eyes. "What is to prevent me from taking my stand too, no matter what the cost, and being baptized with her?" he asked.

The next week or two we spent in earnest prayer while his request for Sabbath privileges went to Johannesburg. He was foreman in a mine work-

shop, a man full of drive and initiative. It was made clear to his employers that they would lose his services if they refused his appeal.

Back came the answer—he was granted the Sabbath off!

Early in December, 1968, he and his wife were baptized.

I can just imagine the day when an angel will introduce William Martin van Druten to the pioneer, J. G. van Druten. What joy will come to the old man's heart as he realizes the blessing resulting from the stand he took 90 years ago, not only for thousands in Southern Africa, but even for his own progeny.

Morning

Manna

by ADLAI A. ESTEB
Associate Secretary,
Lay Activities Department
General Conference

(Pastor Esteb visited our Division recently and his ministry, in both pulpit and poem, blessed us richly.—ED.)



*O child of God, awake and see the radiant dawn of day,
The rising sun bids thee arise to meditate and pray.
Arise and breathe the redolence of fragrant dew-kissed flowers,
And gather morning manna in the early morning hours.*

*All nature is responsive to God's summons to arise;
Ten thousand happy voices raise a chorus to the skies.
The busy bee is searching for its honey from the flowers;
Search thus for "hidden manna" in the early morning hours.*

*There's sweetness in the lily, in the Rose of Sharon too.
The Bible's leaves are petals, you may search them through and through.
If you "hunger" for this nectar you will search in every flower,
And you'll find the manna sweeter in the early morning hour.*

IMPORTANT DATES

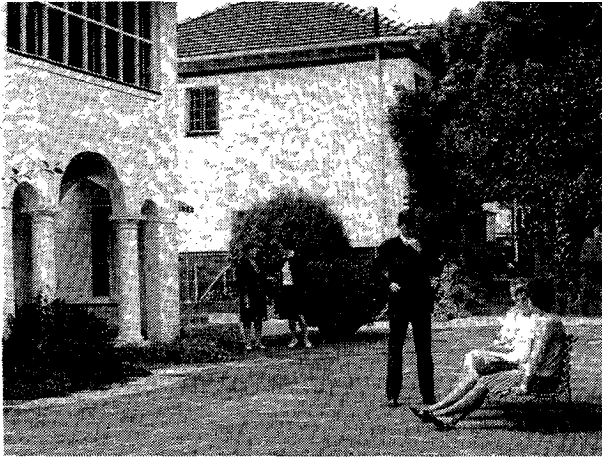
World Evangelism Day April 26

Spirit of Prophecy Day May 10

Disaster & Famine Relief

Day and Offering June 7

Greetings From The Southern Union



The spacious Southern Union offices and flats are housed in two large homesteads just off the Great North Road in the northern suburbs of Johannesburg. This is the headquarters for our six fields scattered throughout the Republic of South Africa, Lesotho and Swaziland.



Twenty-four workers of many tribes and nationalities labour together in these offices as a united team. Our motto, MASIHAMBE (LET'S GO), unites our laymen and workers together in an all-out endeavour to evangelize the three countries in our Union.

