

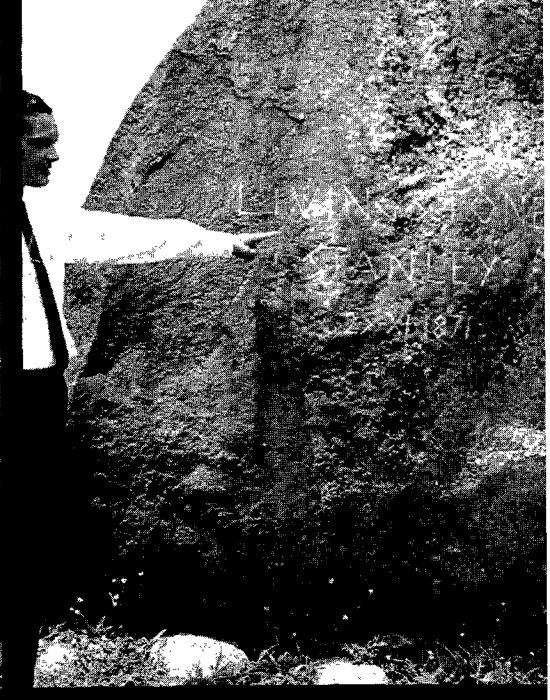
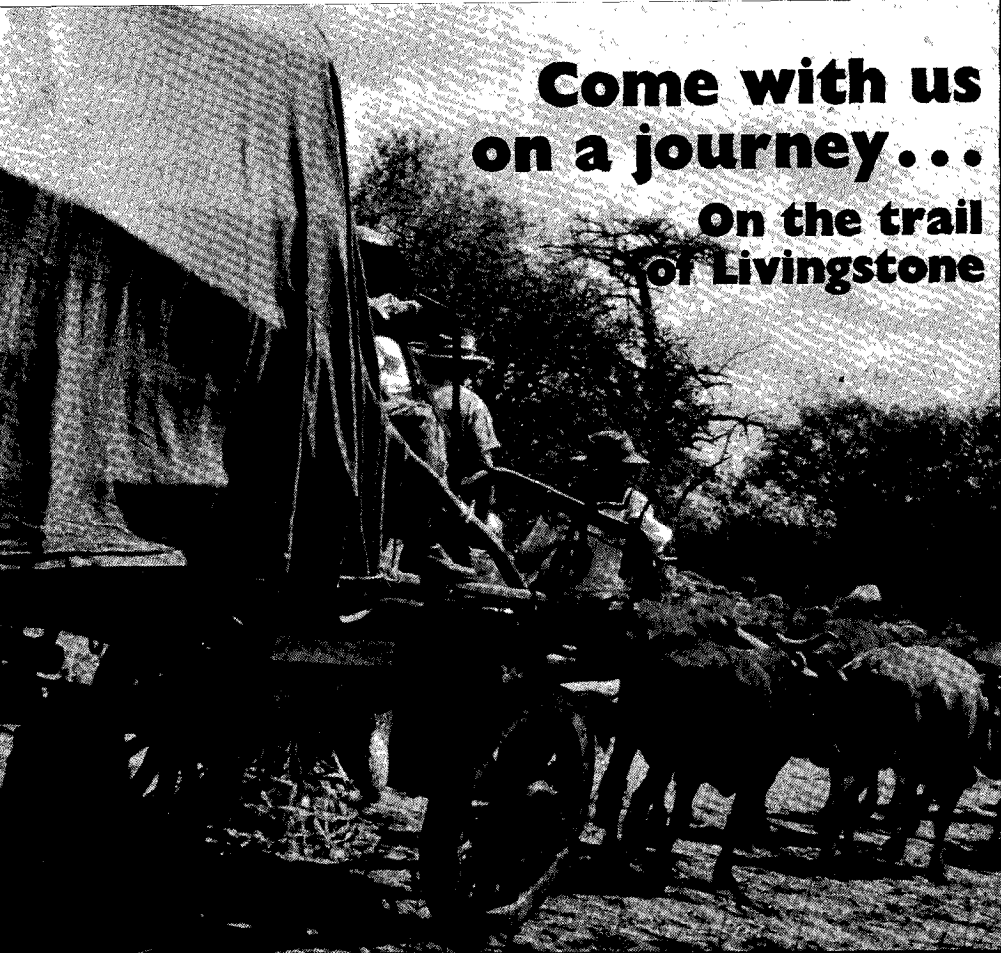
outlook

Trans-Africa Division

Volume LXIX July 15, 1971 No. 7



Come with us on a journey... On the trail of Livingstone



The trail into the very heart of Africa

JUST one hundred years ago this year in the heart of Africa on the banks of Lake Tanganyika, one of the longest and deepest lakes in the world, a famous meeting took place. David Livingstone, explorer-missionary to Africa, met Henry Morton Stanley, journalist for the *New York Herald*. One had come with the Bible in his hand; the other, with adventure in his heart.

