

MISSIONS

Quarterly

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No. 3

**THE THIRTEENTH SABBATH OFFERING OVERFLOW WILL GO TO THE
TRANS-AFRICA DIVISION FOR SOLUSI (so-loo-see) COLLEGE**

- Projects: 1. An adequate water supply,
2. A college library, and
3. A science department



SOLUSI CEMETERY: Graves of pioneer missionaries, who paid the supreme sacrifice.

Old Solusi (so-loo-see)

Northward the creaking wagon moved
At ox pace, over endless miles
Of veldt and bush toward the great Zambesi (zam-bee-zee),
Where Cecil Rhodes had opened wide
His liberal hand with acres broad
For the first outpost of the Advent truth,
Among a people ignorant of God.

Heroic, those Solusi pioneers
Who sealed their service in untimely death.
Their simple graves adorn the hallowed sod;
Their lives speak victory rather than defeat,
For triumph all the sweeter seems
That springs from sacrifice supreme.

The name "Solusi" an honored one has grown,
A status symbol of a mission dream
Fulfilled in spite of odds insuperable.
That tiny outpost in an untamed land
A bastion strong has grown,
A center of expanding light
Whose ever-widening circle
Encompasses a continent.

Today Solusi College, vigorous and strong,
Draws Afric's sons and daughters from afar,
Wisdom and inspiration fresh to gain
To meet the awesome challenge of a continent
In quest of vaster vision for itself.

Our challenge is for men and tools for such a task.
The hour too late already grown
Gives urgency to need unique.
All Africa the spiritual answer seeks
That trained and dedicated youth can fill.

There lies within our power today
The answer to a crucial need:
May the response generous and sacrificial be,
That Old Solusi a more glorious role may fill
To meet the spiritual hunger of a crying race.

G. E. Shankel

Dear Sabbath School Members Around the World:

In the year 1887 a call went out to all Sabbath School members in North America, asking them to make a special contribution towards a new venture, namely, the opening of a Seventh-day Adventist mission station in Africa, our first among non-Christian people. Those Sabbath School members rallied to the call although they had not given to such a project before, and they contributed the tremendous sum (for those days) of \$10,615 to establish old Solusi (so-loo-see) Mission. What a blessing that offering has been to Africa!

Seventy-eight years have passed since that first appeal was made on behalf of Solusi, and another urgent plea comes to you this quarter on behalf of Solusi, in Central Africa. Who knows but that this is the last thirteenth Sabbath appeal that will be made for Solusi—your last chance to build up that desperately needed college through a special offering of this kind?

May I suggest that the world field aim at an overflow of *ten times the sum of the original gift* that went to old Solusi, or \$106,150? This is higher than we have ever aimed before, but Sabbath School members are accustomed to breaking records for God! We *can do it*, if we unite in sacrifice for God's work this quarter.

J. B. Cooks
Secretary, Sabbath School Department
Trans-Africa Division

SABBATH, JULY 2

An Urgent Appeal From Old Solusi (so-loo-see)

ROBERT H. PIERSON

[President, Trans-Africa Division]

Elder Pierson has served in many capacities in North America and has carried administrative responsibility in three overseas divisions. He spent 11 years in Southern Asia, and has been president of the Trans-Africa Division for the past eight years.

When a little band of missionaries arrived at Chief Solusi's village in 1894, they inaugurated a far-reaching program that was to have a marked influence on the work of the Seventh-day Adventist Church until the end of time. The establishment of Solusi Mission marked the beginning of our missionary en-

deavor for non-Christian people in all parts of the world.

The early years of the work at Solusi were ones of test and trial. Some of the pioneers left their homelands and served on a self-supporting basis. They had to practice their trades and professions to earn a living. During the day they spent long hours planting, building, trading, treating the sick, teaching, and preaching; at night, by feeble lamp light, they studied the difficult local language.

Theirs was a grueling program which weakened many physically and undermined their resistance to disease. The dreaded malaria took a heavy toll of that little band, when the mission was still in its infancy. Recently Elder Pierson walked beneath the old marula trees in the Solusi Cemetery, where is found the resting place of some of those early pioneers. Grave stones reveal that Dr.

Solusi College Must Grow!

Carmichael, Pastor G. B. Tripp, and his twelve-year-old son, George, all died within a three-month period in 1898.

What a saga of adventure for Christ these stalwarts for God from different lands will tell some day! What a revelation will be theirs when they hear the wonderful story of progress in the mission advance at Solusi, throughout Rhodesia, in all the lands of Africa, and to the uttermost parts of the earth! The Advent foreign missions lamp, lit first at Solusi more than 70 years ago, burns more brightly as each year passes.

If these saints of God could rise from their dusty beds today and walk about Solusi's grounds, what a change their bewildered eyes would behold! Instead of an occasional thatched-roof building they would see a large African high school and the beginnings of a modern college. They would see dormitories and classrooms to house a few hundred students. They would see a large, representative church building and many homes neatly distributed over the sprawling campus.

But they would see many *needs*, too! What are the most urgent ones?

1. The greatest of these needs is basic and urgent—the need for *water*. A more constant and a more adequate supply of water is essential to the development and expansion of the college.
2. A suitable *library building* equipped with books and other library materials.
3. A *science building* equipped for teaching on the college level.

Solusi College is the hope of the Trans-Africa Division for developing African workers to shepherd the churches (which we anticipate will number a quarter of a

million baptized members by the third quarter of 1966, with nearly a half million Sabbath School members) and to face the challenge of evangelizing the unreached millions of emerging, exploding, fruitful Africa! Well trained, well educated workers are needed today. Almost gone is the time when a worker with a limited education can go out and capture the masses of Africa. College educated workers with broad backgrounds are needed. They are needed *now*, and *they are needed very urgently*. Moreover, the *need is increasing every year!*

The work of God at Solusi was begun in sacrifice. It must continue in our day in sacrifice—sacrifice on the part of those who labor at Solusi today, and sacrifice on the part of the Sabbath School members around the world. The Trans-Africa Division wishes to express its deepest appreciation in advance for what you are going to do for old Solusi at the end of this quarter.

SABBATH, JULY 9

Our Task in the New Africa

R. L. STAPLES

[Principal, Solusi (so-loo-see) College]

Elder Staples was trained at Helderberg College, Walla Walla College, and the Seventh-day Adventist Theological Seminary. He has served as a pastor-evangelist in South Africa, a Bible teacher at Solusi College, and presently is principal of Solusi College—the Division training center for African ministers and leaders.

