

**Trans-Africa Division**  
**OUTLOOK**

Volume LXVIII    June 15, 1970    No. 6

Registered at the G.P.O. as a Newspaper





# THE BELIEFS OF SEVENTH-DAY ADVENTISTS

Geoffrey E. Garne, House Editor  
at the Sentinel.

A PARTY OF YOUNG PEOPLE was involved in a road accident while motoring home together from a social function one night. They were rushed to the hospital by ambulance. As soon as the doctor in attendance saw them he said, "These young people look like Seventh-day Adventists." Without knowing who they were, and with no way of being able to identify them (they were unconscious at the time), he immediately had an attendant phone the Adventist pastor to come over to the hospital.

This story serves to illustrate that Seventh-day Adventism is not merely a religion. It is a way of life. You can recognize an Adventist not only by the fact that on a Saturday morning you may see him on his way to church with his Bible under his arm. You can recognize an Adventist by his smell, because Adventists don't drink alcohol or use tobacco. You can recognize him by his dress—or her by hers—because Adventist women do not use jewellery or make-up. You will recognize Adventists by the places where you will find them (or *don't* find them) because Adventists don't go to bioscopes, horse races or dances.

Now why are Seventh-day Adventists so different? What are the tenets of our faith that underlie this distinctive way of life? Let me start by explaining the meaning of our name.

---

(An address by G. E. Garne, Editor of *Home and Health*, to the Cape Vegetarian Society, in the Shell Theatre, Cape Town, on Wednesday 29th April, 1970.)

Why are we called Seventh-day Adventists? *Adventists* because we believe in the literal, physical, visible and imminent second advent of Jesus Christ to bring an end to the reign of sin, sorrow, sickness and death and to usher in God's kingdom of everlasting righteousness.

Our belief and practice centres in Jesus Christ. We believe that He was the Son of God, the Messiah; that His supernatural birth and life were a revelation of God to men, or, as one of our writers has put it, that in the incarnation of Jesus Christ "divinity was clothed in humanity." We believe that His death was a vicarious, substitutionary, redemptive atonement; that as a lightning conductor gathers in itself all the fury of the storm to save much property from destruction, so Jesus Christ gathered in Himself on Calvary all the judgments of God on a rebellious world, "that whosoever believeth in him should not perish but have everlasting life." (John 3:16.) He died that we might live. He bore our sins that we might become partakers of His righteousness. He suffered separation from God that we might be reconciled to God. He became the son of man that we might become the sons of God. He bore our shame that we might share His glory. He came to earth that we might go to heaven. To quote again from the author whom I previously quoted, "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness in which we had no share. He suffered the death which was ours, that we might receive the life which was His." We believe that He rose again from the dead according to the Scriptures, that He ascended to hea-

ven, and that He is coming again in power and great glory as He Himself promised (Matthew 24:30, 31). It is this belief in the event which the Bible calls "the blessed hope" (Titus 2:13) that makes us *Adventists*.

We are called *Seventh-day* Adventists because we observe as a holy day the only day which God ever instituted as a holy day—that indicated by the fourth commandment of His law, which says, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God." We therefore keep holy the seventh day of the week, Saturday.

While the observance of the seventh day is the thing that distinguishes us most noticeably from other religions, it is not necessarily our most important tenet of faith. It is that which *underlies* the observance of the Sabbath which constitutes our most important teaching, namely, our belief that the Bible, the whole Bible is the supernatural revelation of God to man. Concerning the Bible's credentials we believe what is stated in 2 Timothy 3:16 and 2 Peter 1:21: "All scripture is given by inspiration of God." "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

With this then as the rock bottom foundation of our structure of faith, we believe that God created the world and all that exists in it, and the universe, and all that is within it. This fact that God is the Creator of all things, is engraven right in the very heart of God's law, in the fourth commandment. Notice how this commandment reads: "Remember the sabbath day to keep it holy . . . for

*in six days the Lord made heaven and earth, the sea, and all that in them is . . . wherefore the Lord blessed the sabbath day and hallowed it.*" The Sabbath then, in the context of this profound statement, and of all the other corroboratory evidence of Scripture, is the sign of God's creatorship, the mark of His authority, the seal of His sovereignty. Keeping Saturday as the Sabbath is not merely the matter of keeping a particular day. What is important is what that day stands for.

Now in Revelation 14 we find a remarkable message recorded which is to be proclaimed to the world in the closing hours of earth's history. It says, "Fear God and give glory to him . . . and worship him that made heaven and earth, and the sea and the fountains of waters." Do you observe the remarkable similarity between the wording of this message and that of the Sabbath commandment? Once again the attention of the world is drawn to the fact that God is the Creator! Now the writer goes on to portray the results of the preaching of this message: the gathering out and the banding together of a group of people whom he describes thus in verse 12: "Here is the patience (fortitude, N.E.B.) of the saints, here are they that keep the commandments of God and the faith of Jesus." Notice that they are distinguished by the dual distinction that (1) they keep the commandments of God, including, of course, the fourth commandment which commands the observance of the seventh-day Sabbath, i.e.: *they are seventh-day Sabbath-keepers*, and (2) they have faith in the death, resurrection, ascension and return of Jesus Christ, i.e., *they are Adventists*. In other words, they are Seventh-day Adventists. We have no hesitation, and make no apology for claiming to be the people identified in Revelation 14. Seventh-day Adventism isn't merely one more church among others; one denomination among hundreds. Seventh-day Adventists are a people of prophecy. Our movement arose in response to the prophecy of Revelation 14.

