

Trans-Africa Division
OUTLOOK

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CENTRAL AFRICA HOLDS JUBILEE YOUTH CONGRESS

by DEREK C. BEARDSSELL,

*Departmental Secretary,
Central African Union*

"SHALL I cut it free?"

"Yego," (Yes, in Kinyarwanda) roared back the crowd as Pastor M. E. Lind cut the string which had been holding a bundle of franc notes onto the large fluorescent red heart placed at the side of the pulpit.

"Shall I cut it free?"

"Yego," roared the crowd again as he cut free a beer bottle.

Again and again the response came as Pastor Lind cut free a bunch of chicken feathers, a symbol of superstition, and finally a fighting knife or panga. Freed, the great heart swung to and fro in the evening breeze, signifying freedom from sin and corroding habits through full surrender to Jesus Christ. In this impressive manner Pastor Lind brought to a climax four days of interest, inspiration and spiritual enjoyment which made up the Central African Union's 50th Anniversary Youth Congress, held August 6 to 10 at Gitwe Mission in Rwanda.

Pastor Lind, secretary of the Trans-Africa Division, lit a torch from an ever-burning flame and passed it to Pastor Bob Jacobs, TAD's MV leader, who in turn passed it on to me. As it was handed to the delegates to light their candles, the audience spontaneously burst into the song, "I'm Going to Let It Shine." So came the full-throated assurance that the theme of the Congress, borrowed from the Zurich World MV Congress motto, "Follow Me," would be taken back to the churches and societies of the union, back into the hills and valleys of the beautiful countries of Rwanda and Burundi.

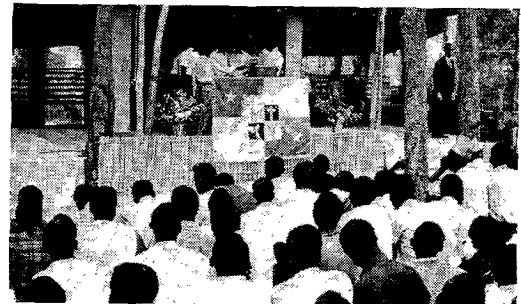
Some of the highlights of the Congress were: recorded messages from Pastors Robert H. Pierson, T. Lucas, and Merle L. Mills, together with slide photographs of each while the messages were being played; a spirited Temperance Contest with more than one speaker violently destroying beer pots at the climax of their orations; stirring and challenging experiences of divine protection through almost unbearable persecution during the

past seven or eight years in the Congo; inspiring music and moving sermons, including a presentation of "Jacob's Ladder," a sermon by Pastor Jacobs based on seven steps the young person must take to climb the ladder to the kingdom. The spiritual, "We are climbing Jacob's ladder" sung by a quartet, gave added emphasis to this theme.

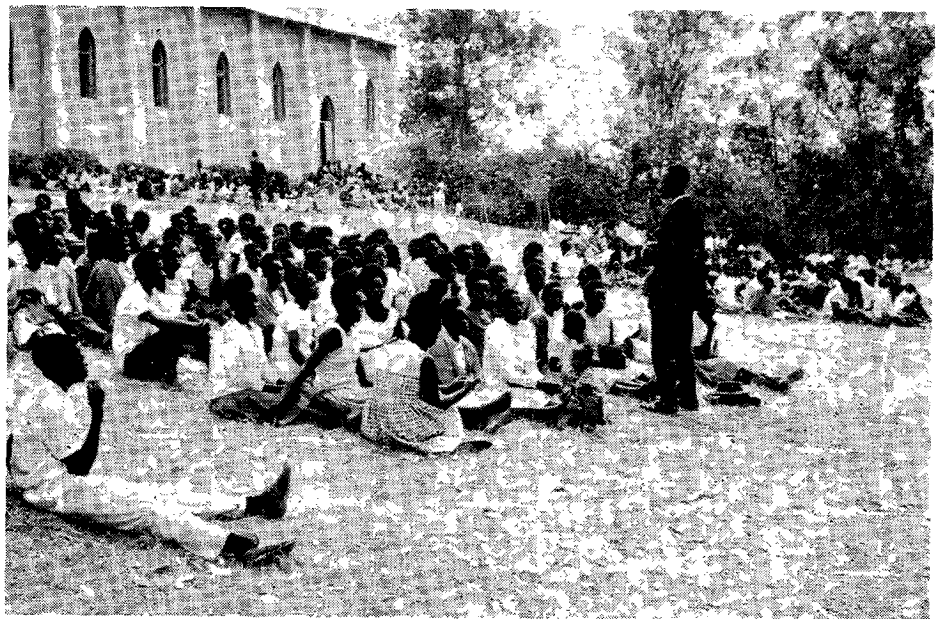
The Congress convened out-of-doors under the shade of tall eucalyptus trees, since there was no

covered place large enough to seat the crowd of between 6,000 and 7,000 who attended. The area was decorated with the actual MV flags which were used on the platform at the Hallenstadion in Zurich, together with the national flags of five Central and East African states and numerous banners of local MV societies. The blessings of this Congress will remain a long time in the minds and hearts of Central Africa's youth marching under the banner of Christ.

Right: Youth Congress, Gitwe, Central Africa.



ACRES OF SABBATH-SCHOOL CLASSES: Dotted on the slopes of the hill on which the Gitwe church stands, Sabbath-school classes met to study the lesson during Youth Congress.



Between six and seven thousand gathered for Youth Congress.



COVER PICTURE:

THE WINNER: Sipo Ndhlovu of the Zambesi Union being congratulated by Ivan M. Piercey, ZU's MV Leader, on gaining first place in the first Division-wide Temperance Contest.