For the last century, Christianity has been part of the life of the African continent. More than this, it has made African

Help Provide Water for Solusi College!

history, shaped African character, set new standards of living, offered formal education, and provided relief from much physical suffering.

Today the effervescent enthusiasms of the New Africa have created a revolution which has not left the Church untouched. Vast cities, supporting huge industrialized populations, have arisen rapidly. It is no longer "the smoke of a thousand villages" that beckon the missionary; today the heart of Africa is in the cities where the pacemakers of African society live, and it is there that the Adventist Church must meet its challenge. There it is that society is turned upside down. There are to be seen the moral problems of the villager turned industrial worker, the materialistic secularism of the new age, the disintegration of family life. There the Church must meet the infamy of racism, withstand the fierce politics of nationalistic movements, and demonstrate the real brotherhood of man. There the Church must provide a haven from the savage conflicts of secular life and give clear guidance to those confused by the many enigmas of our twentieth century civilization.

In addition to these social and moral problems the scope of congregational interest and education is so wide that it is immensely difficult to minister successfully to our African city churches. In them one often finds those who do not read or write and who speak only the vernacular languages; there are also those who are teachers, executives, and university students. During a church service the minister must attempt to meet the needs of and provide bread palatable to all of these.

A letter, written by a discouraged Christian minister, and a visit to a city

church epitomize in succession the overwhelming problems confronting African "city pastors" and indicate how God can use a trained man to overcome some of them.

Sorrow and Despair: Pastor J. had done outstanding work in a rural district. He was able and devoted, and seemed to be the ideal man to take the oversight of a large city church which was languishing for lack of leadership. Everyone was enthusiastic about the appointment, expecting growth and improvement.

But he found the situation in the city strange and depressing. The change from the familiar tribal society (based on kinship, which provided aid and security to the individual) to another type of society (based on association and callously indifferent to the needs of the individual) was most disturbing to him. People lacked employment and were hungry, but nobody cared; many members of his congregation asked questions that he could neither understand nor answer. The change wrought in the lives and minds of the people of this new age seemed to have created a gulf that separated him from his own people in the city. He wanted to serve, but felt powerless to do so!

Eventually he was able to consider the matter somewhat objectively and, after study and prayer, realized that he did not have the necessary insights and skills to handle the problems of a city church. He wrote a heart-rending letter of resignation to his administrator and went back to the villages. As Pastor Staples read this letter and thought of African ministers in a similar position, a sense of ominous foreboding filled his soul.

A Ray of Hope: Then Pastor Staples visited another Adventist church in a city. The pastor spoke simply, in the idiom of African culture, to the young and the slow. Then he said, "You may rest a little now. I am going to 'speak in tongues' to the others here!" Addressing himself to the "intellectuals" of the congregation, he answered their unspoken questions and led them in worship until their eyes shone, for they too were hungry for the gospel. Finally, inviting all to join him, he slipped into the vernacular and gathered the whole flock together in a corporate act of dedication. There was food for all: all had been inspired by some part of the service. Pastor Staples was jubilant as he left that church.

Our Task: Is the Adventist Church equipped to play a significant role in the dynamic society of the New Africa? The answer to this question depends in part upon our success, under God, in recruiting and training an indigenous ministry, and workers of other categories, that can function effectively in this society.

Village schools have changed the history of Africa, but the greatest need of the work of God in Africa today is a well staffed senior college. Twenty years ago intrepid, God-fearing men and women, who had much practical knowledge and who were prepared to brave life in the African bush, were required as missionaries. Today, among other specialized needs, the call is for highly educated, efficient college teachers to train promising Adventist youth for positions of future leadership in the cause of God. Should the Church fail in this task the battle will be lost by default and a bewildered Church will remain, without leadership and in danger of retreating into isolation.

SABBATH, JULY 16

In Appreciation

J. B. COOKS

[Secretary, Sabbath School Department, Trans-Africa Division]

Elder Cooks has been a teacher, a leader of various departments, and a conference president in the South African and the Zambesi Unions. For the past five years his responsibilities have been the educational and Sabbath School departments of the Trans-Africa Division.

There is excitement and keen interest on the Trans-Africa Division Committee when it is known that another Thirteenth Sabbath Offering overflow is to be devoted to this great section of the world field. Of course each union has some very urgent and dire need which could be benefited by as substantial a sum as that which comes from a Sabbath School Offering overflow. So each union representative urges his project, or recognizes the greater need of another, and gives it preference! There is no rivalry, only an earnest attempt to find the greatest need in the whole division.

IN 1959 Good Hope College received \$56,662 with which to locate a new plant on a new site, because the former one had been engulfed by the city of Cape Town. What a difference that offering made to the young people served by that training school! As you cannot go there in person to see these changes for yourself, a message from one of the 1965 students, Sandra Human, follows:

"When the students arrived at the new college site, the only classrooms were still being built, so each of the dormitory parlors was partitioned and used for classes. Besides this, two groups met in the dining room and one in a bedroom!

Keep Solusi College Alive!

But rapid changes have been made. Now we have a number of fine buildings located on a beautiful farm, which form the nucleus of a wonderful college. There is also a wonderful spirit at Good Hope College, which is training more youth than ever for God's service. We here express our deepest gratitude to the Sabbath School members around the world!"

IN 1961 the Thirteenth Sabbath Offering overflow provided \$68,463 with which to build a new college for the French-speaking young Adventists of Central Africa. Today, on a knoll in the broad Rusisi (roo-see-see) Valley near Bujumbura (boo-jum-boo-ra) stands a complete school unit—the Central African Adventist Seminary. This "lighthouse," built by Sabbath Schools around the world, is going to accomplish ever more in dispelling hatred, fear, and division, while preparing men and women for the coming of Jesus. Members of the worldwide Sabbath School, the people of the Congo, Burundi (boo-roon-dee) and Rwanda (rwa-nda) lift their voices in gratitude for your sacrifice!

Then, *IN 1963* the greatest overflow of any Thirteenth Sabbath Offering ever given came to Africa—\$101,669—for the erection of better homes for African workers. The monuments to this tremendous offering are found everywhere from the Congo to the Cape, and from hundreds of families thousands of voices—children's, youths' and adults'—are raised today in a thunderous chorus of "THANK YOU! for your sacrifice and for all the blessings that your gifts have brought!"