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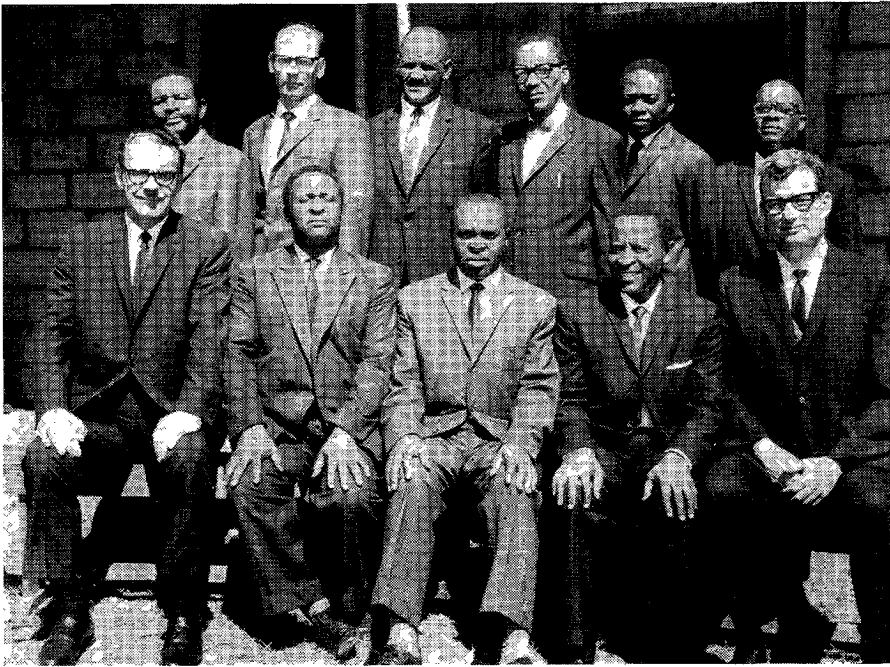


No doubt 1969 will always be remembered in the Southern Union as Voice of Youth Year. Pastor J. G. Evert, our enthusiastic Union youth leader, has joined hands with all our departments and a co-ordinated program is being launched to conduct a record number of youth efforts throughout the Union. Singing always plays a vital part in public evangelism and our choirs and singing groups will have ample opportunity to share their faith in song.



**LET'S
GO!**

The strength of the Southern Union lies in its dedicated youth. This latent power must be mobilized in a program of evangelism. This year hundreds of youth will work with the adults in the MASIHAMBE crusaders' book-selling plan, in order to raise funds for youth efforts. They will enrol scores of people for the Voice of Prophecy; they will visit thousands of homes with TABSA studies; and they will distribute personal invitations to attend youth efforts.



Recently three active preachers were ordained to the gospel ministry. Front row, from left to right: C. S. Majola (Eastern Transvaal), P. A. Madonsela (Zululand), and A. C. Hlubi (Swaziland). J. R. Spangler, associate secretary of the General Conference Ministerial Association (extreme right), assisted by Southern Union president, P. H. Coetzee (extreme left), conducted the service. The six field presidents are, back row, from left to right: A. M. Lukele (Swaziland), J. C. Schoonraad (Lesotho Field), S. G. Mkwanzani (Natal Field), D. M. Malotle (Oranje-Transvaal Field), W. M. Tsefu (Cape Western Field), and C. S. Sojola (Cape Eastern Field).



POSITIONS OF TRUST

Pastor E. L. Nteso, secretary-treasurer of the Lesotho Field, is another African leader carrying heavy responsibilities. These staunch workers are of great strength to God's church. They are well acquainted with local customs and are sound counsellors.

HERE and THERE In The South

Pastor Richard Nhlapho is a veteran educator and Sabbath-school promoter. Even though he has retired he still fosters Sabbath-school work and recently led out in a Vacation Bible School in Soweto.



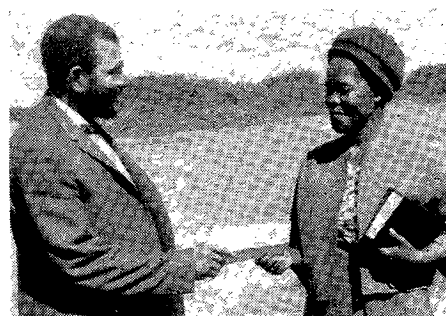
Pastors from all over South Africa recently met for 1969 and visiting speakers, G. F. Clifford, J. to greater service.