DIVISION-WIDE TEMPERANCE CONTEST

by B. E. JACOBS,
Temperance Secretary, Trans-Africa Division

THE FIRST Division-wide Temperance Oratorical Contest was conducted last year, and we are happy to announce that Sipo Ndhlovu of the Zambesi Union has been awarded first prize. The contestants recorded their speeches at the time the union-wide contests were conducted, and then each union forwarded their tape recordings to the Trans-Africa Division office. A special committee had been appointed here to listen to these speeches and award the first, second, and third places for the entire Trans-Africa Division. It was not an easy task. Eventually the committee selected Sipo as the winner and a prize of £15.0.0. (R30) was awarded to assist him with his education at Solusi College.

The committee awarded second place to Jonathan Mkosi of Bethel College in the Southern Union, and third place went to Brighton Kavaloh of Mombera Secondary School in the South-East Africa Union. All three winners gave outstanding orations, and we only wish we could have awarded "firsts" to them all!



Jonathan Mkosi
of Bethel College,
South Africa.

The second temperance contest is planned for this year. Judging from the reports we have received, we hear there will be several more orations submitted than there were last year. It is hoped that this feature will stimulate a real interest amongst all the youth throughout our Division to present these temperance orations, not only in their own conferences, fields and unions, but also to present them in their communities where we feel there is a great need to help our people in the line of temperance.

"FOR GOD AND MY PEOPLE"



by
Pastor Dusan
Sofranac, Congo
Union.

WHEN I ARRIVED the first time in Kampala, the capital of Uganda, I was profoundly impressed as I read on the door of the home of the president of Uganda the words: "FOR GOD AND MY PEOPLE." This motto surely represents the highest ideal that a man can have, not only in the political, economic, social or national affairs of

his nation, but also in the moral and spiritual realm. The man whose heart is connected to the Lord and to the interests of his people has realized that without divine mercy it is impossible to assure the prosperity of his nation.

When I accepted this message there were only three hundred thousand Seventh-day Adventists in the world. But today we have grown and now number our adherents in thousands of thousands, preaching a world-wide message of salvation, of health, and of welfare. We can never be grateful enough to the Lord for our large army of workers throughout the field but we continue to need new forces in all classes of mission service. We must replace the pioneers who are already tired by years of devoted service. We need teachers, doctors, nur-

ses, directors for our institutions and literature-evangelists. We must ever keep before our eyes the fine motto: "FOR GOD AND MY PEOPLE."

During my study period and literature work while in Chambéry under Mount Blanc in France in 1937 I met a very old lady who received me kindly and bought two copies of *Steps to Christ* from me. When she saw that I was surprised at her purchase she replied: "I am buying one for myself and one for a girl who is about to be married. It would be impossible to find a better gift because I knew the author of this book. Mrs E. G. White was my neighbour in the United States." Surely the work of the servant of the Lord in our midst reflects the motto: "FOR GOD AND MY PEOPLE."

Another illustration of this comes to my mind. When I was working in the Holy Land, Pastor R. H. Pierson, now president of the General Conference, visited us and when I told him that I was preparing five persons for baptism in the area of old Sodom and Gomorrah, he manifested a real desire to go with me to meet them. Believing the trip would be a dangerous and difficult one, I tried to dissuade him.

"It is a very dangerous area at this particular time," I said.

"Never mind," was his reply.

"But it is far, you know."

"Never mind."

"The road is very bad."

"Never mind."

"It is very hot in the desert of Judea and especially near the Dead Sea."

We got into the car and set out. While travelling fast in the direction of Beersheba, something came through the open window and hit Brother Pierson in the face. When I saw he was holding his hand over his eye with his glasses in his other hand I stopped the car.

"Are you all right, Brother Pierson," I inquired anxiously. "Shall we return to Jerusalem?"

"No," he replied. "I am all right but I do not know what it was that hit me."

We looked about the car but could find no trace of anything which would indicate what had happened, and so continued our journey. While visiting with the five converted Jews he forgot his pain in the thought that from old Sodom and Gomorrah there might be some souls in the kingdom of God.

(Continued on page 4)

"For God and My People"

(Continued from page 3)

The next day while cleaning my car I discovered a dead bird under the seat where Brother Pierson had sat. Apparently the little bird had flown through the open window or had been thrown through, and could have caused serious injury to Brother Pierson, but the Lord was watching over His servant who was working "FOR GOD AND MY PEOPLE."

The Holy Word and the Spirit of prophecy tell us in clarion tones that the end of all things is at hand and that soon, very soon the work will be finished. But the results of our work, the fruits of our love, will never pass away. Let us continue to hold aloft this fine motto, "FOR GOD AND MY PEOPLE," so that the work can soon be finished and our Saviour come to take us home.

PUBLISHING NEWS FROM HERE AND THERE

RWANDA:

A HEATHEN CHIEF BECOMES A SEVENTH-DAY ADVENTIST

FOR A LONG TIME I prayed to God that He would give me the courage not to be afraid, but to enter a very dark heathen place where the people worshipped many gods.

Now, I have visited the chief of these heathen believers. He was not happy to see me in his community. He wanted to chase me away, but I prayed to the Lord to change his heart. Suddenly he became very friendly and looked at my books and asked questions. He became very interested and called all his neighbours. I read to them regularly. Twenty of them were converted and eight of these have already been baptized.

Soon we will have a new church there. Please pray for this community.

—SILAS NTAGOZERO,
North Rwanda Field.

TANZANIA:

HAND-IN-HAND WITH PUBLIC EVANGELISM

PUBLISHING RECORDS and publishing personnel are on the move in Tanzania. A recent report from Pastor J. T. Knopper, Publishing Department secretary of the Tanzania Union, reveals that as a result of union and inter-union publishing councils, many new recruits are in the field and are giving a good account of themselves. A beginners' literature-evangelist

The E. D. Hansons Celebrate Their Golden Wedding Anniversary



It was on September 3, 1919 that Pastor and Mrs E. D. Hanson were united in marriage and started fifty years of living and working together. Forty-one of these years were spent in Africa where they laboured in South Africa, East Africa and Rhodesia.