Now, at the end of this third quarter of 1966, we anticipate that you will sacrifice for Africa again, especially for

Solusi College, and by helping Solusi you help the whole Trans-Africa Division, because Solusi touches every union and every major institution in the division. Past experience encourages us to believe that your gift on this coming thirteenth Sabbath will be the greatest that you have ever given.

SABBATH, JULY 23

God's Guiding Hand

F. G. THOMAS

[President, Tanzania (tan-za-nee-a) Union]

Elder Thomas, his father, and his two missionary brothers have given approximately 100 years of mission service to the remnant church in Africa. He has been a mission director, a field president, and a union president.

Upon answering a knock at his office door one morning, Elder Thomas was confronted by a tall, thin, forlorn-looking young man named Tranguilino (trang-gee-lee-no) Jube (joo-bee), who had a most unusual story to tell. Here it is as told by him two years after their first meeting.

"My father was illiterate. According to tribal custom, he married three wives. I was one of ten children born in the Sudan. I began school at a religious institution and learned something about Christianity. In 1960 the Government took over all schools and changed the day of worship to Friday. Many students resisted these changes. Some were put in prison, and others were whipped. I was severely whipped.

"As pressure was put upon them, the students became more and more unhappy until they went on strike throughout the

Train Men at So'usi College!

territory. When some were arrested, a group of us decided to escape to a neighboring land. Soon the soldiers followed us, so we went to the next country. Because we did not know the language of the people there, we suffered many difficulties. Eventually I escaped to an English-speaking territory.

"In a refugee camp in Uganda, I met a few of my former school friends who had been there for some time. On Saturday they invited me to go with them to a religious meeting that students from Bugema (boo-ge-ma) College were holding. I later learned that this meeting was a Branch Sabbath School held each week. I attended a number of these gatherings which were all very interesting but strange to me. I noticed that the students often referred to their Bibles to prove the statements that they were making. The topics for discussion ranged from 'Temperance' to 'The Lord's Day.' Although I did not agree with all that they said, I continued to attend the meetings. From these Bugema College students I learned that they had a sister school in Tanzania (tan-za-nee-a), called Ikizu (e-kee-zoo) Training School. It was my hope to go there sometime.

"Early in 1964 I was allowed to board the lake steamer for Tanzania. It was a very exhausting trip. As I had no money for food or accommodations, I had to stay on deck for the two days and nights. I did not know the language of the people, so I was afraid to talk to anyone for fear of being detected as a foreigner. In my discouragement and hunger I remembered a promise I had learned in Branch Sabbath School about God's caring for the birds, so I prayed, claiming His promise. That evening a kind person took me into his home and fed me. God had helped *me!*

"After much trouble I reached Ikizu Training School and was able to speak to the principal. I felt as though I was dreaming when he said, 'Yes, I think that we can find a little place for you here.' With great joy I studied that year, and with even greater joy I was baptized early in 1965. Now I am quite confident that the Lord has planned my life, and I am willing to follow His plan to the end."

Elder Thomas tells us that he does not know what the future may hold for this young man, but that he is also sure that God has something for him to do in spreading the gospel to parts of Africa that are still in darkness.

Are not God's ways wonderful? Are we working with Him?

SABBATH, JULY 30

"And Heal the Sick"

K. SELIGMANN, M.D.

[Medical Director, Mwami (mwa-mee) Hospital, Zambia (zam-bee-a)]

Dr. Seligmann is a son of South Africa, and took his medical training there. He has been a dedicated mission doctor for the last twelve years, during which time he has served at a number of the Trans-Africa Division hospitals. He is now the medical director of Mwami Hospital and Leprosarium, in Zambia.

Blair Mahuka (ma-hoo-ka) was examined at the Malamulo (ma-la-moo-la) Hospital clinic. He was a retired worker who had served his Lord well as a pioneer teacher.

After a few days in the crowded hospital building, where the beds are placed so close together that there is seldom more than six inches of space

Help Solusi to Develop!

between them, investigations indicated that he should undergo an operation. The mission doctors did their best for him, and the patient showed definite signs of improvement. His relatives came to thank the medical staff who were happy that they could have been used of God to alleviate the suffering of one who had given his life in service.

Then something happened! Six days after the surgery was done, the patient's condition changed. At first the cause of the bad turn was not very clear, but as time passed the doctors understood that his already diseased kidneys had gone into acute failure and were scarcely functioning. He became delirious, then went into a coma. He could take neither food nor water. His blood pressure increased, his breathing and pulse became rapid. He was typical of an individual with uremia, dreaded by doctors.

Knowing the seriousness of the condition, the medical staff called the family and explained that professionally they could do very little for teacher Mahuka. But they were reminded of the Great Specialist, Jesus of Galilee, who can heal the sick, and will do so if He sees that it is for the best. The surgeon invited the others to kneel with him in prayer, asking God to restore teacher Mahuka if it could be according to His will.

For the following two days the patient was delirious or in a coma. He did not speak to anyone or show any sign of recognizing what was going on around him. At 5:00 a.m. on the third day Dr. Seligmann was called to the hospital to see this patient. It was nine days since the operation had been performed. His pulse was irregular and his heart was failing. Again the medical man told the eldest son about his father's condition, but suggested, "Let us pray again to God

and commit your father into His hands."

They knelt in a little 6-by-9-foot room, with its two beds. The sun was pouring through the east window. Dr. Seligmann says that his faith was small, smaller than a mustard seed, but he *had* faith in the Great Healer. He asked for the forgiveness of the sins of those kneeling, then prayed that, if God's name could be glorified thereby, teacher Mahuka be restored to health and strength. He ended by saying, "If, in Thy great mercy, Thou shouldst decide otherwise, give strength to this troubled family and reassure them of a reunion in the hereafter. Amen!"

Dr. Seligmann was about to rise from his knees when the African hospital assistant began to interpret his prayer into the local language. This was not really necessary, because the dying man could not have been expected to hear the prayer, and his son did not need to have it interpreted. When the interpretation ended with "Amen," they paused for an instant and began to rise. At that moment they heard something that sent them to their knees again. *Blair Mahuka was praying!*

His voice was not very clear, but he was talking to his God. The doctor felt a great wonder, and sensed very clearly the presence of Someone in the room. Then he knew that God had performed a miracle, not 1,900 years ago, but that very morning, right in the room where he and the others were kneeling. Blair Mahuka had been touched by the Divine Healer, and he did not die.