We still have men filled with fervour and zeal like Stephen and Philip in apostolic times. Noel M. Matsietsi (above with his wife) is such a man. The Lesotho Field committee faced the problem of finding a worker to go into an unentered district. Brother Matsietsi is a lay member on the committee and when he realized that Kolo Mission Station would lose its director who was to be assigned to the unentered area, his heart was touched and he volunteered to sell his business and move to Kolo Station. In order to earn his livelihood he became a colporteur. Several families have already taken their stand for the message and he is preparing them for baptism.

OUR BABY . . . SWAZILAND

In Swaziland a great work is being done among members of the royal family. The late Pastor J. M. Hlubi was a councillor of the king and often studied the truth with him. Just before his death, he gave the king a study on baptism. Through Pastor Hlubi, Sister E. Dube was able to enter the king's villages and started studies amongst the royal family. One queen and several princesses are baptized already.



In the above picture Sister Dube is shown handing Pastor A. M. Lukele a long list of names of princes and princesses who have joined the baptismal class. With only three workers in this field a great work remains to be done.

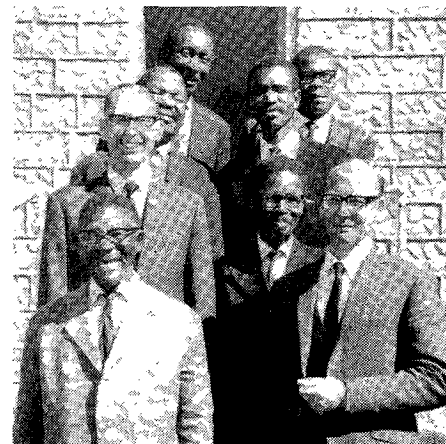
ADVANCEMENT IN LESOTHO

The Lesotho Field is also short of workers. Our medical work, however, has opened many doors and influential officials are favourable towards us. In the capital, Maseru, where ground is at a premium a friendly town-planning officer gave us 20 acres in a select suburb.

tor Brother Tembe is an ardent soul-winner. He is seen in the accompanying picture (back row, right) with the Lesotho Field committee.

For several years Pastor D. W. Chalale's voice has been heard over the radio and many are studying the V.O.P. lessons as a result.

Brother B. B. Tembe, B.A. Hons., was a lecturer at an African university. He willingly gave up this promising and lucrative position in order to head Emmanuel and develop it into a secondary school. Recently, Brother Tembe sat for an examination in German with the University of South Africa. His results were the highest in the country and he was offered a bursary for advanced studies in Germany. Besides being an educa-



n Union



Workers' Meeting. Detailed plans were laid gler, and B. E. Jacobs, inspired every worker



The New City Heralds Quartette are strong Voice of Youth supporters. They are delegates to the World Youth Congress at Zurich and will have part in the musical program of that great convocation.



Maluti Hospital, now under the able direction of Dr Keith Gunston and Matron Maureen Wright, is recognized throughout Lesotho for its specialized services. Dr H. Mueller-Grotjan is the only ophthalmologist in the country. Three subsidiary medical practices are operated in Zululand and the Orange Free State by Drs W. Staples, F. Le Roux and Michael Cooper. In 1968 four out of seven nurses graduated with merit. The Southern Union is proud of its medical personnel.



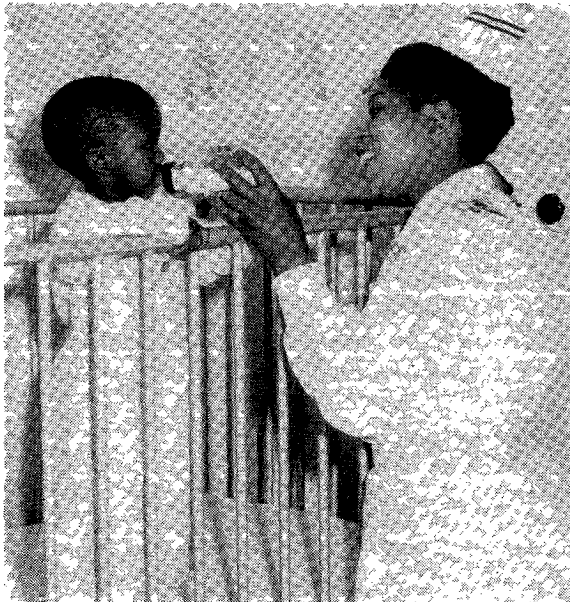
M A L U T I H O S P I T A L and BETHEL COLLEGE