Recently they celebrated the golden anniversary of their marriage and a host of relatives and friends came from far and near to congratulate them. Their children, Brother and Sister Stephanus Olivier and Brother and Sister Earl Kegley were hosts to the guests, while their eldest daughter, Mrs Corina Piercey of the Division office, sent a tape on which were recordings made by a number who had

at one time worked with the Hansons.

The Hansons, who reside in Salem, Oregon, now have ten grandchildren and one great-granddaughter. They write that they are as busy as they were while engaged in full-time service. There is a regular program of preaching appointments, church missionary activities and requests for filming of youth camps, and film shows of their fine collection of slides of our mission work here, and scenery and wild animals.

The OUTLOOK sends special greetings and good wishes to Pastor and Mrs E. D. Hanson, and thanks them again for their valuable contribution to the work of the Church in this Division.

class was conducted at Heri Mission and another at Mbeya Mission by Pastor Z. Kusekwa, and 20 entered the work enthusiastically. Pastor Henning himself conducted beginners' institutes in other parts of the union and 40 new literature-evangelists were sent forth with the printed page.

These developments are producing amazing results. The North East Tanzania Field has nearly doubled its colporteur force and in six months reached 93 per cent of its 1969 sales goal. The Tanzania General Field has plans for the appointment of a sec-

ond assistant publishing secretary in order to give a good boost to the literature program in Dar-es-Salaam.

The literature-evangelists in Tanzania are also operating in the public evangelism sphere, connecting with evangelistic campaigns throughout Tanzania. Pastor Knopper writes of a campaign he conducted in Malampaka: "For three weeks we conducted public open air meetings under a fig-tree. The literature-evangelists were busy with a strong house-to-house sales program, drawing the attention of the people to the meetings." While

Pastor Knopper had the over-all care of the meetings and took charge of the slides and question box, one of the literature-evangelists delivered the lectures. The average attendance was two hundred and at the end of the meetings 140 free Bibles were distributed. A Bible class of 80 persons was organized, 50 of whom are preparing for baptism. Four hundred written questions were cared for by Pastor Knopper.

Once again the colporteur ministry works hand-in-hand with public evangelism and the result is to the glory of God.

RWANDA:

I WANTED TO BE A COLPORTEUR LIKE MY FATHER

MY FATHER was a colporteur for 15 years. During this time, he won over 500 souls for the Lord and organized eight new churches. Every time my father came home he told me about the wonderful colporteur work. My father was put into prison because he was working as a literature-evangelist, but I have never seen him discouraged. That's why I decided, while a young boy, to become a literature-evangelist like my father.

Last year after my father had returned from a trip, he called me and said, "My son, you must fill my place, and go and work as a colporteur. But don't only sell books, ask the Lord for souls."

I obeyed, and became a literature-evangelist and God has given me success. During this first year, the Lord has helped me to win 14 people to the remnant church.

—YORAMU HARERIMANA,
son of Jonas Gasimba.

Missions Workshop Enrols Thirty

AMONG the thirty new mission appointees and two returning missionaries participating in this year's missions workshop at Andrews University were ten from the Trans-Africa Division.

Topics discussed included tropical hygiene, world religions, nutrition in overseas countries, language study, mission finances, mission anthropology, and missionary family problems.

The new and returning missionaries, sponsored by the General Conference, included doctors, nurses, teachers, mission treasurers, and one mission president.

Guest speakers included K. F. Ambs and Edwin Gibb, assistant treasurer and associate secretary, respectively, of the General Conference of Seventh-day Adventists; and Dr F. William Dysinger and Dr Harrison Evans, assistant dean of the School of Public Health and chairman of the psychiatry department, respectively, at Loma Linda University.

The workshop was co-ordinated by Dr M. O. Manley, chairman of the Missions Department at the SDA Theological Seminary at Andrews, and Dr Gottfried Oosterwal, professor of Missions and Comparative Religion.



Ten mission appointees to the Trans-Africa Division participated in this year's six-week missions workshop at the Seventh-day Adventist Theological Seminary at Andrews University. Pausing on the steps of the Pioneer Memorial Church on the university campus are (left to right): Mr and Mrs Floyd Petersen, Rusangu Secondary School, Zambia; Mr and Mrs Daniel Rathbun, Seminaire Adventiste du Kivu, Congo; Mr and Mrs Roy Peters, Rusangu Secondary School, Zambia; Dr M. O. Manley (behind Peters), chairman of the Missions Department at Andrews University; Mr and Mrs Herbert Schafer, Bugema Missionary College, Uganda (not part of the Trans-Africa Division now); Mr and Mrs John Stafford, College de Gitwe, Rwanda; and Professor Gottfried Oosterwal, Professor of Missions at Andrews University.



HEAVENLY FIRE

*Come, Heavenly Fire, to our hearts,
Set them aflame today;
Quicken us by Thy living power
Then send us forth, we pray.*

*Without Thee, we are dead and cold
We have no life but Thine.
Come to our hearts, make us to glow,
O Spirit, all divine!*

—Flo. J. Beveridge.



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“Remember the Days of Old”

—Deuteronomy 32:7

by A DAUGHTER OF A PIONEER

(A valuable and authentic account of the founding of the third oldest Seventh-day Adventist church in South Africa is given here by the daughter of one of the pioneer members to reveal how the Lord guided and directed in the establishment of His work in South Africa. Such well-known names in the history of the Church in Africa as Willmore, Tarr, Sparrow and Staples are numbered among the early members of this church.—ED.)

The Rokeby Park Seventh-day Adventist church situated mid-way between Grahamstown and Port Alfred, in the Cape Province, is the third oldest Seventh-day Adventist church in South Africa, having been preceded by the Beaconsfield church in Kimberley (recently proclaimed a historic monument, though still being used as a house of worship by members) and the Roeland Street church in Cape Town which has been sold and is now being used by the St John Ambulance Association.