The doctor spoke to his patient the following day and asked him about the experience. He was still ill, but showing marvelous improvement. He spoke quite logically. He said that he felt much better, and praised God for His great goodness.

Sharing the room with teacher Mahuka was an old chief. The doctor asked him, "Did you see what happened early yesterday morning, when your companion was about to die and God heard the prayers of His people?" He answered simply, "Yes. It was a miracle!" Certainly it was. And what was the purpose of the healing? Perhaps it was for the edification of that old chief that the Healer visited that room that morning.

SABBATH, AUGUST 6

Soul Winning Among Africa's Muslims

NORMAN L. DOSS

[President, South-East African Union]

Elder Doss came to Africa from the North Dakota Conference, U.S.A. Since 1954 he has served in Malawi (Nyasaland) as mission director and field president. Three years ago he was called to the presidency of the South-East African Union.

Over 100 years ago, in the days of Dr. David Livingstone, there was much slave trading along the shores of Lake Nyasa (nya-sa). With the coming of the gospel this wicked practice was discontinued, but the Arab traders left behind their religion—Mohammedanism. So, today, thousands of Muslim people live along the southern shores of Lake Nyasa, and consequently our work has progressed more slowly there than elsewhere in Malawi (ma-la-wee).

Redson Mpita (m-pee-ta), a former Mohammedan who is now a Seventh-day Adventist teacher at Matandani (matan-da-nee) Mission, was known along the lake shore as a good man. He had practiced his religion where it could not

be preached. When he asked for the privilege of visiting his people in this area during the school holidays, the committee readily agreed. Redson had a special burden for his parents who had not yet accepted Jesus, the Saviour of the world. As he journeyed home, he prayed that God would empower him to present the love and personality of Jesus in a powerful, attractive manner—in a way that was new to his family and friends.

Probably impressed by the Holy Spirit, he stopped in a large Muslim village where a mosque occupied a central position among the many huts. There he displayed his Picture Roll and began to preach. Happily, he saw a number of people, including many children, coming his way.

For six days he taught them the plan of salvation, telling them first of the love and work of Jesus, and then of His sacrifice on Calvary. On the sixth day, which was Friday, he had to wait until the people had been to their services at the mosque before starting his meeting, but a number of children said, "They are coming!" Teacher Mpita began to tell the children about their Best Friend. Their eager faces turned toward the beautiful colored pictures as he told them about a new home where sickness and trouble will not exist and where death will be unknown. One by one the adults joined the group. To them, especially, he gave a final appeal. He then asked how many would like to join a Bible class and learn more of the love and ways of Jesus Christ. When 17 people stood, Redson's heart leaped for joy! He was witnessing a modern miracle—there *were* interested Muslims!

His heart sang as he made his way home, and his faith was great as he

Assure Sufficient Water for Solusi!

made plans to share the good news of the gospel with his parents and sisters. When they welcomed him warmly, he prayed constantly that God would show him how to accomplish his object. At an opportune time the Picture Roll was brought out, and his well-worn Bible came into use as he opened to their minds the love of Jesus and His saving truth.

It seemed to the teacher that a new glow was entering his father's eyes as the gospel story was explained in detail day by day. Unspeakable joy filled his heart when Father and Mother, two sisters, and one brother-in-law joined him in the thatch-roofed Adventist church not far from his home the following Sabbath morning. Some weeks later, when a call was made by the preacher asking people to signify their acceptance of Jesus as their Saviour and their desire to enroll in the baptismal class, *all five stood!*

Twenty-two souls accepting Jesus as their Saviour! What a wonderful fruitage for his faithful witnessing during the holidays and the months before!

This gospel of the kingdom IS being preached and, with faithful men who are willing to go far and near, in easy places and difficult, the glad news will yet reach every corner of Malawi. In this land are workers of sterling character and great missionary zeal who are anxious to preach the gospel to their own people. But many of them need more training. This they could receive at Solusi College.

Will you join the missionaries in Malawi in praying for the Muslim people around Lake Nyasa? And will you sacrifice so that soon Solusi College can train *many* workers who can go labor for them?

SABBATH, AUGUST 13

Eager to Train for Service— But Where?

G. F. CLIFFORD

[Principal, Bugema (boo-ge-ma) Missionary College, Uganda]

Elder Clifford was born in South Africa, where he received much of his education. He taught for some years at the training school in Uganda, earned an M.A. degree in the U. S. A., and became principal of Bugema (boo-ge-ma) Missionary College in 1959, where he serves very efficiently.

A young African lad, who can be called James, came to Bugema Missionary College where he completed high school. He wanted to take a science course and then teach. But the possibility of his going to Solusi (so-loo-see) College, the division's senior college, was ruled out, as Solusi is offering only theology as a major subject. He did not have sufficient money to go overseas, so he enrolled at the state university and began taking a laboratory technician's course.

At the end of the second month he had to leave because more and more required laboratory classes were being held on Sabbath. In spite of his having missed the classes that met on Sabbaths, he had shown himself so faithful and reliable that his major professor asked him to remain and work in the laboratory.

A while later he joined the teaching staff at Bugema and taught Science and Mathematics to Grades 7 and 8. He succeeded very well, although he had no training for teaching. Because he still wanted to study Science, he applied for various government scholarships. In September 1964, he received word that he had been granted a scholarship to study

Sacrifice for Solusi College!

medicine at an eastern European university, but would have to leave immediately. This he did, having no idea of the difficulties that lay before him as he attempted to gain higher education.

It was not long before James discovered that life at the university was not easy. Two problems appeared insurmountable during the first term.

The first was that of diet. The main course for lunch and dinner was usually pork, and there was lard in other dishes. For a few weeks he existed on breakfasts and prayer. The authorities tried to persuade him to eat the food provided but eventually they paid him an allowance to buy food elsewhere. This he found very expensive, so that his diet was limited in quantity and quality. When it seemed that he could not continue on this program, an Adventist doctor and his wife discovered his situation and offered to board him.

The second problem was classes scheduled for Sabbath. At present this test has not yet ended. At first a solution to the problem seemed impossible. The administration was adamant, and insisted that he attend all appointments regardless of his religious convictions. In the beginning he studied only language. He did well in spite of missing Sabbath classes. But when he began to study other subjects he found that almost two-thirds of the chemistry appointments were listed for Saturday, and the classes for a few other subjects needed were held on that day also. He missed them all, studied very hard, and continued to pray. From time to time he made requests for consideration, but he did not give up his principles and was found regularly in the house of God. Gradually concessions were made to him, and at present most

of his classes meet from Monday to Friday.