IN THE NEWS

The Bethel students are very active in evangelism. Every Sabbath preaching bands visit surrounding towns and villages (above picture), distributing literature, conducting branch Sabbath-schools, cottage meetings, and temperance rallies. The picture below shows science teacher Myendeki leading out in a branch Sabbath-school.

Under the direction of Pastor R. G. Pearson, the campus has seen great improvements. A new African teachers' home, a modern girls' ablution block, and an extensive sewerage system were recently constructed. This year a new laboratory and water purification system will be erected.

Because of Bethel's good name and the professional standing of both African and European teachers, several university professors, doctors, and school inspectors are sending their children to the training school.



Under the direction of Matron Makola, 50 children of leper parents are cared for at the Emmanuel Children's Home. Prominent government officials are keenly interested in this well-kept home. When funds become available a new building for them will be erected on the Maluti Campus.



MUSIC—God's Gift II

ITS MOULDING POWER

THE FIRM but gentle moulding power of music is described by Lord Byron in the following lines:

*"It softened men of iron mould,
It gave them virtues not their
own,
No ear so dull, soul so cold
That felt not, fire not to the tune
Till David's lyre grew mightier
than his throne."*

Plato, in the *Second Book of Laws*, found a direct relation between morality and proper music. Plutarch, the great Greek biographer of the first century after Christ, discovered that "the right moulding of ingenious manners and civil conduct lies in a well-grounded musical education."

In a reformatory in the Midwest of America which houses 6,000 inmates, it was learned that not one had ever had musical instruction. No active professional musician has ever been committed to Sing Sing Prison. I have heard teachers from various institutions remark that they never have difficulty with students who make a serious study of music. Parents would do well to note this fact. Music of the proper kind always refines, elevates, and ennoble the character.

In the first part of this series of articles on MUSIC—GOD'S GIFT, it has already been stated that music is both a science and an art, and as such is a direct gift from God. However, Satan, the one-time choir director of heaven, realizes more than any human being can ever begin to imagine what power lies within this means of expression. He has in a cunning, subtle way managed to distort what God intended to be used to uplift the soul of man, and instead, by perversion, it demoralizes and degrades. Is it sheer coincidence that at the time Christianity was being introduced to Africa and the heathen were receiving the gospel, the music of Africa should reach across the sea and influence the music of the white man? Satan could not bear to be the loser, and in revenge he made sure that for the souls to be gained an equal number would be lost through the influence of heathen rhythm. Coinciding with David Livingstone's entry into Africa, we find the jazz element developing in the music of the white man in America, largely because of the in-



by Wilhelmina
Dunbar
L.R.S.M.,
L.T.C.L.
Helderberg
College.

fluence of Negro slaves who had carried with them their native off-beat rhythms. This is not to say that the Negro was not sincere in the spirituals that he sang; to the Negro his song carried the utmost sincerity and he poured all his faith and trust into his song, and found courage in his simple expression of hope for a better life to come, for his trials were many. The white man, however, uses the Negro spiritual mainly because of its rhythm and as such it does nothing to uplift the soul of either singer or listener.

In the birth of jazz and all off-beat music, it can safely be stated that such musical expression shows retrogression, for the only difference between the witch-doctor beating out his heathen rhythms on the tom-tom, and the so-called civilized dance band leader is that the one wears a grass skirt and feathers, while the latter is dressed in tuxedo suit and swings a baton.