Fifty years later two other men arrived in the Congo, coming from the south. They brought with them the third angel's message, and set up our first mission station, now known as Songa, on the banks of the Lululwe River, in the Katanga Province. From there the message has spread to many other places in the Congo.

There still remain, however, vast unentered areas where there is not a single Seventh-day Adventist. How will the gospel reach these isolated areas? Who has the courage to face danger, privation, and discouragement to take the message to these gospel-hungry people? Our Division workers do have the courage to enter new territories with the three angels' messages.

There are also thousands of young people on the continent of Africa, who, if trained, could reach into the very heart of Africa with the truth for these times.

Today the heart of Africa throbs

Congo
Rwanda
Burundi



Population — 21 950 000

S.S. Members — 227 112

Members — 109 854

Churches — 539

Schools — ?

Read on for the answer to this important question.

CONGO



Land of mystery
Land of extremes
Land of opportunity
Land of challenge



CONGO UNION

President — P. F. Lemon

Secretary — T. W. Staples



“Operation Shabunda”

SHABUNDA, deep in the Congo forest, half-way between Kidu, the northern-most Katanga railhead, and the city of Bukavu, on the eastern Congo border, has become the focal point of a very earnest evangelistic endeavour.

A marvellous chain of events has led us to find a scattered group of loyal Christians, perhaps 3 000 in number, who, with loving care and understanding, can be gathered into the remnant church.

A seventeen-member delegation set out on foot from Shabunda to Kalehe, a distance of 600 kilometers (375 miles), to investigate the truth for themselves.

Driven by the belief that the Lord was leading them to the truth, seven men and ten women set out on this long journey through the hostile forest and rebel-held territory to Bukavu and Kalehe where they hoped to meet with Seventh-day Adventist missionaries. The sacrifice and devotion of this group in these modern times, I am sure you will agree, is almost unprecedented, particularly on the part of the ten women, who first had to procure the consent of their husbands who were left with the responsibilities of the households until their return. Those who know Africa know what a sacrifice these families made.

After fourteen days of travel by foot they finally arrived at Kalehe. Pastors Jonas Mbyirukira and H. A. Ruhaya spent four memorable days instructing this group, presenting our main doctrines and especially our belief and dedication to fulfil Matthew 28:19, 20, that in our preaching we were not limited by boundaries or any other territorial limits. This was particularly acceptable because it was this question of limited spheres of influence among the three different Protestant groups in Shabunda that had caused this group to separate from their Protestant leaders. The seventeen fully accepted the three angels' messages, the Spirit of prophecy, the state of the dead, obedience to the ten commandments, as well as our other distinctive doctrines. They were experienced Christians but babes as far as our Adventist doctrines were concerned. Finally they returned home—a happy, Spirit-filled group, hoping that white missionaries would follow.

It's a thrilling story! It's a wonderful development!

—T. W. Staples.



Rwanda and Burundi

CENTRAL
AFRICAN UNION

President — P. G. Werner

Secretary — E. R. Weisser

THE Central African Union comprises the two small countries of Burundi and Rwanda which together are only a little larger than Switzerland.

The population of this territory is close to 7 million, of which one person in every 75 is a baptized Seventh-day Adventist. In Rwanda there is now one baptized Adventist church member to 43 of the total population. There are over 90 000 baptized members and it is the second largest union in the world field, membership-wise. At the end of the Week of Prayer for young people conducted near our school at Gitwe, a baptism of 1 007 took place, at which 37 pastors officiated. This indicates the soul-winning spirit existing in this union.

In December, 1970, the Sabbath-school membership of the Central African Union had passed the 200 000 mark. Forty years ago, when Pastor W. A. Spicer visited the Rwanda Mission and attended the large camp-meetings, he referred to them as acres of Sabbath-school members. How impressed he would be if he could see the large numbers today!

—E. R. Weisser.