Now obviously I cannot possibly tell you everything in one lecture. Beside the two significant marks of distinction I have mentioned, there are eight others—ten in all—that are specified in Revelation 12 and 14. I wish to make reference to just one of them: they are called "the saints." This does not mean that they are eccentrics wearing halos! The word used in the original Greek is "hagioi,"

meaning "holy ones." They are people who endeavour by God's grace to live on the highest possible plane—physically, spiritually, socially and intellectually. On one of the islands of the South Pacific Seventh-day Adventists are known in the local language, as "*the clean people*." The reason they have this name is that previously they were cannibals, their pigs lived with them in their filthy huts, and they chewed betel nut. Then the missionaries came with the Book and they were transformed. Everything changed. They ceased to be cannibals. They got rid of their pigs. They cleaned up their huts and their bodies. They threw away their betel nut. Their compatriots gave them their new name, "the clean people."

We believe that the specifications of the prophecy of Revelation demands of us that we should be a holy people. This is why we do not participate in certain activities which, while they may not in themselves be sinful—at least by human standards—are not conducive to holy living. This is why we practise what we call Health Reform.

We do not smoke or use tobacco in any of its forms. We do not drink any kind of alcohol. In our homes we do not drink tea or coffee, which contain the subtle poisons *tannin* and *caffeine*. Nor do we indulge in the use of many of the popular soft-drinks on the market, because we do not believe that they are the healthiest beverages available. We favour the use of pure, natural fruit juices. Health Reform, as we understand it, means *total abstinence* from all practices that could be injurious to health, and moderation in all things that are beneficial.

And Health Reform, by very nature of the term, involves eating the best food available under given circumstances. I suppose that for an Eskimo there are times when the best food available for him is meat and/or fish. But nobody can tell me that in a land of plenty like ours meat is the best food available, at least not for affluent Whites. At best, it is second-hand vegetation! At worst, it is the poison-laden carcass of a dead animal! There may be a few people who for medical reasons must eat meat, just as there are a few people who have to be kept alive by using certain medically prescribed drugs. But I have no hesitation in saying that most people who eat meat do so because they like it and because they are unwilling to submit themselves to the discipline of changing their perverted appetites. As

Seventh-day Adventists we advocate a vegetarian diet. And we believe we have a sound Scriptural basis for doing so. In the beginning God made it clear what His choice of diet was for the man He had made in His image. In Genesis 1:29 we read, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." When I buy a new car I adhere very strictly to the manufacturer's recommendations with regard to oil and fuel. I reason that the man who made the car should know best what is good for the car. Likewise, when it comes to our bodies, we cannot improve on the manufacturer's recommendations!

And, in the record of the Exodus, after God had brought His people out of Egypt to lead them to Canaan, He clearly indicated His desire to wean them from the meat-eating diet of Egypt by giving them manna to eat. In view of these clear Biblical directives we believe there is no doubt or question but that God's intention for His people always was, and still is, that they should enjoy the benefits of a vegetarian diet. As a church we maintain a strictly vegetarian regime in our medical and educational institutions, at church-operated cafeterias, and at our conventions and youth camps.

In the final analysis, everything I have said can be summarized by saying that Seventh-day Adventists believe that we are the Exodus movement of our day. Like Israel of old we have turned our backs on Egypt and are travelling through the wilderness of sin to the promised land. And to all whom we meet along the way we joyfully repeat the invitation which Moses extended to Hobab, a gentleman he met on the journey, of whom we read in Numbers 10:29: "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

---

#### COVER:

Lake Victoria, near Musoma, where the Tanzania Union headquarters are located.

Photo: A. E. Cook.

## Focus On

# ORDINATIONS

TWO ordinations took place in the South-East Africa Union in January and February of this year. At Malamulo, A. P. Kunkhoma, district leader from Balaka, was ordained during the South Lake Field workers' meetings. Pastors A. Bristow, F. A. Botomani, and N. L. Doss conducted the ordination service.