Some remarkable experiments have been made to determine the power of music and its influence on the human emotions. Two young people were placed together in a room where they could be observed without their being aware of this. The teenage boy and girl had never met before; it was noticed that they were cool and formal towards each other while classical music was relayed into the room. Gradually the music became more marked in distinct off-beat rhythms; the couple became less formal towards each other. The music became more and more sensuous and the couple who a few minutes earlier had been reserved and formal, began necking and petting; then, as the music was returned to classical again, they again became formal and reserved.

What then are the attributes of music that can produce such profound effects? First of all, music appeals to the senses. It affects the hearing as the flavour of food affects taste. Flavour, however, does not make food nourishing, nor does a really pleasing sound in music make it profitable. Music that appeals merely to the senses is, indeed, a poor type of music. Ear-pleasing music may appeal tremendously to the indolent and unintelligent who are satisfied with the pleasures of the senses and want nothing above or beyond sensuous enjoyment. But mere sensuous enjoyment may degenerate into sensualizing, so that music that merely pleases the senses may easily slip one stage lower and be degenerating, sensual, and crude.

Music must appeal to the intellect and challenge the imagination. Good music requires thought and study to appreciate its values.

As a further ingredient, we add to the intellectual the emotional. Anger and fear is indicated by high, shrieking sounds; mystery or gloom by low tones; calmness by smooth flowing sounds; agitation by irregular, spasmodic sounds. Music, then, is capable of infinite emotions, some of them just as wrong and degrading as emotions expressed in spoken words may be wrong, for music is a language. The sensuous, the intellectual and the emotional combined makes music an art with power to lift us into a high realm of thinking and living. Music of this kind is akin to religion, for religion is also something beyond the mere realm of the senses.

To confess a lack of appreciation of music that is above the sensuous is to confess a lack of appreciation of the finer things of the mind and spirit. Let us judge our appreciation of music by whether it moves our hearts or our feet!

Under the sensuous power of much so-called religious music, people are carried away into a completely ecstatic or hypnotic condition, very similar to the condition in the orgies of the pagan Greek and Syrian festivals. Any music that relies for its appeal on purely sensuous or emotional chords, may be looked upon with reservation, for does not the Lord say, "Come now, and let us reason together." Man who is endowed with intellect can measure merit only where he is ruled by principle. So a great piece of music is one in which there is not only sensuous beauty and emotional eloquence, but an observance of the laws of time.

Treasured Themes

"Revive Us Again"

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19.

"An old-fashioned revival of religion—a gully-washin', trash-movin', debt-payin', sin-confessin', soul-savin' revival of religion."

So replied a preacher of the old school to the query, "What does America need most today?" And that his quaint analysis was right, is clear to any calm observer of our social, economic, and religious life today. We have let hindrances to a wholesome faith accumulate until nothing short of a flood of God's power can cleanse human hearts from their moral debris.

The channels that might carry the overflow of His Spirit to the world are clogged up with boulders of self-centred living. Millions of minds are filled with trivial concerns and the trash of assorted diversions. Flouting our social obligations, we ask, "Who is my neighbour?" Sin is interpreted in terms of fixations and complexes, thereby relieving the individual of the obligation of confession.

We have seen housewives who wax and polish a floor but leave everything else in the room in disorder. Some well-intentioned Christians are like that in their devotional experience—meticulous in one area of religious practice, but burdened with long-existing encumbrances of besetting sins or ungracious habits. We have known men whose grievous faults are a matter of public knowledge, but who fail to recognize these defects in themselves. If there is anything a close study of Christ does for a man it is to reveal to him his own imperfections. And surely this is the kind of spiritual revival we need—one that makes people see themselves in the light of Him in whom there is no darkness at all, until they abhor themselves and seek the "fountain filled with blood" for moral healing and spiritual cleansing.