For his steadfastness, and for what privileges he enjoys, we praise the Lord. There is no doubt that he is a light shining in a dark place, and those who know him look forward to his return to his homeland to swell the ranks of consecrated workers.

But must the majority of youth in Africa face such difficulties to gain a higher education? James's case is by no means an isolated one. Other students that are well known to the leaders of the cause are having an even more difficult time with hardly any privileges being granted to them.

At present, those who complete their high school work in Adventist schools have no hope of gaining any type of professional training in an Adventist college in Africa, with the single exception of theology. A handful have been granted scholarships to study overseas during the past four or five years. But what about the others who are willing to serve their own people through denominational channels? Where are they to go to prepare for responsibility in the Lord's vineyard? Should not they look to Solusi College for this essential preparation? An abundant Thirteenth Sabbath Offering overflow will do much to solve this problem in the immediate future.

"Men are not naturally inclined to be benevolent, . . . 'Let every one of you lay by him in store, as God hath prospered him.'"
Counsels on Sabbath School Work, pp. 138, 139.

Provide a Science Department for Solusi College!

SABBATH, AUGUST 20**How God Spoke
Through a Dream**

F. A. BOTOMANI (bo-to-ma-nee)

(Sabbath School Secretary, South-East African Union)

Elder Botomani is a son of Malawi (formerly Nyasaland) who was trained as a teacher at Malamulo College. He has had successful teaching experience and for several years has served admirably in the South-East African Union as union Sabbath School department secretary.

For a number of years Ezekiel Sambani (sam-ba-nee) was an active leader in one of the popular mission churches in Malawi (ma-la-we). He was an earnest Christian serving God sincerely.

In 1958 he had an unusual dream in which he seemed to be beside a beautiful river. As he looked at the river a man came toward him and said, "Accept the full truth of the Bible and be baptized in this river!" The man walked away, and so he could not be questioned about his words. Mr. Sambani awoke, but he remembered the dream very clearly. He asked himself over and over again, "Do I not have the whole Bible? And have I not been christened?" He could not forget the dream, and these two questions were constantly coming to mind.

He recounted the dream to his wife and friends, asking if they thought that it had any meaning. They assured him that it was nothing unusual and urged him to forget the matter. This he was not able to do. He went, however, to his church on Sunday and served God the best way he knew. Time passed, but the details of the dream were always coming back to mind, and he had no peace of soul.

About the middle of 1959 he had exactly the same dream, but the man who spoke to him in it added, "Find a Seventh-day Adventist church and learn the full truth of the Bible, then be baptized in this river!" On awaking, Mr. Sambani felt a great relief. He had heard vaguely of Seventh-day Adventists, but he did not know where any were to be found. The following day he met his minister and asked, "Where can I find a Seventh-day Adventist? Do you know one of these people?" The minister replied, "Why do you want to meet one of those peculiar people? Does not our church satisfy you? You have a good position in the church. Are you not happy to be working for God?" He told the dream to the minister who scoffed, "Truth? You have the whole truth of the Bible!"

But Ezekiel Sambani was unconvinced and went out to search for Seventh-day Adventists. Hearing that one such person once lived about 22 miles away, he walked that long distance in one day and found a small Seventh-day Adventist church! No minister was present, but a deacon treated him with great kindness and hospitality. He recounted the dream to our brother who replied, "This seems to be a message from God, because you are not able to forget it when you pray. I have a book about the Bible. Study it, and ask God to show you any truths that you have not yet learned." He accepted *The Bible Made Plain* and asked that the local pastor visit his home.

When Pastor Wexton Jumbé (joo-mbe) arrived at his home, Mr. Sambani had studied halfway through the book and had many questions to ask. He was searching for the whole truth of the Bible, and he found it! He was not content until the members of his family had heard the wonderful words of the

Bible that they had not noticed before. They were as much convinced as he. When they went to church on Sunday they witnessed to all the members that God had explained the meaning of the dream, and many heard the experience.

In 1961 Pastor Jumbe baptized the whole family in a river, the river of his dream. His former friends came to see the strange sight, but went away convinced also when he stated with great gladness of heart, "This is the place that I saw in my dream!" Today there is a church of forty members in the village where Ezekiel Sambani lives.

He is still a very active church worker. His special interest is Branch Sabbath School work. If you could visit him on the Sabbath day, you would find that he has organized three of these wonderful schools and has found leaders for each of them. He goes from one to the other passing on the inspiration of a dedicated life.

SABBATH, AUGUST 27

The Challenge of Africa Today

C. T. J. HYDE

[At the time of writing: Field Secretary, Trans-Africa Division]

Elder Hyde wrote a letter, at 11 years of age, stating that he wanted to be a missionary. He spent about 40 years in Africa in this capacity. He served as a pioneer mission director, college Bible teacher, evangelist, training school principal, union president, and finally as field secretary of the Trans-Africa Division. He passed to his rest on August 14, 1965, a couple of months after he had written this message to his fellow Sabbath School members.

Africa today is changing fast. No other continent has experienced such a rapid

transformation. Primitive conditions do prevail, but they exist side by side with the sophistication of the twentieth century.

The history of South and Central Africa is obscured in the mists of time. That this continent was one of the first to be inhabited after the dispersion from the Tower of Babel is most logical. Its lush vegetation and diversified climate would have lured men. We know that from the very early times, wandering seamen found people living along the coast at almost every spot at which they landed. These travelers had a faint influence on the few places that they visited; but the great interior slept on in the primitive darkness of witchcraft, superstition, disease, fear, ignorance and tribal warfare.

"The time of the end" brought voyages of exploration, modern inventions, and missionary zeal to many parts of Africa. The day dawned when fear of the slave trader was eliminated, when benevolent governments were established, giving a degree of security and changing the rule of "might is right." The Christian philosophy of mercy, kindness and love was propounded by missionaries who braved privation, disease, hostile people, and rigorous living conditions to tell the story of a Father God who loved His children and sought to help them, and to tell of a loving Saviour, one Jesus, who came to the world from heaven to die for men and to give them a home with Him.