In the mid 1880s, Mr D. F. Tarr, a resident of the Bathurst district, south-west of Grahamstown, having met Mr Pieter Wessels while transport riding near Kimberley, and having learned of the Advent message from him, went to the United States of America. While there he met Seventh-day Adventists who taught him the message more fully. When he returned to South Africa, he tried to teach the Bible truths to his Methodist relatives who were not at all interested in any other religious teaching. He visited among his friends in various places and at Rokeby Park found some who were willing to listen. He suggested to them that a minister be asked to conduct a series of Bible studies among them and they promised to attend. Mr Tarr then wrote to Pastor I. J. Hankins in Cape Town, and arrangements were made for him to come to Rokeby Park.

This was in the year 1889, and meetings were held each evening,

first in the home of Mr and Mrs Pittaway, and when the attendance increased, the group transferred to “Halfway House,” so named for its position in being half way between Grahamstown and Port Alfred. Mr Howson Willmore and family lived there at the time and a fair-sized room was used as the place of meeting for study.

As promised, the people came to listen. After each presentation of Bible truth, the speaker asked, “Is that clear to you? Are there any questions?” My father, Mr Walter Willmore, usually sat on the speaker’s left and was the last to agree that all was clear. One evening when these questions were asked again, my father said, “No, you have left no place for the judgment.” In his quiet way Pastor Hankins replied, “We will study that tomorrow evening.” The people attended regularly and listened attentively.

THANK YOU, FATHER, FOR THE SABBATH

*Thank you, Father, for the Sabbath,
Day of days, forever blest;
Soul's delight, and day of gladness;
Heaven's and earth's eternal rest.*

*In the peaceful Sabbath hours
We may find communion sweet
With our wonderful Creator,
As we in His temple meet.*

*As we join in prayer and worship
And to God our praises bring,
Heavenly peace descends upon us,
Cares of other days take wing.*

*Thank you, Father, for the Sabbath,
Given to our world in love.
May our praises and our gladness
Echo in Thy courts above.*

—Flo. J. Beveridge.

The Bible Sabbath was presented on Friday evening, and when our African servants reported for work the next morning, my father told them “Today is God’s Sabbath, and we will no longer work on Saturday. You can all go home.”

Pastor Hankins continued the meetings, step by step giving the full message. A baptism was held in a river a few miles distant, and the church was organized in the latter part of 1889. A second baptism was conducted soon afterwards. Mr Walter Willmore was appointed as church elder, a position he held, except for two years, until the time of his accidental death on June 9, 1918. Then Mr Henry Willmore was appointed to this position and he held it until distance and age made it difficult, and Mr Charles Sparrow was chosen as local elder until 1938. Mr Albert W. Staples was appointed church treasurer and held that office for 47 years. Mr Howson Willmore was church clerk for some time. I well remember his calling the roll on Ordinance Sabbaths, and as he did so, each member was noted present or absent, as the case might be.

Grace Willmore was the first baby born into the church fold, and eleven years later was laid to rest in the second grave in the little church cemetery.

When the Methodist leaders heard what had taken place, one of them visited their folk at the mid-week prayer-meeting. The new Adventist members were still attending the Methodist church which they had helped to build, though they were working on Sunday. The minister called for the church register. He asked all who had worked on Sunday to stand. He took out his pen and drew a line through the name of everyone who had stood, and forbade any of them to enter the church again.

This left the Advent believers without a house of worship. They held their meetings again in “Halfway House” for a time. They met together to discuss the position. Mr Ebenezer Purdon whose property was near by, donated the ground for a church and a cemetery, and the present building was erected by the Pittaway brothers, who also erected the fence, and the believers again had a place of worship. When Mr Purdon sold his farm to the Langholm Estates about 1916, and the farm was surveyed, it was found that were the correct line taken, it would require the removal of several graves. The manager of the

Estates contacted the believers who were perplexed about the matter. Then the manager said, "If you are willing to accept this portion of ground as a gift, we are willing to give it to you, and the graves need not be moved. The present fence shall be the boundary." The believers gratefully accepted the offer and the ground remains the property of the Seventh-day Adventist Church, "by proscriptive right."

Just when the church building was erected no one seems to know, but it must have been in the early 'nineties as the following notice seems to prove, "Married, In the Seventh-day Adventist church, Rokeby Park, Bathurst, on the 22nd of April 1895 by Elder G. B. Thompson, William B. Tarr, to Linda Malvina, eldest daughter of Mr W. H. Willmore, of Rokeby Park, Bathurst. Also at the same time and place, Frederick Sparrow, fourth son of the late Mr F. Sparrow of 'Greatheads Party,' to Evelyn Annie, second daughter of Mr W. H. Will-

more of Rokeby Park, Bathurst." It is interesting to note that the last named couple were among the pioneer missionaries to Solusi Mission.

Several of the Rokeby Park pioneer members attended the opening of Union College, at Kenilworth, Cape, in 1892, and a number attended the first camp-meeting held at Mowbray, Cape, in 1896. Mr Walter Willmore attended all the camp-meetings held thereafter until his death.

The pioneers who rest in the little Rokeby Park cemetery are Mr and Mrs Ebenezer Purdon (who donated the ground); Mr and Mrs E. W. Willmore (the first church elder for many years); Mr and Mrs Albert W. Staples (the church treasurer for 47 years); Mr and Mrs Charles Sparrow; Mr and Mrs Joshua Davies; Mr and Mrs James Pittaway; Mr and Mrs William Pittaway; and Mr and Mrs David Sparrow. Mrs Chris. Sparrow rests at Solusi. Others of the pioneers moved to different parts of South Africa and rest in various places.