*"All glory and praise to the Lamb that was slain,
Who has borne all our sins and has cleansed every stain.
Hallelujah! Thine the glory, . . . Revive us again."*



OLD STAMPS AND COINS

by HELGE ANDERSEN,
President, Westdanish Conference

ON THE HEATH of Jutland in Denmark is a group of Seventh-day Adventists longing for the day when they can erect a church building. They are doing a tremendous work to reach their goal and have within the last year collected used stamps and old coins to the value of several thousand Danish krone.

Fellow-believers and friends have contributed stamps and coins. From Iceland in the north to Germany in the south; from the U.S.A. in the west to Sweden in the east they have received letters and parcels, and this is an evidence of the fact that Seventh-day Adventists would rather see a new church building to the glory of God than have old stamps and coins in the drawer.

Our church members have enough money now to buy the land and are looking forward to the day when they have sufficient to start the building project.

If you have used stamps and old coins and would like to help build this new church we ask you to send them to us. Ask your relatives and friends for stamps and coins or start a campaign among the Pathfinders, the church school children or in the different divisions of the Sabbath-school. Please continue collecting for one year. If ten thousand members sent us just 4 ounces of stamps each (with paper on) we will have enough for the first church.

Our church members are looking forward to receiving your letters and parcels, and by your help they will soon dedicate a lovely church building to the glory of God on the heath of Jutland. Send your gifts to:

Pastor Helge Andersen,
Westdanish Conference of S.D.A.
Norre Alle 30,
8000 Aarhus, DENMARK,
Europe.

FATHER/SON TEAM: While visiting Yuka Hospital in Zambia, Dr Percy Marsa joined his son, Dr Gordon Marsa in the operating theatre. Seen here are, left to right: Dr and Mrs Gordon Marsa (nee Lynn Webster), Miss Myrtle Bredenkamp, Miss Marsa and her friend, and Dr and Mrs Percy Marsa.

REPORTING ON PEOPLE AND EVENTS

Included in the Central African Union's 50th Anniversary celebrations will be an evangelistic campaign conducted by Pastor W. W. Fordham of the General Conference. It is planned that Pastor Fordham will hold meetings in Kigali, the capital of Rwanda, for one month. Thereafter he will visit other parts of Africa in the interests of evangelism.

Solusi's 75th Anniversary celebrations went forward well. An account of this event will be given in the next issue of the OUTLOOK.

Pastor John T. Mason of the Division's Publishing Department, has recently returned to headquarters after a three-month safari in company with Pastor D. A. McAdams of the General Conference Publishing Department. Both at headquarters and at Ikizu in Tanzania, publishing councils and leadership training schools were held, when leaders from seven unions received instruction. Surveys were held at the publishing houses during which it was found that these institutions were sorely in need of equipment and of updating their facilities.

Miss L. M. Kleinert of the Division Treasury Department is on furlough in South Africa. Miss Fiorna Thomson, also of the Treasury Department, is spending her furlough in South Africa as well, continuing her studies in accountancy. Furlough time has come for Mrs Jean Cripps, editor of *Think/Dink*, and for the editor of the OUTLOOK, both of whom plan to include a visit to the Holy Land in their itineraries. Mrs Cripps will spend Easter in Jerusalem, and I plan to join a party from England in a tour of Israel in May.

Brother and Sister John Christensen and little Carolyn have returned to Trans-Africa from their study leave in the States and are serving at Bethel College in the Transkei.

Pastor Max Church is transferring to the Congo upon his return from furlough. He is now to be the secretary of the Congo Union's Department of Education.

Mr and Mrs Larry Dean Mahlum are new missionaries at Rusangu Secondary School in Zambia, and Mr and Mrs G. E. Jonston are teachers newly come to Gitwe Seminary in Rwanda.

New terms of service have commenced for Dr and Mrs E. Stecker of Malamulo Hospital; Pastor and Mrs A. K. Phillips,

who are transferring to the Central African Union; Dr and Mrs Ben Nelson of the Blantyre Clinic; and Mr and Mrs I. Cheeseman of Lower Gwelo College.