Now let's see how it all began



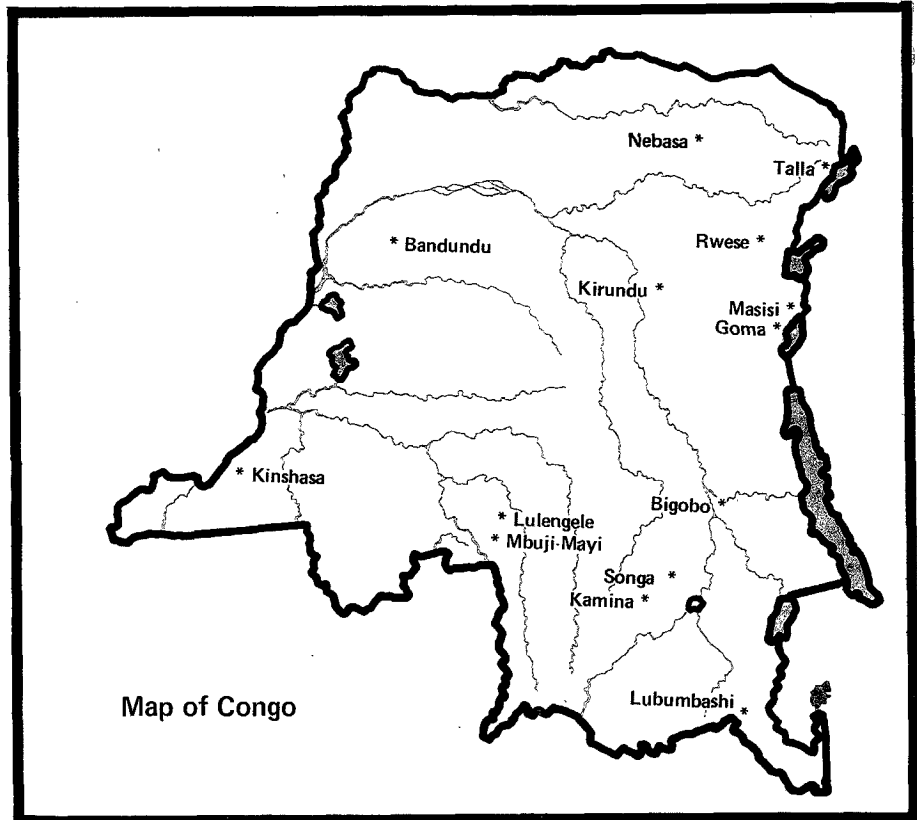
Time out of mind



OUR HISTORY NO. 9

by

JEAN CRIPPS



THE GREAT structural crack in the earth's surface, the Rift Valley, is the only feature, apart from continents and oceans, which can be seen without a telescope by a man standing on the moon.

This valley stretches from the Zambezi River in Rhodesia to the River Jordan in Israel, 3 500 miles away. The steep-sided, flat-bottomed trough, is studded with enclosed lakes. Lakes Tanganyika and Albert in Central Africa lie on the western Rift. In the eastern we find Lake Nyasa (Malawi) and the Sea of Galilee, the Dead Sea and the Red Sea. There is no other valley like this in the world.

Until the late Victorian age, 1870, no one lived in Central Africa except the local inhabitants, Arab slavers and explorers who came and went. Closely on their heels followed the missionaries.

The explorers were there to solve, once and for all, the riddle of the source of the White Nile. For 2 000 years this question had exercised the minds of people. In 460 B.C., Herodotus, the great historian, had ascended to the first cataract. Nero, Emperor of Rome, sent two expeditions which met with no success.

Out of the desert seasonally poured the brown flood bringing life to a barren land. For 1 000 miles of its course no tributary joined it. During no decade or century or millennium had it failed. But people wanted the security of knowing

it never would cease to flood at the appointed time.

Moses and the Israelites, when in Egypt, knew this river, as did Caesar, Cleopatra and Anthony, who had sailed on its waters.

The great barrier to discovery from the north was the desert, plus the formidable sea of papyrus, ever rolling, ever changing, called the Sudd. It spawned abundant tropical life but no man could live in the drifting reeds and ooze-covered area as large as England.

So the explorers attacked the problem from the East Coast of Africa. Burton saw Lake Tanganyika and claimed it for his own. Speke went to Nyanza in 1858, which he named Victoria Nyanza, after Queen Victoria. He jumped to the right conclusion that the source of the Nile lay there. Later, in 1862, on a return visit he verified his facts. This is the largest inland sea in Africa. The White Nile starts its long northern journey at the Ripon Falls. Baker and his wife were the first to see the lake which is the Nile reservoir. They named it Lake Albert, after Victoria's consort. Livingstone's last journey was to put an end to all disputes. Stanley, under the patronage of Leopold II of Belgium, methodically substantiated previous findings or discredited them and added a wealth of new information about this unknown region.

So Central Africa was open to missionaries who soon gained a strong foothold. Several located in the delta of



Pastor and Mrs. D. E. Delhove.

the great Congo River, the only river to give its name to a whole country. The Congo starts in the centre, flows north, swings west, then south before entering the Atlantic Ocean, thus forming the mighty Congo Basin with its forest-fringed shores.

The missionaries found that the local inhabitants had no method of writing or counting. No means of measuring time by weeks, months, or years. No mechanical contrivances, even as simple as the plough. No religion that amounted to more than the most primitive kind of witchcraft, animism, fetishism or superstition. These people have jumped in a short space of time from the days of Abraham to the mechanical age—the most stupendous leap in history.

The Congo and Central Africa, which we shall deal with as an entity in this history, have some 200 tribes speaking 70 dialects and languages. Some of the main ones are: Swahili, Lingala, Kiluba, Runyarwanda, Kilandi and French.

When the country was administered by Belgium she guaranteed freedom of religion. The Baptists came in 1878, Livingstonia Inland Mission started in 1883. We only arrived at the end of the 1914-18 war to find 64 missions and 273 missionaries working in 44 dialects and languages.