Many of the children and grandchildren of these early pioneers have served and are serving the cause of God in responsible positions in various parts of the world. Some have given life-long service, a few have laid down their lives and rest far away from their one-time church home, awaiting the great resurrection day.

The little church still stands, a silent witness of the years long past. It is used now only for an occasional funeral service, or some special meeting.

I can still in memory hear the lusty singing of the pioneers from the good old *Hymns and Tunes*:

*"At the sounding of the trumpet when
the saints are gathered home
We will greet each other by the
crystal sea,
When the Lord Himself from heaven
to His glory bids us come,
What a gathering of the faithful that
will be."*



Union College students present at Durban camp-meeting, April 1915: (seated, left to right) Mrs George Shone, Dr Wilfred Ingle, Mrs H. M. Sparrow, Mr Barend de Beer, (Unidentified), Mr J. N. de Beer, Miss Minnie Tarr, Mr Willis Hyatt, Mrs Willis Hyatt. Centre Row: Mrs D. Theunissen, Miss Annie Visser, Mrs W. H. Hurlow, (Unidentified), Mrs Bertha Elffers Smith, Miss Betty Birkenstock, Mr Eric Howard, Mrs Annie Shone, Mrs R. C. Honey, Mrs Hattie Hyatt Hocking, Miss Vickie Sutherland, Mrs Lizzie Lourens Venter.

Back Row: Mr Fred Visser, Mrs F. G. Clifford, Mr Owen Sparrow, Mrs Kezia Lawrence Beckner, Mr Claude Tarr, (Unidentified), Mr H. M. Sparrow.

THANK YOU

FOR REMEMBERING

Southern Asia Division

ON

December 20, 1969

**YOUR THIRTEENTH SABBATH OFFERING
WILL HELP TO REMEDY THE THREE
URGENT NEEDS PICTURED HERE.**



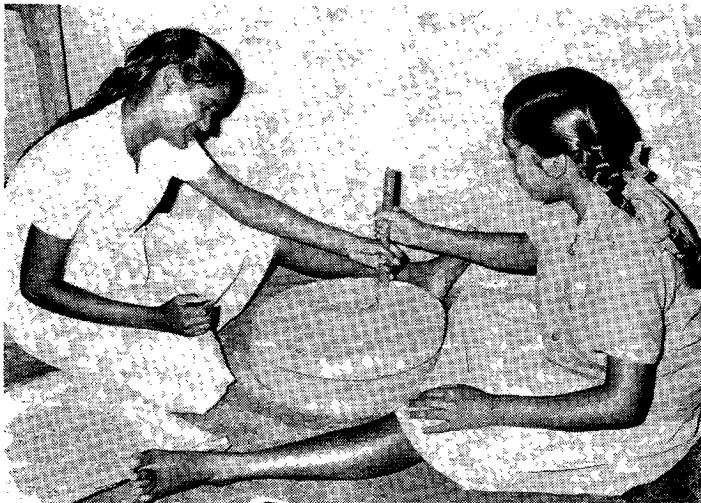
1. TO SUPPLY ADDITIONAL DORMITORY ACCOMMODATION AT SPICER MEMORIAL COLLEGE.

Spicer boys have happy smiles on their faces in spite of crowded conditions. Please notice that these are double-decker beds with hardly any space between them. Sixty-eight boys of different countries with varied customs live in this one room. We all agree that they do need more space!



2. TO PURCHASE PROPERTIES FOR CHURCH BUILDINGS.

Southern Asia has about 850 churches and companies. Four hundred of these have no regular meeting place nor property on which to build one. The picture shows an ordinary mud-walled, thatch-roofed village church, but even this very inexpensive structure needs land on which to build, which is often comparatively costly.



3. TO MODERNIZE AND IMPROVE LASALGAON HIGH SCHOOL.

Fortunately old buildings with leaky roofs do not harm concrete floors and stone furnishings. Even the spirit of these girls does not seem particularly dampened by conditions as they grind their flour in an old stone burr mill. Lasalgaon High School is badly in need of adequate buildings and more modern facilities.

Bread From Africa

by A. J. CAMPBELL, *Australia*

IN 1958 while returning from attending the General Conference Session in the United States, I was privileged to make a six-week safari through Africa. My destination was Australia and my New Guinea mission field. Here and in the Solomon Islands my wife and I spent 33 years of service.

At that particular time I was interested in the growing of wheat in the highlands of Central New Guinea. I had tried to grow wheat from American and Australian seed, but except for producing leaves there was no grain. This was disappointing. Now while on my African safari I noticed in Rwanda and the eastern Congo that wheat grew at an altitude of from 5,000 to 8,000 feet. This elevation matched that of Central New Guinea.

One day as we were driving past ripening wheat fields I requested our driver to stop and allow me to fill a match-box with wheat seed. I hoped to experiment with this in Central New Guinea. Later I filled another match-box with a different variety of seed growing at an altitude of

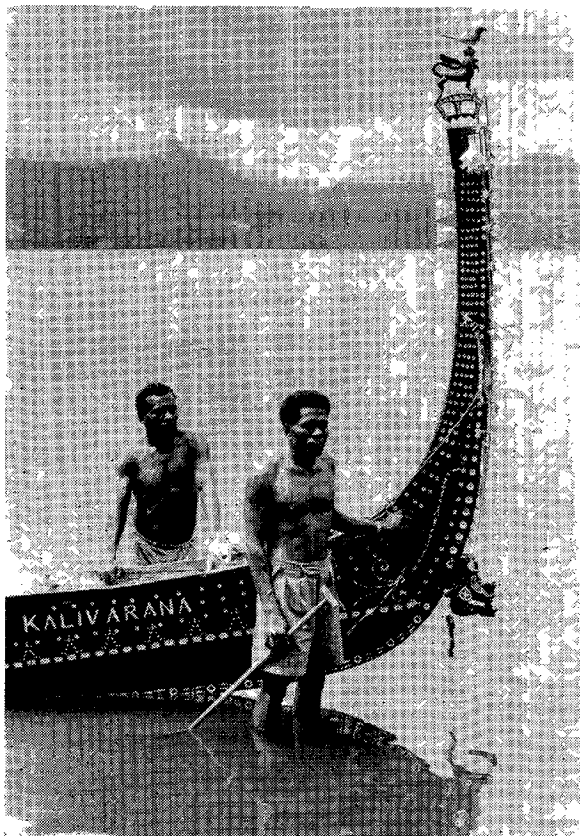
7,000 feet in the eastern Congo. While staying with Pastor and Mrs Arthur Davy I was informed that thousands had died from famine in Rwanda a few years previously when the rains had failed. New regulations were then made to ensure a reserve of the locally grown wheat in order to prevent a similar catastrophe. The terraced wheat fields up and down the bamboo-topped mountains of Rwanda and the eastern Congo presented beautiful rural views. With my precious seed in my pocket we reached our next camp-meeting assignment and I thought of the sowing of the gospel seed and the great satisfaction of gathering in the harvest.