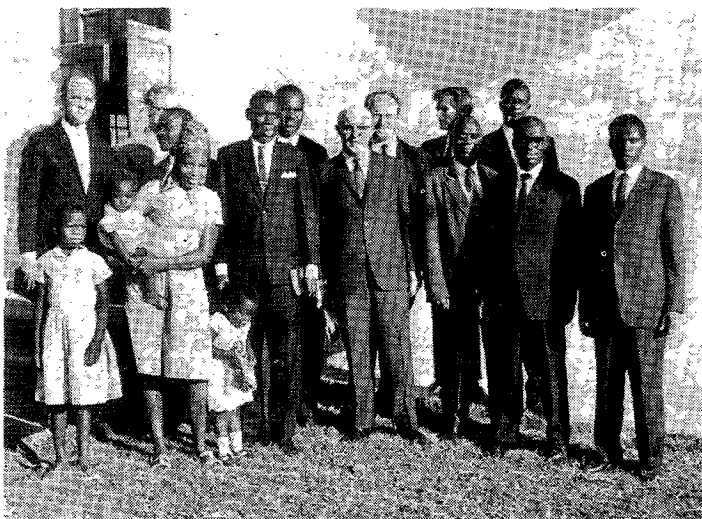
On February 7, at Lake View Mission, six men were ordained during the workers' meetings of the Central and North Lake fields. Reading from left to right in the accompanying photo are: S. M. Samuel, director Central Lake Field, who shared in giving the charge; P. A. Parks, then principal of Mombera Secondary School, who preached the ordination sermon; E. J. Zintambila, union administrative secretary; N. Y. Kasambara, director North Lake Field, who shared in



giving the charge; N. L. Doss, director of the South-East Africa Union, who gave the welcome; L. L. Ligowe, district leader Mponela; F. P. Sibande, district leader Mombera; A. S. Kambanizithe, district leader Nkhotakota; W. W. Longwe, departmental

secretary, North Lake Field; J. H. Kanjiri, secretary-treasurer, North Lake Field; M. M. Kaunda, district leader Dididi; and M. E. Lind, secretary, Trans-Africa Division, who offered the ordination prayer.

—N. L. Doss.



The ordination of S. Gumali took place in Tanzania on January 31. He has laboured for five years in the gospel ministry and the Lord has abundantly blessed his dedicated service. His leadership in the Gift Bible Plan in his district set a fine example to the members of his church. Even members of the baptismal class have shared their new-found faith with others.

In his ordination sermon, L. C. Robinson, president of the Tanzania Union, called for a full consecration. Division president M. L. Mills offered the ordination prayer, and this was followed by the ordination charge given by S. D. Otieno, administrative secretary of the union. The welcome was extended by R. H. Henning, president of the Tanzania General Field, in which field Pastor Gumali serves.

We pray that with greater responsibilities now resting upon him, Pastor Gumali, seen in the accompanying photo, centre, with his wife and family, will continue to be fruitful in the saving of souls.

—R. H. HENNING



# THE HISTORIC MASAI BAPTISM

## An Event of Great Significance

by J. A. KISAKA, Evangelist,  
North-East Tanzania Field

AT LAST members of the Masai tribe have been baptized in the North-East Tanzania Field. This historic baptism took place on February 15 at Suji in the Pare Mountains. Three women, Esther, Lea and Upendo, went into the baptismal pool. These Masai converts are the firstfruits for Christ among the nomadic blood-drinking warlike Masai

people of Tanzania. This harvest was reaped after six long and hard years of labour in Masailand.

When a call to go to Masailand was made in February 1964, eight young missionaries responded. After many prayers and fasting by church members, the Missionary Volunteers said good-bye to their parents, relatives

and friends. With tearful eyes many believers looked at their handsome and strong young people with a hidden question in their minds: Will they all return alive? There was a good reason for this question, for the Masai and the Pare people are traditional enemies. But in God everything has its appointed time, and the time for the Masai to be in the household of God had come. The devoted youth preached a gospel of love to the nomadic Masai. Three branch Sabbath-schools were opened and left in the care of Nyari, Juma and Mndima.

For years the work continued. Hard-

*(Continued on page 6)*



Pastors T. Abrahamu and R. Spear baptizing the first two Masai converts—a truly historic event.

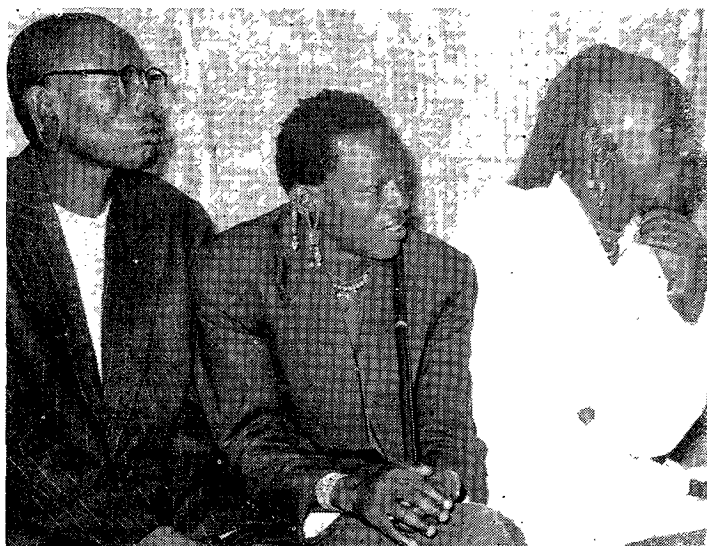


Baptismal candidates listen attentively to the sermon preceding the sacred rite. Evangelist A. Kisaka and his two assistants, John Mundima and Stefano Juma have done a very good work in preparing these candidates.