Missionaries also treated the sick, attacked ignorance and the causes of poor health, taught the children and youth to read and write, and broke down barriers of distrust. Within the working lifetime of many missionaries still in Africa, life has been revolutionized. Missionaries

Help Solusi to Develop!

have seen boys and girls begin school in the villages, complete high school at some central mission station, and graduate from a training school or college. Many of these educated youth are now carrying responsibility in the remnant church.

These changes have tremendous meaning for the Trans-Africa Division. Not only have forces which assist the progress of the gospel been at work, but the influence of civilization has been marked. Today the simple, friendly contacts which have aided in the spread of the gospel are often supplanted by the complexity and insecurity common to men of the modern space age.

In view of these new attitudes, the Church could lose touch with people and fail to fulfill its God-given commission to Africa unless it keeps pace with the increased standards of living and education around it.

Solusi Mission, begun in 1894, offered only a primary school education plus a couple of years of teacher training work until the end of the Second World War. In this respect Solusi was not behind the practice of missions in the countries around it, and its graduates found themselves on an equal footing with their fellow countrymen. Near the end of the Second World War a full high school course was commenced. In 1954 plans were laid to upgrade Solusi to college status because of the increased need for advanced education and the assumption of responsibilities of leadership by a number of indigenous workers.

The development of Solusi College has been beset by many trials. Prior to 1961 only one Solusi (so-loo-see) graduate earned a B.A. degree. (Since no degrees may be granted by private colleges in this part of the world, it had been arranged for Solusi College students to

become affiliated with the University of South Africa. Eventually political developments made this plan unsatisfactory, and the tie with that university was broken.) But at the end of 1961 great was the rejoicing when four men graduated at Solusi College, each with a four-year theological diploma. In addition to this popular course, recognized degrees in a variety of fields are essential to a balanced program of activity, including educational, medical, and departmental work throughout the Trans-Africa Division.

Thus it is that affiliation with an overseas Adventist college is being sought, and Solusi must reach high standards in order to make this possible. The division treasury and committee have already done all that is possible to enlarge the college department at Solusi, but they are not able to bring the project to completion for lack of funds. You can have a large part in the finishing of the work of God in Africa by donating a substantial gift on the thirteenth Sabbath. Please will you make it a sacrificial one for Solusi and for Africa? Government and philanthropic agencies have been, and are still, willing to lavish millions of dollars on economic aid to this continent. Surely God's remnant church will not fail to support its foreign mission evangelistic program in its crisis!

NOTE TO SUPERINTENDENT:
Please notice that in place of the regular missions story for Sabbath, September 17 some selected readings are provided which should be prepared by several persons well in advance of the given date.

Help Provide Water for Solusi College!

SABBATH, SEPTEMBER 3

Esther Makwenya (ma-kwen-ya) Rescued

J. MABUTI (ma-boo-tee)

[District Director, Zambia (zam-bee-a)]

Elder Mabuti is a native of Zambia, Central Africa, and was born into a Christian Methodist home. He received some of his early education at Rusangu Mission and further training for God's work at Solusi Training School and College. He has been a teacher, principal, mission director, field evangelist, and departmental secretary.

Since Esther Makwenya's (ma-kwen-ya) baptism in 1962, she has tried her best to bring to her non-Christian husband a knowledge of the gospel. Up until now he has continued in his own way of life, but she continues to pray for and witness to him.

In 1965 Esther became seriously ill. Her Adventist aunt, who lives six miles away, came to see her. Realizing that she was very ill, the aunt sent for the leaders of the local church to pray for Esther. Meanwhile the husband had gone in search of a witch doctor who appeared late that Sabbath morning.

After his incantations had ceased, the witch doctor gathered some green and some dry leaves, placed them in a broken clay pot, and added coals of fire in order to produce smoke. Next, in spite of the protests of the already weakened patient, he threw a heavy old blanket completely over her and pushed the smoking container under it with her. He then commanded the bystanders to hold down the ends of the blanket to make sure that none of the smoke—or the patient!—emerged. The Christian aunt was thrust away and stood, praying, just outside the doorway.

"Now I am going to suffocate the spirits of the dead which are trying to take away this woman to be with them!" declared the witch doctor triumphantly, and he grinned as only a determined witch doctor can. "Who art thou? Come! Come out of her!" growled the witch doctor, as poor Esther coughed violently in the heat and smoke under the thick blanket. Desperately, in a choking voice, she cried out for help—but all in vain! As she struggled feebly, one of the relatives holding the blanket down onto the floor felt sorry for her and relaxed it slightly so that she managed to throw open one side of her prison and gasp a few breaths of fresh air. She called out for Jesus to save her, and all wondered if her God would hear her. The aunt wept and prayed.

"No! No! Hold her in, hold her in! Now the spirits attend us and are about to name the one who has cast a spell upon her!" shrieked the witch doctor as he threw the blanket over her once again. "I am not possessed of any spirits," came the muffled voice of Esther from under the thick cover. With almost superhuman strength she threw aside the blanket and cried to her aunt, "Pray for me! Pray that I will always be a Christian!" At these words her husband threatened her with worse treatment if she continued to defy the commands of the witch doctor who, at the same time, murmured that his orders were not being obeyed and that the spirits would take the woman away unless they were. "The spirits are being offended!" he shouted, and everyone trembled.

Angrily he threw the blanket over Esther again and commanded that it be held down so securely that she would not be able to remove it. At his command some chilies were brought and

Solusi College Needs a Library!

added to the fire while he chanted, "This will make the smoke strong, very strong!" (It is known that sick people often die under such treatment. Then the witch doctor indicates that someone else is the spell-caster, or culprit, who is sometimes punished with death.) What could the Adventist aunt do against so many? In faith she prayed, "Lord, save Esther. If it is Thy will, save her somehow!"

By this time it was Sabbath afternoon, and the church elder and some of the church officers were walking toward Esther's village. They had come to pray for her and to assist in any way they could. Just before the smoking chili mixture was thrust under the blanket where Esther was being held for the third time, someone called out, "Beware! Beware! The preachers are coming for their Esther!" To the great surprise of his supporters, the witch doctor dashed from the house and was out of sight even before our brethren stepped into the yard of Esther's home.

Quickly the smoking leaves and chilies were hidden by the husband who did not wish to be accused of mischief, and Esther was allowed to remove the blanket from her head. Our church members were suspicious about what had been happening, and asked all to leave while they prayed for their church member.