My safari ended and my journey homeward continued. In my pocket I had a little bit of Africa in the two match-boxes of wheat seed. On reaching New Guinea I reported the wheat seed to the local agriculture officer, stating that if it was not his wish that I keep the seed, I would destroy it. But he would not hear of this. He requested that I plant it near our cottage at our eastern highlands headquarters, located in the town of

Garoka, Central New Guinea. The plot of ground was six by eight feet and the wheat seed proved to be a very important experiment for agriculture in the highlands of that country. Would it develop no more than the American and Australian seed had done at our high altitude? Or would it be as productive as in the highlands of Central Africa? The seed developed magnificently. It stood tall. Jesus said: "Some an hundredfold, some sixtyfold, some thirtyfold." Our test from our Rwanda seed was eight hundredfold! We were much surprised and thrilled at the results. Every grain was saved and carefully distributed and replanted. It was not long until Rwanda wheat had spread all over Central New Guinea and it has become an important item of diet, and of trade. The new Seventh-day Adventist hospital at Sopas, New Guinea, purchased wheat from the growers, and we have distributed seed to the Catholic and Lutheran missions. The government Agricultural Department takes a keen interest in this new wheat, the growing of which has proved as successful at high altitudes in New Guinea, as in Central Africa. This seed is also being tried with success in similar areas in other lands.

At one time I wrote to the Belgian Congo Department of Agriculture to discover the origin of the Rwanda and Congo wheat. I was advised that it was believed to have come from Morocco originally. This is part of the great wheat belt of North Africa and areas of the Middle East. One wonders what those areas were like nearly two thousand years ago in the days of our Lord. Jesus spoke of wheat then! A few grains of wheat carried by air from Central Africa to Central New Guinea meant bread from Africa, and connected these two global points with "wheat generations" of North Africa and Palestine. Following this line of thought into Old Testament times, the wheat now growing in Central New Guinea could be related to the grain of the blessed land of Canaan, the "corn" of Egypt, and to some grain which was undoubtedly taken into the Ark by Noah.

Jesus said, "I am the bread of life." "I am the bread which came down from heaven." And the apostle Paul tells us that "the Lord Jesus the same night in which He was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you."



The "Kalivarana," inlaid with pearl shell, was originally an ocean-going war and head-hunting canoe. Its next term of service was Seventh-day Adventist mission work with an Adventist crew, and was used to transport His Royal Highness, the Duke of Edinburgh, from the royal yacht "Brittania" to the landing jetty in the British Solomon Islands. Today, the "Kalivarana" is in the Seventh-day Adventist Missions Museum at "Sunnyside," Avondale, Australia.

Music — God's Gift, Part 7

Congregational Singing

by P. A. VENTER Jr.



kle always suitable to congregational singing. All too often they distract the attention of others and drive away the spirit of true worship. The apostle admonishes us to let all things be done decently and in order. This applies particularly to congregational singing.

I have read and heard much discussion about the function of the organist. The organists are all agreed that they lead the singing. Some members think they are only accompanists and that they should follow the congregation. The question is, of course, which section of the congregation? Unless there is in the congregation a properly appointed song leader, it is the organist's duty to lead. No matter how poor your organist may be, follow his lead, and though the music may not sparkle, it will be orderly and reverent. Never take it upon yourself to try to hurry the organist. This is insulting to him, and the resulting disorder is an insult to God.

May we presume to make a suggestion to those who have the responsibility of selecting hymns? When our hymnal was compiled, a need was felt to include some songs that might be used as special items. Some of these songs were not intended for congregational singing and when chosen for that purpose are never satisfying. When choosing hymns for congregational use, be sure that they are suitable for that purpose.

Finally a word to song leaders and organists: We live in an age of speed. This speed has caught up with much of our singing. I have even noticed a marked increase of tempo in the singing of the traditionally slow psalms and gesange in the churches that use them. But speed is not the only element of good singing. Some hymns demand a slower tempo than others. Another point to remember is that your congregation are not all trained choristers who can get their tongues and lips round those tricky consonants so rapidly. Give them a chance to say the words. Please don't rush them along too fast. They too wish to pronounce the words of praise to God. You can help to make the singing orderly by being sympathetic to them.

Let us sing our praises to the Lord in such a manner that we can bring glory and honour to His name and at the same time be edified by our own act of worship.

"Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture." Ps. 100:2, 3.

IN CONTRAST with many other churches, Seventh-day Adventists include very little ritual in their service of worship. The only opportunity our congregations have of participating in the service is to sing three hymns and sometimes to repeat the Lord's Prayer. Often even this is reduced when special items by soloists or groups oust one of the hymns. For this reason the careful preacher is very particular about the hymns he chooses. He plans a hymn of praise, another to prepare the way for his message and finally a hymn by means of which the congregation can respond to his final appeal.