Three stalwarts have written their names across the pages of this period—D. E. Delhove, Henri Monnier and A. A. Matter. We should add a fourth, Maxime du Plooy. This does not refer to the south, with which we shall deal a little later.

Delhove had been an intelligence officer with the Belgian army with 100 men under him. During his travels he noticed some German missions which

had been abandoned so he applied for permission to occupy four of them in our name. This was granted.

After an absence of five years Delhove returned home. His family had not heard whether he was alive or dead. When he walked through his front gate his children said that a strange man was arriving. His wife replied, "That is no stranger; it is your father."

Delhove was a man in a hurry. Without delay he packed and started back to claim the missions. In England he met Henri Monnier who was a Swiss watchmaker now married to an English lady. Delhove persuaded him to give up his trade and come to Africa as a missionary.

The Congo River spills its muddy waters into the Atlantic Ocean 200 miles from the shore. It is navigable for a great distance but our missionaries only sailed 200 miles before disembarking. They headed east with their wives and children, their earthly possessions on the heads of some 400 porters. They reached Rwanda and camped at Karisimbi at the foot of an extinct volcano. They saw the majestic Ruwenzori range, called the Mountains of the Moon, with some peaks rising to 16 794 feet. Each peak is an extinct volcano and difficult to see through the eternal mists swirling around the summit. This is the range which separates the country from Tanzania.

A great disappointment awaited them. The promised missions had been granted to another society who already had occupation—the Belgian Protestants. **The authorities solved their dilemma when they remembered an unoccupied hill—the Hill of Skulls.** A Rwanda king had been caught in a rainstorm and cursed the hill so no African would set foot on it. Bodies

were thrown to the hyenas who made a good living on its slopes. The offer of the site was accepted and Delhove travelled to the hill, named Gitwe, which is about two and a half miles long and not very high. He made his camp on the top to prove there was no curse. Eventually he persuaded three interested men to join him. Moses Segatwa, Lazaro and Johana Munyampundi, who still live today. They helped found the mission, as did Henri Monnier.

Rwankeri was opened in 1922 and Henri Monnier claimed this as his own as he spent 19 years of his life there. A. A. Matter opened the dispensary. His sister and wife joined him in this work. They served mainly among the Bakutu, Batwa and Batutsi. In 1924 the first baptism took place. Yohana Ruvugihemva and Petre Lukangalunga were accepted into the church and one year later the first woman, Maria Nyirabigwagwa, was baptized. A woman's lot in the Congo and Rwanda was not an easy one. She carried the loads, tilled the fields, usually with a baby on her hip, then returned home to prepare the meal. The man ate first while she waited. If she proved disobedient her husband could have her staked out at some place as a meal for the voracious driver ants.

Delhove commuted on foot through the bamboo forest between Gitwe and Rwankeri, over the hills.

One day, coming back from Rwankeri, he met the Batwa in the forest. They waited to kill him. These pygmies had their spears, bows and arrows at the ready and meant business. Our missionary had his camera and held it up, stating that he wanted the first shot. Immediately in fear they dropped their weapons and ran. Delhove returned home as he said, "with a forest of spears."

Henri Monnier stayed alone on Rwankeri for three years after the death of his wife at the birth of their daughter, Olive. He was homesick and ill. Delhove packed him off, telling him not to return until he had regained his health and found a wife. The Delhoves took the little girl who joined the Delhove children: Lydia, Lucy, Clara, Paul and John. Monnier soon returned to give a life-time of service to Africa. This missionary was gifted in languages as was Delhove who knew eleven. Henri translated portions of the Bible which were incorporated into the Runyarwanda language by the British and Foreign Bible Society.

Our Kirundu Mission (1927) lies in the Ituri forest about 40 miles east of the Congo Basin. The port of Kirundu lies on the Congo River about 40 miles

away. In this great Ituri forest there is perpetual twilight and great humidity. The trees struggle up 50 feet toward the light. The pygmies, average height four feet, are small enough to get through the heavy undergrowth. The origins are lost in the mists of time. On the tomb of Sakkarab, 2500 B.C., a faithful reproduction of their racial characteristics are sculptured. Gorillas, despite popular belief, are not found in this forest but inhabit extinct volcanoes on the edge of Rwanda. The forest is the home of many spectacular birds and small creatures.

W. R. Vail founded Kirundu Mission. It served the Walongola and other smaller tribes and had to be literally hacked from the forest.

The first man they met was Nyumbuli. The name means, "a house without anybody in it" as he had no family. He was only 4 feet 8 inches tall and so could get through the undergrowth to cut a path. The people had not seen a white man and Pastor Vail proved to be a great curiosity. Some of the tribe chiselled their teeth to fine points, both upper and lower. The faces were tattooed. In this country the great slaver Tippu Tib collected his merchandise for the Zanzibar market. A great battle in the area took place in 1917 and put an end to the main stream of trade. Because some of the people were cannibals this affected the burial customs. The dead were buried under the kitchen floor and the people lived over the grave as a protection.