Brother and Sister G. L. King of Ikizu Training School have returned permanently to their homeland, the United States. Miss Helene Devos who has served for a number of years in the Congo's Voice of Prophecy school, has returned permanently to Belgium, her homeland.

The Inyazura church in the Mashonaland Field received a prize for being the neatest and most attractive church in the Zambesi Union in a recent contest.

The minutes of the Cape Western Field in South Africa give a list of 17 places where Voice of Youth efforts will be held during April, and 6 in September.

It has been voted by the South African Union Conference committee that the pastor of the Pretoria church shall be recognized as our chaplain to serve our Adventist recruits stationed in the Pretoria area. At present Pastor A. M. Wessels is the pastor there.

Pastor and Mrs Danie P. Bakker are settled in West Lebanon, New Hampshire in the United States, where Brother Bakker is engaged in pastoral work and Mrs Bakker is teaching. Their children are enjoying the snow and all the fun that goes along with it.

OUTLOOK

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SUNSET CALENDAR

MAY 1969

	2	9	16	23	30
Cape Town	6.05	5.58	5.53	5.49	5.46
Johannesburg	5.39	5.34	5.30	5.27	5.24
East London	5.29	5.22	5.17	5.13	5.10
Port Elizabeth	5.37	5.30	5.25	5.21	5.18
Bloemfontein	5.42	5.36	5.31	5.28	5.25
P'maritzburg	5.23	5.17	5.12	5.09	5.06
Durban	5.21	5.15	5.10	5.07	5.04
Windhoek	6.26	6.21	6.18	6.15	6.13
Bulawayo	5.43	5.39	5.36	5.34	5.33
Salisbury	5.34	5.30	5.27	5.26	5.26
Gwelo	5.34	5.31	5.30	5.29	5.28
Lusaka	5.43	5.41	5.40	5.39	5.38
Blantyre	5.23	5.19	5.17	5.16	5.15
Lubumbashi	5.58	5.55	5.53	5.53	5.53
Nairobi	6.33	6.32	6.32	6.32	6.33
Mombasa	6.17	6.14	6.14	6.16	6.16
Kisumu	6.44	6.42	6.42	6.44	6.45
Kampala	6.51	6.49	6.49	6.50	6.52
Dar-es-Salaam	6.18	6.15	6.13	6.15	6.15
Tabora	6.44	6.41	6.41	6.42	6.43

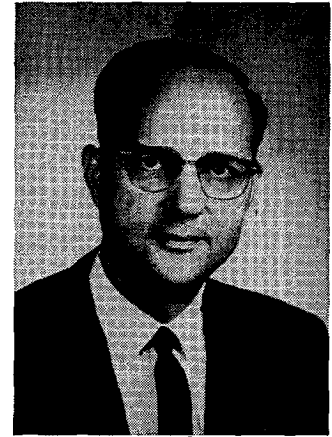
JUNE 1969

	6	13	20	27
Cape Town	5.44	5.44	5.44	5.46
Johannesburg	5.23	5.23	5.25	5.27
East London	5.08	5.08	5.09	5.11
Port Elizabeth	5.16	5.16	5.16	5.18
Bloemfontein	5.24	5.24	5.26	5.28
P'maritzburg	5.05	5.05	5.06	5.08
Durban	5.03	5.03	5.04	5.06
Windhoek	6.12	6.13	6.14	6.16
Bulawayo	5.32	5.33	5.34	5.36
Salisbury	5.25	5.26	5.27	5.29
Gwelo	5.26	5.26	5.29	5.29
Lusaka	5.37	5.38	5.39	5.40
Blantyre	5.15	5.16	5.17	5.19
Lubumbashi	5.54	5.55	5.56	5.58
Nairobi	6.34	6.35	6.37	6.38
Mombasa	6.16	6.16	6.18	6.19
Kisumu	6.45	6.46	6.48	6.48
Kampala	6.52	6.53	6.55	6.55
Dar-es-Salaam	6.15	6.16	6.17	6.18
Tabora	6.42	6.43	6.44	6.45

During the editor's absence on furlough (April to July) would all contributors kindly send their material direct to Pastor G. E. Garne, Sentinel Publishing Association, Rosmead Avenue, Kenilworth, Cape, South Africa, until July 15.