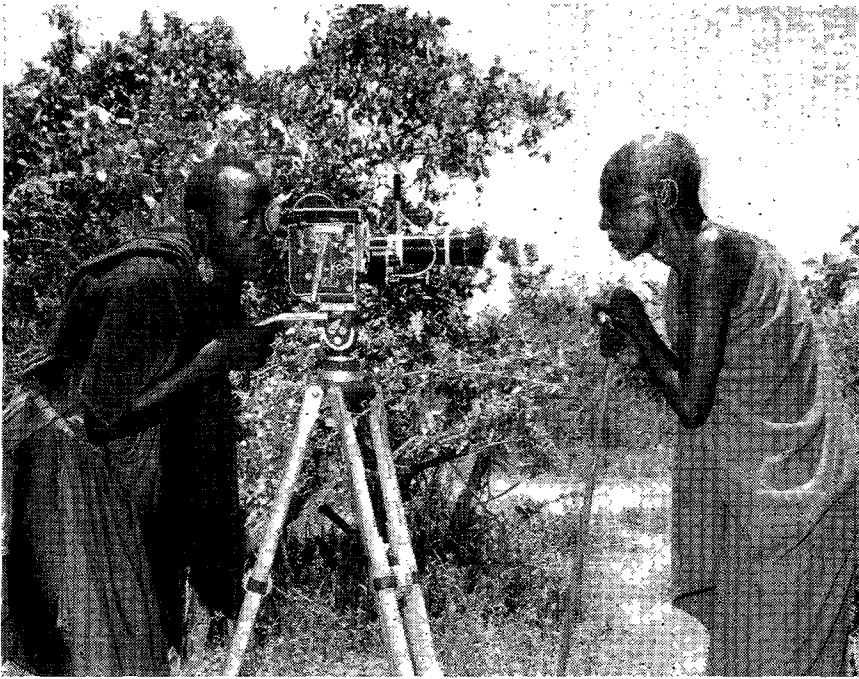
Two sub-chiefs and one young warrior attend their first baptismal service. Their intense interest makes one wonder if they will enter the waters of baptism one day.

Photos: A. E. Cook

Sub-chief Sikao with his two wives—a non-member and a recently baptized member.



**MODERN INVENTIONS INTRIGUE THE MASAI:** At first they fled from Pastor A. E. Cook's camera; later they wished to investigate.



**"It is witchcraft,"** pronounced a Masai while Leonard C. Robinson, Tanzania U headquarters.

*(Continued from page 5)*

ships increased and costs multiplied—yet there was no harvest. To some observers there was no hope for the Masai, but to the patient missionary pioneers the salvation of the Masai was sure because they, too, are included in Revelation 14:6, 7. The young evangelists suffered much in the wilderness for Christ. There was malaria, hunger, thirst, sun's heat, flies, insects, fleas, fear of Masai warriors by day and of wild animals by night. But God is merciful. No one

**The Masai's staple diet is blood mixed with milk. Here blood is being collected from the jugular vein of cattle.**



**Gilead Nguve ministers to the sick in Masailand.**

# THE MASAI OF TANZANIA



his companions listened fascinated  
ent, communicated by Radio with

# AI

died. The work of the labourers for Christ came to partial fruition when the three Masai women with three other non-Masai candidates were baptized by Pastors Ronald D. Spear and T. Abrahamu.

The next Masai baptism is scheduled for the summer season when it is expected that seven candidates will receive this sacred rite and be welcomed into the church.

The conversion and baptism of the Masai has caused a great spiritual heart-searching by many believers. New souls are now taking their stand for Christ, tithes and offerings are increasing, and backsliders are being reclaimed. The prophecy of Luke 13: 29, 30 is being fulfilled. The work of God among the Masai needs your earnest prayers.



The Tanzania Union's plane landed in their midst, and some had their first-ever flight. Later their sick were taken to the dispensary.



A fine study of a Masai warrior.



A young Masai proudly views his large herd of cattle numbering possibly 2,000.

Masai girls are heavily laden with lead wire and beaded ornaments.



Photos: A. E. Cook



## NEW OFFICE BUILDING FOR TANZANIA GENERAL FIELD

by R. H. HENNING, *President*

TWO YEARS ago the Tanzania General Field was created within the Tanzania Union. In the real sense of the word the Field is a mission field. So many parts of its territory have not been entered but the work is growing rapidly. It stretches from the Indian Ocean a thousand miles westward to Lake Tanzanyika near the Congo border. Seven million people live here and we have approximately 2,500 church members.

Morogoro, 120 miles inland from the Tanzanian capital, Dar-es-Salaam, was chosen as the headquarters of the field, and at the time of the establishment of the office it was decided to move the Radio Department of the Union to Morogoro. A year later our own Bible Correspondence school for Tanzania was started from our field office, even though there were no adequate office nor studio facilities as yet.

Plans were drawn up which in-

cluded not only the field office but ample space for the Bible Correspondence school and a radio studio. At the beginning of May last year construction began. The building contract was given to one of our faithful believers, Petro Revington, and despite the size of the building (114 feet x 34 feet) and many extras, the project was completed by the end of January this year.