A message of peace and consolation from the Bible was followed by earnest prayers mingled with tears of joy and gratitude for the arrival of the church leaders. God had sent them to rescue Esther, and they had not delayed. Esther was moved to a dispensary where she could be given a blood transfusion and simple medical attention. Now she is well again. But what would have hap-

pened if there had not been a small church close by, with loyal members whom God could use to save one of His faithful children from an untimely death? And what do you think the bystanders who saw the events of that dreadful day are still saying about the Christians' God?

SABBATH, SEPTEMBER 10

Pioneering in the Masai (ma-saai) Country

JEAN THOMAS

[Missionary Wife, Tanzania (tan-za-nee-a) Union]

Mrs. Thomas, who was trained at Helderberg College with her husband, has given consecrated service in various parts of the Trans-Africa Division since 1948.

After driving for 20 miles along a winding footpath—trying to miss the many holes and stones, and scraping through the bush—Elder and Mrs. F. H. Thomas approach a Masai village. Sister Thomas describes their visit thus:

"The houses are so low that they can hardly be detected from behind the thorn-bush fence. As we step out of the car, we are covered with swarms of flies—they try to get up our noses and into our ears, and one of the party gets one down his throat! The earth is parched; the ground is covered with thick, powdery dust. Not a blade of grass can be seen anywhere. We squint in the harsh sunlight.

"Slowly and very sedately several Masai approach us, with their long spears glinting in the sun. Their bodies have been greased with a mixture of cattle fat and red-ocher. Flies are crawling all over them, but they do not seem to mind.

The few children can hardly see out of their eyes for the many flies that are sitting on their eyelids. The women and children have many bead ornaments around their necks, and wide belts heavily decorated with beads are worn around their waists. Heavy bead ornaments hang from the upper portions of their ears. The women's cowhide skirts are decorated with beads along the lower edge and behind. The men all carry knives sheathed in beaded leather belts, several stout sticks each, and their long-bladed spears.

"*Soba!*" is their greeting as they beckon to the visitors to enter their village. We notice that the houses are made by arching thin poles, tying them together with cowhide thongs, and plastering them over with cow dung. These homes are not more than four feet high, and are arranged in a large circle surrounded by a thorn-bush fence. I peeped into one house but could see little as it had no windows. A few three-legged stools lay around, and I saw several decorated gourds in which they sour the milk (they do not care for fresh milk!). Flies covered everything. The other main item of their diet is not in evidence, for it is used immediately—blood is drawn from the jugular vein of each of their cattle, so that there is a constant supply.

"In the middle of the large circle of houses is a space where the cattle sleep at night. This area is covered with a thick layer of cow manure, almost a foot thick. It extends almost up to the houses of the people. Children roll and play in it as if it were sand. There is no water in sight, and from the looks of the hands and feet one would gather that they had not washed for many days.

"The Masai enjoy singing and dancing

at night. Their morals are very low. Their god, Ngai (ngaai), has told them, so they report, that they are not to change their ways or become like those who have copied foreigners. For many, many years it has not been possible for Adventists to work among them for this reason. But the Lord is calling to *every* tribe and nation, and this is the time when His voice is heard among them.

"Recently, to this very village has come a faithful Pare (pa-ree) Adventist youth, whose aim is to teach the gospel to the Masai. He is doing pioneer work in 1965. Two men and a woman have shown some interest in the Word of God. This woman, the wife of the Masai chief, has walked many miles up a steep mountain to Suji Mission to visit the mission ladies. While there she was taught some of the basic principles relating to cleanliness and the preparation of food. She has learned how to cook food that will take the place of raw meat and blood. She can sing some hymns, and has taught her children to sing them also.

"Several of the young Pare Adventists have volunteered to live among the Masai, taking turns to do so for six months at a time. They are indeed missionaries. They receive no salary while they are doing this vital missionary work, but are given food by their home churches. Although the Pare and the Masai are traditional enemies, our young men who have gone among the Masai have been received with courtesy. Through the working of the Spirit of God, they are able to carry His Word to these interesting people. Not many have been willing to accept new ideas, but at three different localities the young missionaries are working for the Masai. Several Masai are ready for baptism, miracles of the grace and power of God.

Assure Sufficient Water for Solusi!

"It is only through the Spirit of God that these proud people, steeped in the traditions of their heathen fathers, are able to understand the first principles of healthful and Christian living. Pray for our faithful African youth who have volunteered, for Jesus' sake, to live under these difficult, primitive conditions in order to carry the gospel to those who know not that the Light exists."

SABBATH, SEPTEMBER 17

[NOTE.—As a variety from the regular program, the following material may be presented by several persons.]

Who Will Give? Who Will Build?

Superintendent of the Sabbath School:
 "SOLUSI is the name of the African theological college where ministers are trained to preach the gospel and to raise up new churches throughout the great Trans-Africa Division. By sacrificing to enlarge and improve Solusi College, we are furthering and establishing the work of God in many African countries. Who will give? Who will build? Who will train ministers for Africa?"

Response by someone chosen to recite:

God walks in fields
 Beside still lakes
 Where waters gently flow,
 God walks on mountain tops
 Where winds
 In fearful fury blow.
 God walks in gardens
 Through the flowers
 His hand designed so fair,
 But when man meets
 His Maker, let
 Him build a house of prayer.

A house of prayer;
 A church of praise.
 God's Spirit shall impart
 His grace
 To every humble soul
 Who worships
 From his heart.

But who shall give?
 And who shall build?
 And who shall share the toil?
 And who shall preach
 The gospel?
 And who shall buy
 The oil?

"One thousand preachers,"
 Comes the cry,
 "For Africa!" Impart
 Thy tender love for souls
 O God
 To echo in MY heart.

CORINA R. PIERCEY

The Green Hell

The river, like an immense snake uncoiled,
 Slithers through the green darkness of the jungle.
 The foliage is abundant, lush and softly moaning
 As a tepid wind tears restlessly at the branches.
 The placid, sun-bright water smiles and beckons,
 Hiding a host of wild and hungry creatures.
 Then the raucous laugh of a circling bird of prey
 And the cry of a small animal in anguish—

Solusi College Must Grow!

The fiercer cry of human souls in anguish—

These are the sounds that demand hearing and answer,

The sounds of the green hell of the mighty jungle.

But listen! The feverish throbbing of crazed drums!