Now faithful Yuma and Tuna came to the mission. Yuma had been one of quadruplets. At first sight of the babies the father exclaimed, "These are not people; they must be animals. People are not born this way."

The children were thrown into the forest. An uncle rescued them. Later the father wanted them back but the uncle said, "You threw them away; they are now mine."

The people locked their houses and gardens by tying a vine across the door and then tying a leaf onto the vine and putting a little white clay on it. Nobody would go through the barrier, under it, or behind it. They were afraid of a curse.

The leopard men lived near the mission. They wore leopard skins on their bodies and had iron claws on their hands. When their victim was caught they stabbed him and left claw marks to make it appear as if a leopard had been the culprit. The people were terrified and all carried spears! The students never came to class without leaving their spears stuck in the ground.

One day Mrs Vail was listening to someone read when there was a shout outside. In the brief time it took for her



Pastor and Mrs. A. A. Matter, Snr.

to look up the class-room was empty. Students had decamped through the windows and door, grabbing their spears as they went. An innocent man, thought at first to be a leopard man, stood trembling in their midst. It took all Pastor Vail's persuasive powers to get the students to let the man go.

Igwande, a very intelligent man, came from the village of Kwangola to the mission. When he learned about the Sabbath he wanted to know how he could tell the day as he could not count. He decided to take a string and put seven reeds on it. Every day one was pushed over and when he came to the



Pygmy from Ituri forest.

seventh he knew it was the Sabbath.

One afternoon at 4 o'clock he went to his village, apparently well. At 6 o'clock Pastor Vail was called urgently as Igwande was sick. The man lay on the floor with two men holding his arms and two his legs as he thrashed about. People crowded around filled with dread. The macabre scene was thrown into bold relief by a pitch torch. Igwande had no temperature, the pupils of his eyes showed no signs of poisoning, so his sickness seemed a mystery. Bending over him Pastor Vail asked, "Igwande, don't you know who I am?"

He tried to answer but ended up by screaming loudly. It soon became apparent that he was possessed of a demon. The head teachers were called in for prayer. Igwande repeatedly interrupted to shout that the spirits of the jungle were calling him and he had to obey the call and hasten to his fathers. Our work was at stake as the heathen awaited the outcome.

At last Igwande became quiet and spoke rationally. He was taken outside into the bright moonlight which threw every palm leaf into sharp silhouette against the sky. Igwande said he was all right as he had seen the spirit go into the forest. No one else saw anything. The next day this man's wife suffered the same dreadful experience with the same result.

Pastor Vail kept track of these people for years and proved it could not have been an epileptic fit. From that time the word spread about by drum-beat and the mission work prospered.

Ten years after the opening of Kirundu Mission H. J. Moolman and his wife came from the south and founded Ndora in the hills, eight hours' walk east of Buganda.

Nebasa, the mission on the edge of the Ituri forest, was founded as late as 1948 and also Talla, the "mission of light" on the border of Uganda north of Lake Albert. D. E. Delhove received grants to open this work on the rim of the Congo Basin where 40 acres of trees had to be cut down before building could commence.

Rwese Mission is situated on top of the mountains one mile from the equator, so it is always cool. A. A. Matter established it in 1941 for the Bananda. On one of the hills the Anderson Memorial church stands as a landmark. The great pioneer donated the funds for this building. On the other hill the homes and school function.

In 1963 the Simba uprising broke out and Rwanda refugees sought shelter on the mission. Eventually 11 families with their children and nine single workers were housed and fed. The local tribe considered them enemies as, from

time immemorial, feuds had broken out over grazing rights.

Tom Staples and his wife Clara, daughter of D. E. Delhove, were in charge of the work at this time. This family has already given 30 years of service to the Congo. They speak four languages fluently and can translate in the local tongue.

As the situation became very uneasy Tom went to see the administrator and seek counsel. He wondered if the school should close. The administrator was adamant that it remain open as it was the only one left functioning and his son was a pupil. He promised protection.

One day Brother M. Gundersen, the other European on the mission, went to Kisoro to get supplies. Tom unexpectedly decided to take the truck and go to see the commissioner. He took two local men from the mission with him—Philip Kakule and Joseph Kambale. He told Clara he would try to be back before nightfall.

Rwese lies at an altitude of 7 500 feet with villages scattered below. The twisting, burning road divides, one going to the Uganda border and the other toward Goma. The range of the Ruwenzori Mountains can be seen to the right (north) and to the west lies Lake Edward which is hidden by mountains. From the kitchen window of the Staples's house can be seen the Congo Basin down to the Ituri forest.

Brother Gundersen returned at 7:15 p.m. This was a signal for 40 tribesmen to put a tree as a road-block across the road, thus sealing off the mission. The plan was to murder everyone on the station. Minutes later Tom drove up in the truck. The warriors surrounded the truck shouting,



Songa Hospital

"Where are you going?"

"Home," he replied.