New headquarters office for Tanzania General Field, Morogoro.

cluded not only the field office but ample space for the Bible Correspondence school and a radio studio. At the beginning of May last year construction began. The building contract was given to one of our faithful believers, Petro Revington, and despite the size of the building (114 feet x 34 feet) and many extras, the project was completed by the end of January this year.

Happily we celebrated the opening of our fine and representative building on February 1 when the Minister of Economic Affairs and Development in

the Tanzanian Government, the Hon. Mr Paul Bomani, performed the official ceremony by cutting the ribbon. Included among the honoured guests were the Regional Commissioner, the Regional Administrative Secretary, and the Regional Police Commander. Our denominational honoured guests were Pastor M. L. Mills from the Trans-Africa Division and Pastors Leonard C. Robinson, Earl J. Gregg, S. D. Otieno, and R. Megera from the Tanzania Union.

A well-conducted choir commenced the program and prayer was offered by Pastor Gregg. The writer welcomed the guests and expressed appreciation to the Division and Tanzania Union for making funds available. Mr Bomani spoke briefly to the congregation and then declared the building open. In the assembly hall Pastor Mills delivered the dedication sermon and proceedings were closed

by the dedication prayer offered by Pastor Otieno. While refreshments were being prepared the guests had an opportunity to view the building. Great interest was shown in the radio studio and the printing press of the Bible Correspondence school. It is planned that the assembly hall which is 34 feet x 16 feet in size will not only serve for committee meetings and office devotional worship but also be used for public meetings, women's classes, and mid-week prayer-meetings.

This representative building stands as a monument of the urgent message we have to preach that our Saviour is coming very soon.

## YOUTH CONGRESS, TANZANIA UNION

by Y. LUSINGU, *MV Department*

*Secretary*

A YOUTH CONGRESS was last held in East Africa in 1958. For ten years the youth of Tanzania have been asking when there would be another congress. The announcement that a youth congress for the Tanzania Union was to be held at Mwanza, was received with real rejoicing. This fine city is on the southern shores of beautiful Lake Victoria.

On registration day buses and taxis, filled to capacity with enthusiastic youth, converged on the Lake Secondary School where the meetings were to be held. The main tent was pitched on the school grounds and classrooms were made available for smaller meetings and accommodation. Between twelve and fifteen hundred, mostly young people, attended.

The Regional Commissioner opened the congress and emphasized the importance of being faithful to one's religious principles, for this makes good citizens for the country. The daily program was arranged in such a way that spiritual inspiration was given by experienced workers, and classes for our youth were conducted by departmental secretaries. The Voice of Youth workshop was conducted by D. Dobias; Pathfinder classes by B. E. Jacobs of the Division; Literature-evangelism by J. T. Knopper; Lay Activities workshops by R. D. Spear; Youth Problems by F. Muganda; and MV Leadership by the writer.

The Friday afternoon was left open. Being a public holiday, the viewing of wild life was confined to one island in the lake. It was a thrilling experience, particularly for those believers who had not seen wild game before, to see elephant, lion, ostrich and other fine species of the bush.

On the Sabbath the main tent was filled to capacity as Pastor Jacobs delivered a stirring appeal to the youth

(Continued on page 9)



of Tanzania. Nine people gave their hearts to Jesus for the first time.

One of the highlights on the closing day of the congress was the visit of the Minister of Economic Affairs and Development Planning, the Honourable Mr Paul Bomani. In his short address he mentioned the fearful state to which the world has come, with brutality, wars, oppression and strife between nations and tribes on every side. The church leaders, he said, had a duty to maintain peace and justice. The Minister later took part in the now traditional MV Candle-lighting ceremony and also joined in the singing of the hymn, "When the Roll Is Called Up Yonder."

The congress ended but the young people of Tanzania carried its spirit of enthusiasm and dedication to Christ back to their homes and villages, determined that the light of His gospel of peace and love should expand to the furthest corners of their Union.

**A STUDENT AND STAR LITERATURE-EVANGELIST**



Samuel Shyerakera of Gitwe Seminary, Rwanda, is not only an "A"-Student but an excellent literature evangelist, having sold Frs. 59,000.00 worth of books during his last vacation.

**PROFILE**



DR AND MRS N. S. ASHTON and their family are located at our Heri Hospital in Tanzania, and at time of writing are on furlough, which includes attending the General Conference Session. Both Dr and Mrs Ashton graduated from Atlantic Union College in 1960, he with a Biology major and she with a Home Economics major. The following years were spent at Loma Linda University where he received his medical degree in 1964. Then came a period of interning at Pontiac General Hospital in Pontiac, Michigan, followed by their call to Africa. Their three children are Ned (6), Nadine (4), and Eldon (2).