THE RADIANCE OF CHRISTIANITY

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



CHRISTIANITY offers a hope which no other religion does. Its Founder is not enshrined in some costly mausoleum or cenotaph to which millions make an annual pilgrimage. He was the incarnate Son of God who lived a blameless and sinless life, and who died a vicarious death. He rose from the grave and ascended to the throne in heaven to share once more the majesty and power of His Holy Father. By His Spirit and grace He cleansed the soul of the penitent sinner from all defilement. He makes His abode in the transformed heart, giving the Christian a new sense of direction and honour. He emancipates him from a proclivity for evil, promising him redemption from a world of harassments, sorrow, and tragedy to a world of eternal and unsullied joy and happiness. For these reasons Christianity is supreme above all religions and for these reasons the Christian should radiate a countenance and mood which is in contrast to that of the world.

Yet we see those who profess to be Christians who enjoy the favour of the Lord of grace but who live in an atmosphere of morbidity and gloom. By the expression on their faces and the tone of their conversation one would think they lived on a diet of pessimism. They seek out the counsel of fear and darkness. Their conversation is self-centred with their thoughts dwelling on the frustrations, bafflements, and vagaries of life. Instead of counting their blessings revealing what the Lord has done for them they express their thoughts of anxiety, complaint and discontent.

This is not genuine Christianity but only an imitation of it. Such a religion may have form but is lacking in spirit. Genuine Christianity is a catalyst, bringing radiance and peace to the soul and is expressed in song and gratitude. Instead of reciting one's

aches, pains, sorrows and disappointments we should express our gratitude for God's grace. We must look for the sunshine rather than the shadow of life. We should not behave as if we had no confidence or faith in Him who is omnipotent, omniscient and omnipresent. The melancholy person who pities himself and complains of his unhappy lot in life is playing in the minor key, never having fully learned to enjoy the benefits and blessings of the religion of Christ.

The psalmist who had more than average sorrows and distresses of life was able to say "The Lord is my strength and my shield; my heart trusteth in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him." Ps. 28:7.

From the pen of the servant of the Lord comes this gem of thought: "We may have true Christian dignity and at the same time be cheerful and pleasant in our deportment. Cheerfulness without levity is one of the Christian graces."—*Testimonies*, vol. 4, page 62.

There will be times in the lives of all of us when we will meet with discouragements, vicissitudes, suffering and affliction. The Christian has never been promised immunity from the common woes of life, but our outlook and perspective of life will be different from the non-Christian because we have the assurance we are the objects of heaven's supreme regard. Like David we will testify that our hearts trust in Him who is our Rock and because of this, with a song we will praise Him.

"Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. If we

are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?" "Let us educate our souls to be hopeful and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God."—*Ministry of Healing*, pages 251, 253.

Friend of mine, do you feel sorry for yourself because of the daily trials and afflictions which confront you? Are you guilty of complaining about the misfortunes which come your way? Then I would urge you to count the blessings you are given each day by your beneficent heavenly Father. Lift your sights above the miasma of this troubled world to the bright horizon of God's presence and the eternal bliss of the rainbow of promise. Talk faith and courage. Believe that there sits on the throne of heaven One who watches and cares for you and who will lead you safely through the shining gates of paradise. Let your daily prayer be "Lord, strengthen my faith so that the Christianity which I profess will have a radiance which will attract and not repel those who are grappling with the uncertainties and vexations of life, a faith which will guide them out of the darkness of this ungodly age to the dawn of life eternal."