"You are not going in there," they stated. Tom had not yet seen the road block. Someone near the truck said, "The road is closed." Someone else shouted, "Go back the way you came." Tom, who had now seen that the entrance to the mission was closed, spent no time in reversing and heading down the hill with his finger on the horn all the way. This was a prearranged signal that there was trouble.

The administrator kept his word and sent some soldiers to ensure the safety of the people. So again God had foiled any attempt to hurt His people. The Staples family had to escape three times to preserve their lives, transporting Mrs Delhove senior, who was bedridden, in the back of the truck. Many of our stations were looted but none was destroyed and no lives were lost.

A special tribute must be paid to our African workers who remained so staunch and faithful. Some were beaten, some imprisoned, but their faith never faltered.

Now a flashback right down to the south where the pioneers came in to push forward the work. Chris Robinson came from Malamulo in 1921 to Bukavu, the end of the railway line on

the Lualaba River. On foot he walked some 100 and more miles to found Songa Mission. Mongo Shesheta, living there today, well remembers his coming. Songa lies 400 miles north of Elizabethville (now Lubumbashi) headquarters of the Congo Union.

A few months later R. P. Robinson and his wife arrived. They served in the Congo for 15 years, always seeking out the far-flung places and most difficult ones. Their children, Grace and Leonard, really belong to Africa, as most of their lives have been devoted to service on this Continent.

Two years later A. C. Le Butt opened the second station—Katanga Mission—on the outskirts of Elizabethville and started a school. About the same time the H. L. Ferguson family pioneered the work at Kikamba Mission near Kongolo in the southern Congo (now abandoned owing to unhealthy climate). This former missionary erected a good number of mission buildings in different parts of this Division.

Later Chris Robinson pioneered Bigobo where Dr M. H. Schaffner served so well under primitive conditions.

The year 1926 witnessed the arrival of Dr J. H. Sturgess at Songa to commence the medical work. His patients often preferred the floor to sleep on rather than the beds. In 1927 Dr D. Rouhe came to serve Songa well for 17 years. During this time a strong leper work was established which continues to this day.

Three trains a week arrive at the nearest station to Songa. Usually 15-20 patients get off and head for the mission. The cured catch the trains home. Songa has an excellent reputation in the district and people travel hundreds of miles to receive medical attention.

Our headquarters office in Elizabethville (now Lubumbashi) was caught in the crossfire of the U.N. troops and the Katangese (1960). Many of our workers were trapped inside as the shells whizzed through the building. No one was hurt and all escaped to safety although it was touch and go at one period. Those who suffered this siege will never forget the experience.

God's hand is over the work in Central Africa. Much has been accomplished but in this vast territory a formidable amount remains to be done. Our African brethren are shouldering the load faithfully and well and are determined to join in pushing the work on to fruition.

(In our next issue we do not deal with any union or institution. We have a surprise for you as we pay tribute to a very, very, special group of workers.)



Our Congo Union office at Lubumbashi after being caught in cross fire of U.N. troops and Katangese



What does the future hold for the heart of Africa?

WOULD there be any future for our church, would there be any hope of saving our youth for Christ, if there were no secondary schools or colleges for them to attend in which to gain a Christian education? What would be your feeling if your son

or daughter was denied the opportunity of attending an academy or college because your conference or union failed to provide such facilities?

This is the situation which exists for the 100 000 baptized church members in the two

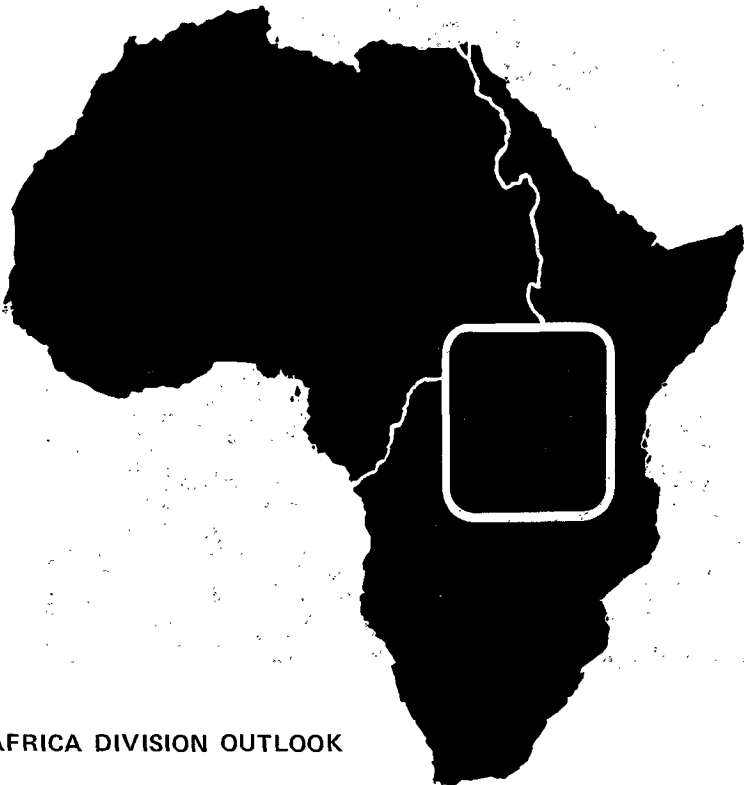
French-speaking unions, the Congo and the Central African, of the Trans-Africa Division. During 1970 and 1971 these unions have been celebrating their fiftieth anniversaries of the establishment of the work in these areas. But up to the present time I must report that we have no senior secondary schools nor college to which the youth of these areas can go. What makes the picture even more distressing and confusing is the fact that when these youth attend government schools they are faced with a Sabbath problem, for the schools in these countries operate on a six-day cycle. Thus the youth are forced to either compromise their faith by attending classes on Sabbath, or forgo the opportunity of receiving an education, with the result that they will never be gainfully employed and must remain ignorant the rest of their lives.