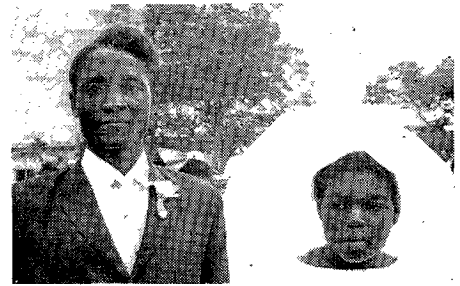
Dr Ashton's sister, Miss Rilla Ashton, is the sister-tutor at Kanye Hospital in Botswana.



*A Pretty Wedding at Rusangu*

Mr Isaac John Mwale, son of Mr and Mrs Mwale of Lundazi, and Miss Leaby Stanley Mukasu of Mansa were married at the Rusangu Secondary School church on February 1. Pastor L. Ndaiseka performed the marriage service and prayer was offered by Pastor J. Muyebe, president of the Zambia Field.

Mr Mwale graduated from Solusi College and worked in Lusaka for five years before joining the staff of Rusangu Secondary School in Zambia.



**ANNOUNCEMENT BY W. L. TANSLEY**

*Insurance Broker of Johannesburg.*

Mr W. Leslie Tansley wishes to make known to his many friends and clients that all his business activities are conducted by him personally under the style

**ARLINGTON INSURANCE CONSULTANTS**

He has no further connections with any other firm of insurance brokers or agents bearing the name of "Tansley." His only address is:  
P. O. Box 28233, Kensington, Johannesburg.  
Telephone: Johannesburg 53-1316

**ARLINGTON INSURANCE CONSULTANTS**

(W. L. Tansley—Principal)  
Insurance since 1933.

Mr Tansley operates the only fully Seventh-day Adventist Insurance Consultants business in Southern Africa.



At Rest

Warren Ramsdell, pilot, Tanzania Union.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Isa. 40:31.

RAMSDELL.—Warren, devoted husband, loving father, and efficient missionary pilot, often mounted up with wings as an eagle in the service he rendered to his loving Saviour until his life was suddenly cut short in a tragic road accident in Kenya, East Africa, on the morning of April 10, 1970. He was born on July 19, 1932 in Maine, U.S.A., to Arthur and Myrtle Ramsdell, now residing in Florida.

During the Korean war he served in the United States Army. His service took him as well to Alaska, where he met and married Luella Smith. After settling in Alaska he began his aviation career. He completed his A & E rating in 1956 and started flying commercially in 1960. For six years he flew as one of the famous Alaskan bush pilots under hazardous weather conditions, safely piloting his aircraft for over 7,000 hours of flying without an accident.

From 1966 to 1969 he was the flight instructor at Pacific Union College. Then he was called by the Tanzania Union to fly the CESSNA 206, donated to that union by Dr Walter Martin, Sherman Farrar and the Lassen Foundation.

Masterfully Warren flew the plane across the Atlantic Ocean in August, 1969. Caught in almost impossible weather conditions, he drew on his long experience of instrument flying and with the guidance of his heavenly Pilot he was able to make the difficult flight to Africa safely.

All who were privileged to fly with him knew they were in safe hands. He was a real professional. His short humble prayer before each take-off impressed us that truly God was his Co-Pilot. We will always remember his classic, oft-repeated statement, "It's good to be flying for the right company." This statement he made again to Leonard Robinson just ten hours before his death.

The plane was in need of a spare part and Brother Ramsdell decided to drive through Thursday night, April 9, from Busegwe to Nairobi, in order to purchase

the part and return to Busegwe in time to meet his appointments. The accident occurred just outside Nakuru in the early hours of Friday morning. Brother Ramsdell was not driving at the time but was asleep on the front seat. It seems that the very bright lights of an oncoming car blinded the driver and the car hit the abutment of the railway bridge over which they were driving. The car catapulted 35 feet onto the railway lines below. All the indications point to Brother Ramsdell having been killed instantly.

During his short nine months of service in Trans-Africa he laid the foundation for the flying program for the Division and his passing is a serious loss to our work here.

He was laid to rest in the Langata Cemetery outside Nairobi on April 13. He lies sleeping beneath the final approach pattern to the Wilson Airport. While the co-writer was conducting the graveside service a CESSNA 206 flew overhead, as though it was giving a final salute to an outstanding pilot. Just across the highway from where he rests is the famous Nairobi Game Park.

We can never forget him as a dedicated Christian, a real man, and an excellent pilot-mechanic. He left his mark upon our lives.

We mourn with his wife, Luella, and two children, John and Wanda, his parents, two brothers and a sister, and extend our tender sympathy to them.

L. C. Robinson and R. D. Spear.

IMPORTANT DATES

- July 4-11 ..... Special Literature Sales Week
July 11 ..... Free Literature for Colporteur Distribution Offering
August 1 ..... Pioneer Evangelism
August 1-8 ..... MV Week of Prayer (SAUC)
August 15 ..... Education Day and Offering, Congo Union and Central African Union
August 22 ..... Medical Missionary Day

# REPORTING ON PEOPLE AND EVENTS

Dr W. E. McClure, one-time missionary in Malawi and a former principal of Helderberg College, sends greetings to the readers of the OUTLOOK and his many friends in Trans-Africa. At present he is serving at Andrews University as Dean of the College and is the sponsor for students from Africa. Copies of the OUTLOOK are being sent to him for distribution among those from Africa studying at the university.