Hymns are addressed to God whom we worship. Study your hymnal and you will discover that the best hymns are really prayers—prayers of praise, prayers for guidance, help, forgiveness, prayers of surrender and acceptance.

In Biblical days hymns were often produced on the spur of the moment. I marvel when I read Moses' hymn of praise sung by the Israelites when they had safely crossed the Red Sea and seen their enemies destroyed by the power of God. "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation." Exod. 15:1, 2. Perhaps their poetry was less demanding than modern poetry; perhaps their music was less complicated. Be that as it may, this hymn had meaning, and who can doubt that they put their hearts into it? I should have loved to have heard it sung—led,

as it was, by Moses and later by Miriam, his sister.

Too often our singing is by rote. We "know the hymns backwards and can sing them in our sleep." And sometimes we do! This is the reason for some of the lack-lustre singing we hear in our churches at times. It can best be described as mechanical. Combined with a mechanical order of service in which each item follows automatically as per the printed or regular programme, our worship can become a form of godliness devoid of all power. But perhaps that is a different subject.

To be acceptable to God and edifying to ourselves, our worship needs to have meaning—meaning to those who take part; it needs to come from personal experience and thus from the heart. Though the hymns are printed and have been sung many times, this can still be achieved.

The first essential for effective congregational singing is for the participants to know what they are singing. Study the words; find their true significance; make them your own; and then present them before God with all your heart.

Soloists can, of course, introduce their own variations and interpretations, and so make their presentation effective. When individual members begin doing this during congregational singing, however, confusion results. Often the atmosphere of a hymn is spoiled when some prominent voice, or group of voices lags behind the rest, or, worse still, when some bright young spark fresh from college decides the singing is too slow and he will show the congregation how the hymn should be sung! Whereupon he dashes away leaving both the congregation and the organist far behind. Neither are those clever innovations and descants that make a choir spar-

REPORTING ON PEOPLE AND EVENTS

Pastor and Mrs Merle L. Mills have returned to headquarters after their furlough in the United States and after attending the Autumn Council in Washington. Mrs Mills' mother, Mrs Frances Penn, who spent three years in Africa with the Mills has not returned with them, remaining in the States with her other daughter, Mrs Joseph Trefz.

The Division's Home Study Institute, headed by Mrs Maud Cooks, M.A., now has 325 students enrolled. Among the subjects taught is the Leadership Course which is proving of great benefit to workers around the Division.

Pastor B. L. Wright has been appointed principal of Mombera Secondary School in Malawi. The former principal, Pastor P. A. Parks, is now on furlough and will return to the South-East Africa Union as the MV Department secretary for the union.

In at least 14 places in Tanzania, airstrips are being constructed in preparation for the arrival of the new Tanzania plane, and other airstrips are planned for. It is envisaged that an extensive medical program will be conducted from Heri Hospital around a wide circuit of dispensaries, the medical personnel being transported in this new plane.

Pastor Dewitt S. Williams has been appointed president of the West Congo Field, replacing Pastor Reinhard Engel who has had to return to Germany because of ill health. Pastor Williams was formerly a departmental secretary in the Congo Union.

At Kibidula Station in Tanzania, Brother Martin Gundersen has a fine work in progress, with extensive ground under cultivation. This station is comparatively new and the work there promises to grow rapidly.

Five-Day Plan to Stop Smoking campaigns have been held in Lusaka, Zambia, and at Blantyre, Malawi.

From Maluti Hospital in Lesotho Brother van Rensburg reports that the modern maternity ward and the new front to the hospital are completed.

IMPORTANT DATES

Education Day December 13
and Offering
Thirteenth Sabbath December 20
Offering

Dr R. W. Rosenquist, a member of a medical group in the United States, has volunteered three months' service for medical relief work in the Trans-Africa Division. He will connect with the Blantyre clinic and practice in Malawi.

Dr Welda Jamandre of the Philippines has also joined the Blantyre practice. She comes as a regular missionary appointee.

New missionary families to arrive in the Division are Brother and Sister Harold L. Chapman, he to be the Normal Director at Solusi College; Brother and Sister Robert Lee Conway, he to teach at Ikizu School in Tanzania; Brother and Sister Roy W. Peters, he to teach Woodwork at Rusangu; and Brother and Sister Floyd F. Petersen, he to teach Physical Science also at Rusangu Secondary School in Zambia.

Mr Ronald Schaffner, son of Dr and Mrs Marlowe Schaffner, and his young wife have arrived at Rusangu Secondary School in Zambia for a teaching appointment. Ronald now becomes a second-generation missionary to Africa.

Pastor and Mrs G. L. Goodwin, formerly of the North Congo Field, are now serving in the Texas Conference. Brother D. F. Houck who with his family served for a number of years at Helderberg College, is now studying at Loma Linda University. Mr and Mrs David Unger are at La Sierra College in California.