Our aim is to develop a senior secondary school at Lukanga in the northern Congo and a second school at Gitwe in Rwanda. Building materials are, however, expensive in these isolated areas—one to two hundred per cent higher than in other areas. For this reason we are devoting the overflow of the Thirteenth Sabbath offering to these two projects. These funds will not be sufficient to complete the schools but they will go a long way towards helping us reach our goal.

After praying earnestly concerning this great need, won't you decide that you will give more than you have in the past to help us keep faith with our young people in the Congo and Central Africa? One hundred thousand church members will ever be grateful for your help and you will have the assurance that you have had a part in providing facilities so that these youth may have an opportunity of receiving a Christian education which will enable them to become useful citizens, devout church members and efficient workers for Christ.

Prospects for the future are bright

The greatest need is to have adequate educational facilities for over 85 000 young people and children.



Seminaire Adventiste de Gitwe

REPUBLIC OF RWANDA

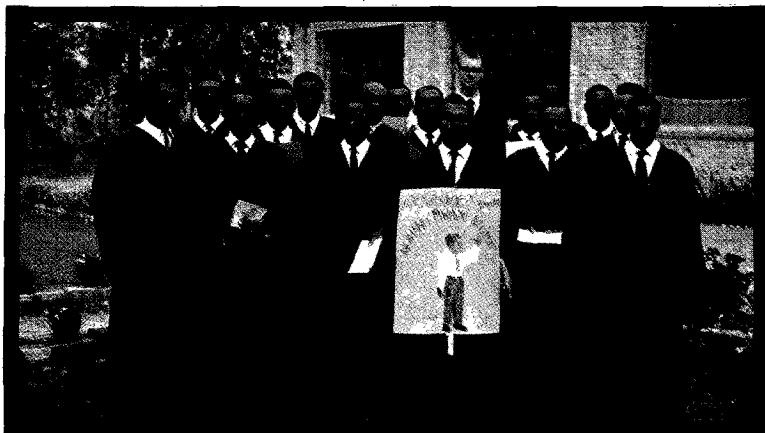
Principal — M. S. Graham



Sick arriving by local ambulance, Gitwe dispensary.



Ministerial students' wives at Gitwe College learning to bake bread.



Graduates of Vernacular Pastoral course, Gitwe College.

GITWE COLLEGE is situated in the Republic of Rwanda which is surrounded by the countries of Uganda, Tanzania, Burundi, and the Congo. The college campus is on the site of the first mission station in Central Africa. It is certainly strategically situated and thus serves the young people of the French-speaking areas of Rwanda and Burundi which comprise nearly one half the membership of the Trans-Africa Division.

At the present time there are over three hundred students enrolled at the college, and the school has a staff of twenty teachers. Many good prospects are refused entrance to Gitwe College for the simple reason that "there is no room." The faculty of the college does not dare campaign for students because there are tens of thousands of Seventh-day Adventist young people who would like to attend an institution such as Gitwe College. Yes, there are tens of thousands who would like the privilege of a Seventh-day Adventist education for it is estimated that sixty per cent of the large church membership is under 30 years of age.

Many of the ministers engaged in denominational service in the heart of Africa were educated at Gitwe College. Unfortunately, due to a lack of funds and facilities it is not possible to conduct a ministerial course every year. At the present time there are twenty young men at Gitwe College enrolled in the Ministerial Course.

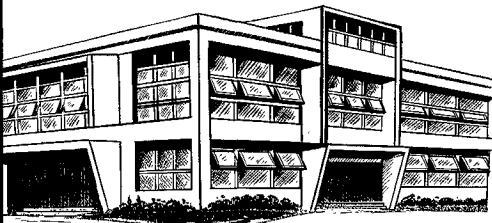
Even though the school has been operating now for 50 years, it has never reached the status of a full secondary school. This is due to the shortage of French-speaking teachers and lack of funds. Membership-wise, the Central African Union is the biggest union on the African continent. In the field of education, however, we still have a lot to do in order to catch up with the neighbouring English-speaking unions.