When the Nominating Committee came out of session and rendered its report during the Division mid-year Committee, we learned that Pastor B. E. Jacobs had been nominated as president of the South-East Africa Union. He replaces Pastor Norman L. Doss, who is returning permanently to U.S.A.

Pastor E. Ntakirutimana has been elected the administrative secretary of the Central African Union, and Brother Paul Delhove the auditor of this same union.

Miss Joy Buckle, currently serving as secretary to Pastor J. T. Mason of the Division's Publishing Department, has accepted a call to serve in the South-East Africa Union office in Blantyre.

The Division Committee has voted that the venue for the Division Quadrennial Council to be held in November this year will be Blantyre, Malawi.

Pastor and Mrs Derek Beardsell are returning permanently to England and it is understood Brother Beardsell will serve as Dean of Men at Newbold College.

Pastor Ron Spear, Tanzania Union's Lay Activities Department secretary, writes that a most successful Ingathering safari has just been concluded and has resulted in several thousand shillings more being recorded than during previous years.

Pastor S. Monnier, of the Southern European Division, has been conducting an evangelistic campaign in Bujumbura in French among the Europeans of that city. Dr Marcel Hantson, a one-time medical missionary in the Congo, was responsible for the rental of the hall and in other ways gave valuable assistance.

Preparations for celebrating the Trans-Africa Division's 50th Anniversary are continuing to develop. The Division Committee voted recently that the motto of the celebrations should be THE TIME IS AT HAND. Special programs are being prepared and along with articles in the Review there will be messages requested from former leaders in the Division, including Pastors Robert H. Pierson, F. G. Clifford, R. S. Watts and W. Duncan Eva.

Mrs Jean Cripps will be responsible for writing a brief history which will be published monthly over a 12-month period, as a four-page extra centre-spread in the OUTLOOK. A baptismal goal of 50,000 has been set for the Division during its anniversary year, 1971.

Transfers of personnel in the educational field takes Pastor and Mrs Rex Pearson from Bethel College to Rusangu Secondary School in Zambia, where he will serve as principal; Pastor and Mrs Rais Marx from Solusi College to Bethel College, he as principal; and Dr and Mrs C. F. Clarke to Solusi College, as Maths/Science and English instructors respectively.

Yet other transfers take Pastor and Mrs John H. Wright from Inyazura Secondary School to the Congo, and Brother and Sister Helton Fisher from Mombera Secondary School in Malawi, to Inyazura, Rhodesia.

Miss Bea Webb, formerly of the Sentinel Publishing Association and now retired, has come back into service as she fills in for Mrs Corina Piercey, secretary to Pastor V. A. Fenn, Division treasurer. Mrs Piercey is on furlough and will be spending some time with her parents, Pastor and Mrs E. D. Hanson in Oregon, U.S.A.

The Division Committee has voted that when we receive the 13th Sabbath Offering Overflow for the Third Quarter of 1971, it will be allocated to the girls' dormitory at Kivu Seminary in the Congo and the administration block at Gitwe College in Rwanda.

## OUTLOOK

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

Subscription price 3/6 per year

MISS M. B. DAWKINS ..... Editor  
MERLE L. MILLS ..... Consulting Editor  
G. E. GARNE ..... Publishing House Editor

## DIVISION DIRECTORY

President ..... Merle L. Mills  
Secretary ..... M. E. Lind  
Treasurer ..... V. A. Fenn  
Field Secretary ..... A. W. Austen  
Assistant Treasurer ..... D. E. Robinson

## Departmental Secretaries

Education and Sabbath School ..... G. F. Clifford  
Lay Activities ..... H. W. Peterson  
Medical ..... Dr Dunbar W. Smith  
Ministerial and Public Relations ..... A. E. Cook  
Publishing ..... J. T. Mason  
Religious-Liberty ..... A. W. Austen  
Stewardship and Development  
Y.P.M.V., Radio/TV, and Temperance ..... B. E. Jacobs

## SUNSET CALENDAR

### JULY 1970

	3	10	17	24	31
Cape Town	5.48	5.51	5.56	6.00	6.05
Johannesburg	5.28	5.31	5.34	5.38	5.41
East London	5.12	5.16	5.20	5.24	5.29
Port Elizabeth	5.20	5.23	5.28	5.32	5.37
Bloemfontein	5.29	5.32	5.35	5.39	5.43
P'maritzburg	5.09	5.13	5.16	5.20	5.24
Durban	5.07	5.11	5.14	5.18	5.22
Windhoek	6.17	6.20	6.23	6.26	6.29
Bulawayo	5.37	5.40	5.42	5.45	5.47
Salisbury	5.30	5.33	5.35	5.38	5.39
Gwelo	5.32	5.34	5.36	5.39	5.41
Lusaka	5.42	5.44	5.46	5.47	5.49
Blantyre	5.20	5.21	5.25	5.26	5.28
Lubumbashi	5.59	6.00	6.03	6.04	6.04
Nairobi	6.39	6.40	6.41	6.42	6.41
Mombasa	6.22	6.23	6.25	6.24	6.23
Kisumu	6.49	6.50	6.52	6.51	6.50
Kampala	6.57	6.58	7.01	7.00	6.59
Dar-es-Salaam	6.19	6.20	6.22	6.24	6.21
Tabora	6.48	6.50	6.52	6.51	6.50