OUTLOOK

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SUNSET CALENDAR

DECEMBER 1969

JANUARY 1970

	5	12	19	26		2	9	16	23	30
Cape Town	7.45	7.50	7.55	7.59	Cape Town	8.01	8.01	8.00	7.57	7.54
Johannesburg	6.49	6.54	6.58	7.02	Johannesburg	7.04	7.05	7.05	7.03	7.01
East London	7.05	7.10	7.15	7.18	East London	7.20	7.21	7.20	7.17	7.14
Port Elizabeth	7.17	7.22	7.27	7.31	Port Elizabeth	7.33	7.33	7.32	7.29	7.26
Bloemfontein	7.02	7.07	7.11	7.15	Bloemfontein	7.17	7.18	7.18	7.16	7.13
P'maritzburg	6.48	6.53	6.57	7.01	P'maritzburg	7.03	7.04	7.03	7.01	6.58
Durban	6.46	6.51	6.55	6.59	Durban	7.01	7.02	7.01	6.59	6.56
Windhoek	7.26	7.30	7.34	7.38	Windhoek	7.40	7.42	7.42	7.41	7.39
Bulawayo	6.34	6.38	6.42	6.46	Bulawayo	6.48	6.50	6.51	6.50	6.49
Salisbury	6.19	6.23	6.27	6.31	Salisbury	6.33	6.35	6.36	6.35	6.34
Gwelo	6.30	6.35	6.40	6.43	Gwelo	6.45	6.44	6.43	6.42	6.40
Lusaka	6.27	6.30	6.34	6.37	Lusaka	6.44	6.43	6.42	6.41	6.40
Blantyre	6.01	6.04	6.09	6.13	Blantyre	6.15	6.17	6.18	6.18	6.18
Lubumbashi	6.22	6.24	6.30	6.34	Lubumbashi	6.36	6.39	6.39	6.40	6.42
Nairobi	6.28	6.30	6.34	6.37	Nairobi	6.41	6.45	6.47	6.49	6.51
Mombasa	6.21	6.23	6.28	6.32	Mombasa	6.35	6.38	6.40	6.41	6.44
Kisumu	6.34	6.37	6.41	6.45	Kisumu	6.49	6.52	6.54	6.56	7.00
Kampala	6.42	6.45	6.50	6.54	Kampala	6.58	7.01	7.03	7.05	7.07
Dar-es-Salaam	6.27	6.31	6.36	6.39	Dar-es-Salaam	6.43	6.45	6.46	6.47	6.49
Tabora	6.50	6.54	6.58	7.01	Tabora	7.05	7.08	7.10	7.11	7.13

The Countdown

by Merle L. Mills,
President, Trans-Africa Division

WHAT A THRILLING and dramatic moment it was in world history when several years ago the United States succeeded in catapulting its first astronaut into outer space, orbiting the earth at the astounding speed of 17,500 miles per hour!

Millions of dollars, prodigious effort and incredible planning were involved in making this historic event a reality. The countdown began hours before the blast-off. From time to time there were delays as a double check of the various parts of the mechanism was made to ensure proper functioning. As we watched our television screens in wonderment and suspense, we saw the steaming man-made behemoth on Pad Number 14. We could not help but feel concerned for the life of the brave astronaut who was perched aloft, strapped in the nose-cone which was to take him to the uncharted regions of the unfathomable heavens.

Anxiety and tension built up as the count reached minus ten. Would the rocket fire properly, launching the astronaut into orbit, or would it explode, consuming its precious cargo in a baptism of fire? The point of no return was rapidly approaching. It was now minus three, minus two, minus one, then zero! For a split second nothing seemed to happen. We stopped talking and held our breath. A lump came to our throats. Instinctively we offered a prayer that the launching would be a success and that John Glenn's life would be spared.

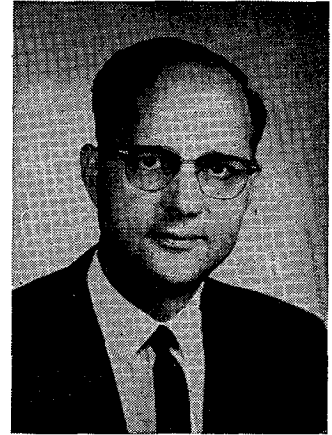
Then it happened! A great cloud of hissing vapour and steam belched out around the rocket and tortuously and slowly it began to lift from the pad at a 90-degree angle heading straight for the stars. With a sigh of relief, and in great jubilation, we saw it disappear behind the clouds, hearing a few minutes later that it had successfully passed through the deadly Van Allen radiation belt, that it had gone into orbit, and that all systems were "go". America's first astronaut was hurtling through space more than one hundred miles above the earth. Another milestone had been reached in man's frantic race to reach the moon, which culminated this year

with two men actually walking on the moon's surface.

Has it occurred to you that you are now in the process of a countdown that is rapidly approaching zero? The consequence of this countdown is incalculable and far more dramatic than the events just described. It will be cataclysmic in nature and universal in scope. Plans and arrangements already in execution will soon make it possible for man to conquer the force of gravity, preparing the way for him to travel with the speed of thought beyond the stars, to a realm of glory and beauty now beyond finite comprehension. Let me hasten to assure you that the majority of the human race will remain earth-bound, and will suffer the fate of a fiery explosion. But for those who so choose, outer space may be conquered because at infinite cost and in great detail, a plan has been devised which will open to them a new world of indescribable and unbelievable splendour and delight.

Is this event to which I refer a dark mystery left to our imagination and speculation? Is it a secret to be shared only by a few? Not at all. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Ps. 50:3-6.

We have just read of a world-shaking event that will surpass in splendour and power anything known to man. Let this message be shouted from the house-tops, and let it be heard from every lip, every nation and in every clime. Its magnitude and consequence is of such import that every man, woman and child should know about it and be making the required preparation for it. When this event takes place there will be no place to hide. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath . . . for



he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:18.

Did you know that the countdown for our journey into outer space has been in progress for many years? Bible prophecy has given us positive proof of this fact. There have been delays along the way. It has appeared to some that this project will not be successfully launched. Let there be no fear nor doubt as to its ultimate success. Conditions in the world today clearly reveal that the countdown for the departure of God's triumphant church into outer space is rapidly nearing zero. It is no longer minutes, but seconds to midnight when God's people will be delivered. We must awake and walk in the light that God has given to us. Knowing what is coming upon the earth, and realizing the nearness of the zero hour, we dare not be satisfied with a mediocre experience. We must have a living connection with Christ. A mere profession of the truth or a superficial connection with Christ will not do. We need to be moving further and further from the world, making every preparation to leave this planet. There must be less talk and more demonstration of the Christian life. We must experience daily victories with Christ.

Friend of mine, have you made the necessary preparation for this trip through space that will lead past the sun, moon and stars into the kingdom of glory?