We are looking forward to the Thirteenth Sabbath Offering Overflow, at which time you will have a part in providing funds to upgrade Gitwe College and construct the much-needed class-rooms and administration block. Then, too, we must replace the inadequate water system. Sometimes the school and our workers are without water or it is so dirty that one cannot see the bottom of the wash basin. This water serves not only for washing, but also for drinking. You may help to change this situation through your liberal gift on Thirteenth Sabbath, September 25.

—E. R. Weisser.

College Adventiste du Kivu

BUTEMO, KIVU PROVINCE
Congo Republic



Artist's Impression,
Administrative Block,
Kivu College.



Kivu College Principal,
H. Maxwell Peak, Jr.

SOME 250 miles north of Lake Kivu we find our North Congo Field office at Rwese Mission Station. The station is located at an elevation of around 7 500 feet and is right on the equator. This is beautiful country and because of the elevation the climate is very cool. Vegetables grow in abundance. This is fortunate, for about three miles south of Rwese Mission Station at a place called Lukanga we have located one of our two secondary schools, the Kivu Adventist Seminary. Besides an abundance of food in the area, a dependable spring has been located near by, and water has been piped to the school so that there is never a shortage. It runs by gravity, giving plenty of pressure. Kivu

Adventist Seminary is meant to serve our great North Congo Field as well as the populous East Congo Field. This school now serves an area in which live about 16 500 baptized members as well as another 15 000 in the baptismal classes.

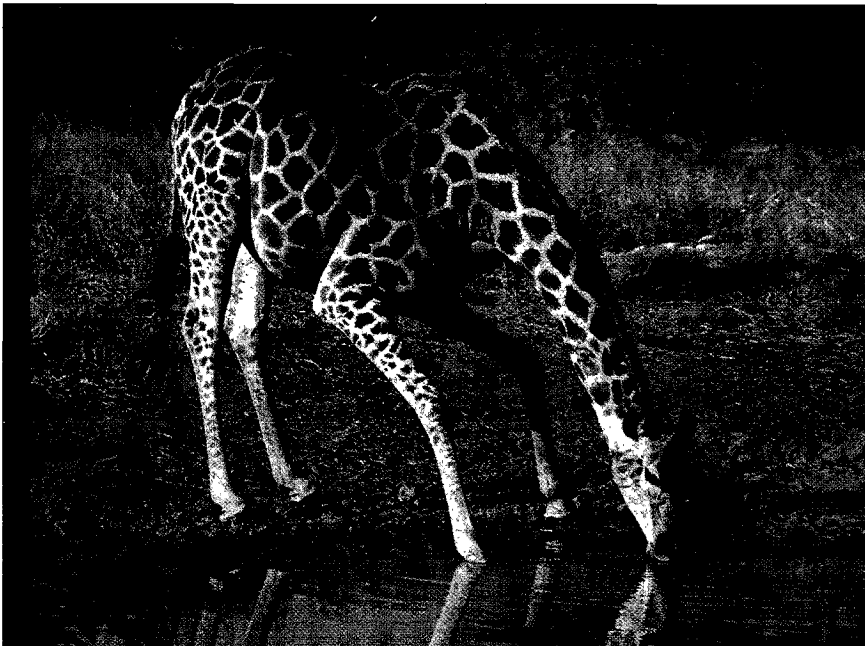
Since the Congo received its independence, there is a greater desire than ever before for education. The government has set up many more public schools than formerly, but these schools, as well as all other mission schools, are operated six days a week. The Congo Government constitution provides that no one can be prohibited from attending school, even though he does not attend on Saturdays. Since examinations are mostly held on Sabbath, however, it is not obligatory for these to be given on other days for those not present on the Sabbath. This is causing extreme hardship to Seventh-day Adventists. Although intelligent and frequently at the top of their classes, some of our young people in institutions of higher education will fail this school year because they will not attend classes nor write their examinations on Sabbath.

One young man failed last year and it looks as though he will fail again this year. Another young man, the son of one of our leading pastors, who is planning to take the medical course, has stated that he is willing to fail everything rather than write any examinations on Sabbath. Thus, we have a great need not only of fully accredited secondary schools but even of a college where our young people can attend and not have to fail because of not attending Sabbath classes and examinations.

—P. F. Lemon.

“Sermon on the mount” near Kivu College





★ The future of our work depends on our youth.

★ When the Congo became independent ten years ago the highest education we could offer our young people was eight years of schooling.

★ Time is running out.

★ The vast heart of Africa, with thousands of villages still unentered, is calling to us for someone to come and teach them.

★ We need consecrated and dedicated young men and women now to answer these calls.

★ If you cannot answer this call, give of your means, making it possible to train our faithful African youth.

**You have
reflected on
the needs
of the
HEART
of Africa**

**TRANS-AFRICA
DIVISION**

Population 58 473 265
S.S. Members 424 437
Church Members 220 165
Churches 1 468
Unions 6
Secondary That depends
schools on You.

**Now please give
a liberal
13th
Sabbath
Offering
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