### AUGUST 1970

	7	14	21	28
Cape Town	6.10	6.15	6.20	6.24
Johannesburg	5.44	5.48	5.51	5.53
East London	5.34	5.38	5.44	5.47
Port Elizabeth	5.42	5.47	5.52	5.56
Bloemfontein	5.47	5.50	5.55	5.58
P'maritzburg	5.28	5.32	5.37	5.40
Durban	5.26	5.30	5.35	5.38
Windhoek	6.31	6.34	6.37	6.39
Bulawayo	5.50	5.52	5.54	5.55
Salisbury	5.42	5.43	5.45	5.46
Gwelo	5.43	5.44	5.46	5.47
Lusaka	5.50	5.51	5.52	5.53
Blantyre	5.29	5.31	5.32	5.33
Lubumbashi	6.05	6.06	6.06	6.06
Nairobi	6.41	6.40	6.39	6.36
Mombasa	6.24	6.24	6.23	6.22
Kisumu	6.50	6.50	6.48	6.45
Kampala	6.59	6.59	6.57	6.54
Dar-es-Salaam	6.22	6.22	6.22	6.22
Tabora	6.51	6.51	6.50	6.49

# How Do You Worship?

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



IN THE BEGINNING it was man's God-given privilege to walk and talk with God. Amid the sublime beauty of the Garden of Eden he was able to talk face to face with his Maker. But because sin entered, the human family became separated from God. No longer was man permitted to see God's face. Though His presence was obscured, it was still God's desire that man should worship Him as the Creator. At first this worship was confined to the family circle. Later, God's plan called for man to make a church or sanctuary. Moses was the builder; God was the Architect. After the construction of the sanctuary, Solomon's temple was built, and subsequently, synagogues and Christian churches were erected. Thus, it is evident that church worship has been clearly established by Biblical precedent which began with the construction of the Mosiac tabernacle and continues to this present time.

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isa. 56:7.

God said that His house was to be called a house of prayer for all people. It was to be open to all who desired to come and worship Him. His house was to become a symbol of hope and spiritual conquest. Some think that only the saints should go to church. If this were true, few would qualify to enter God's house. But our text makes it very clear that the house of God is for sinner and saint alike.

When we come to church we do so for the purpose of communicating with God. This makes our visit to God's house unique. We must come in a spirit of penitence and meditation and as we commune with Him our minds must not be distracted by the mundane things of life.

We should enter God's house with a song in our hearts, with joy and

happiness, and in the knowledge that Jesus Christ died to save us from our sins. "Serve the Lord with gladness: come before his presence with singing." Ps. 100:2. One is mystified to see people come to church and not participate in the congregational singing. We may not be able to sing like the angels, but all can make a joyful noise before the Lord.

Furthermore, Holy Scripture states: "Give unto the Lord the glory due unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness." 1 Chron. 16:29. The giving of an offering then, is a part of church worship. We should not come before the Lord empty-handed.

The Bible also informs us that when we come to worship God, we should do so in a reverent manner. "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." Leviticus 19:30. Do you understand what this implies? Reverence is an act of respect manifested by an atmosphere of quietness and dignity. Laughing, talking and whispering should not take place in the worship service, for this would be a profanation of the sacred precincts of the church. When we come to church we do so to commune with God. Visiting should be done outside the church sanctuary. The servant of the Lord has written: "I have seen that in the assembly of the saints a holy stillness should reign. But the house where God's people assemble is often made a perfect babylon, a place of confusion and disorder. This is displeasing to God." *Spiritual Gifts*, vol. II, pages 288, 289.

We come into God's house not only to praise Him through song and the giving of an offering, but also to hear the exposition of the Holy Scriptures. And we are admonished to give heed to what we hear. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. If a message given from

God's Word condemns sin in our lives, we must confess that sin to God and leave the church with the assurance that we have been forgiven and accepted by Him.

Is it necessary to go to church? Some people say, "I can be a good Christian and stay at home." But the illogicality of such a statement soon becomes obvious. The Lord commands us: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" Heb 10:25. The Bible says it is necessary for us to worship together, and so much the more as the imminence of Christ's return becomes apparent. One needs the inspiration, the bond of friendship, the sense of oneness in Christ and the strength and blessing that is experienced by all who meet together to publicly testify and bear witness to the glory and mercies of God. Loss of interest, diminishing faith and spirituality will be the result of failure to attend church services unless physical handicaps present insurmountable barriers.

Friend of mine, how do you worship? If you personally and wholeheartedly participate in the church service and commune with God in His house week by week you will leave a better Christian. You will be fortified to face the battles of life and to make ready for that effulgent and climactic day when you can stand in God's presence on the sea of glass to join in that great hallelujah chorus which will reverberate throughout the universe.