Drums—the terrifying heathen bells—
And dancers, red-eyed from the acrid smoke

Of sacrificial fires to their gods,
Stamp out the measure of their hopeless dance

Expelling their God-given breath of life
In a weird, monotonous, uncouth chant
Of "Kill! - Kill! - Kill! - Kill!"

This is hell. Not as commonly conceived—

In flames of crimson, acrid and destructive—

But green and writhing, cloaked in slimy darkness,

Gaunt and glossy, still wet and undeveloped.

Yet the millions who somehow live in this angry jungle—

Thought at times it takes the eye of faith to trace it—

Bear yet the stamp and image of their Maker,

And as such they must be rendered unto God.

These men, often emaciated by starvation,

By sickness and corroding primal passions,

These are the men in whose lives God chooses to reflect His own.

Yes we must, in time, tell them of salvation

And help them escape from the wild green of tropic streams.

But human hunger cannot be fed with dreams:

They must be fed and clothed, we must bind up their wounds

That their bodies and their minds, refreshed, may take

To live in them THE TRUE AND LIVING GOD.

* * *

Your offerings this quarter will help a little to dispel

The fetid, teeming gloom of this green hell.

EVELINE J. BERTELSEN

SABBATH, SEPTEMBER 24

Paul Mwape's (mwa-pee) Love

YVONNE DAVY

[Missionary Wife, Congo]

Mrs. Davy has shared many years of mission and administrative work in Central Africa with her husband, Arthur L. Davy. She has written a number of books about their mission life and experiences in this part of the world.

How much do you love Jesus? Enough to drive five miles to church each week? Fine, but then it does not occasion any discomfort to *drive* to church. Would you be willing to walk in the hot sunshine or the cold wind in order to go to Sabbath School? Paul Mwape (mwa-pee) does all that and much more. He doesn't have a car, so he has to use his few hard-earned francs and his hands and feet in order to come to church each week.

Paul is a young Congolese lad who became a Seventh-day Adventist several

Provide a Science Department for Solusi College!

years ago. When he had learned how much Jesus did for him, Paul's heart overflowed with love. He wanted to do everything that he could to make Jesus happy. Of course that included being baptized the way that Jesus was.

"But, Paul, I'm not sure that I know how to baptize you," the pastor told him. "Pastor, I'll think of a way," the eager boy explained. And he did think of a way. He came to the pastor with this proposition, "If one of my friends helps you, I am sure that you will be able to put me under the water." And that is just what happened. The pastor and the friend each took hold of an arm and together they managed to immerse Paul. When he came out of the river, his face simply beamed and he said, "I have been baptized the Jesus-way to prove to the world that I am His child and that I want to be a real Christian."

Every Sabbath morning Paul gets up very early for it is a slow process to crawl to the bus stop. It was said that he had to use his hands and feet to get to church; that was not quite correct. He uses his hands and knees to take him over the ground, for his feet and the lower part of his legs are useless. It is very difficult for him to climb into the bus for the steps are far apart, and usually the bus is crammed with people who jostle and bump him about. Down on all fours, he takes up more space than is expected, so often people step on his hands, and that hurts!

The terminus of the bus from his home is at the Elizabeville railway station. But that is only halfway to church, so when Paul is out of the bus he has to crawl across the wide intersection. This is a slow, difficult task with the traffic hurtling by in all directions.

During the summer the asphalt road becomes very hot and his hands burn as he "walks" over it, for he has no shoes on them. His useless feet, that trail behind him, are covered with nothing. After many long minutes Paul reaches the second bus that carries him to the church in another township. From the second terminus he has to crawl through powdery dust, or sticky mud if it is raining.

Do you think that Paul grumbles about these difficulties? Not at all! Indeed, he feels very fortunate not to have to crawl the whole five miles. Also, he forgets that the money spent on bus fares would provide him with food for a whole day. Of course Paul has very little money, for a cripple who doesn't even have crutches is not able to go out to work. But he can make baskets, and you may be sure that his strong fingers work hard at that task. Not only does he want money for bus fare, but he is unhappy unless he has offerings for foreign missions, for workers must be sent to all parts of the world to warn people that Jesus is coming soon. And then too he must eat.

A few years ago Paul Mwape was a heathen. Today he is a clean, earnest Christian who is willing to do whatever he thinks will please Jesus. Most of us have clothes, comfortable homes, food and many good things. How willing are we to give our money for foreign missions so that others may hear about the love of God? Most of us do not have to go without food in order to have an offering for Jesus. If Paul is willing to sacrifice so much in His service, can't we do without some unnecessary items and place the money in the Thirteenth Sabbath Offering plate?

THIRTEENTH SABBATH**SEPTEMBER 24****Suggestive Program**

- 9:15- 9:29 Song service—Inspirational.
 9:29- 9:30 Program participants enter.
 9:30- 9:34 Opening song.
 9:34- 9:36 Prayer — brief, remember Trans-Africa, the mission field to benefit from the offering overflow.
 9:36- 9:59 Special thirteenth Sabbath missions program—usually not more than two of the children's divisions participate.
 9:59-10:37 Class period. (Five point program—record, offering, etc.; tie-in to previous week's lesson —8 minutes. Lesson study, 30 minutes.)
 10:37-10:40 Closing exercises — close promptly on time.

Note.—Arrange all details of your program early—at least two weeks in advance. Instruct division leaders, whose children are participating, so that each may know the amount of time allotted. For additional program material see *Children's Missions Quarterly*.

For Africa!

IRENE CALLARD

Does the name of Jesus mean anything to you?

Is that name engraved upon your heart?
 Is your ear attuned to hear the pleading of her sons

In whose salvation you can have a part?

Africa! Where Livingstone died upon his knees,

Whose heart is buried somewhere in her soil—

"So much to do for Africa!" the burden of that heart

That spent itself in sacrifice and toil.

The nodding heads of ripened grain the sickle blades await

But reapers are so pitifully few!
 While angels hold the winds of strife, fellow Christians, haste,
 There is much your Lord requires of you.

Draw deeply from your treasure store while money's value lasts;
 Speed the Word with prayer and faith and love.

Somewhere, here, souls await the word that Jesus saves
 And soon will take them home to heaven above.

My Gift Will Go

(The dedication of a young African student to whom English is a foreign language)

I cannot now arise and go
 To carry what we need to give;
 But, I can give my little gold.
 I can pray and I can live.

I cannot preach to very many,
 I am not able to see them all,
 For those in need are far, and many.
 But for my little gold they call.

I can spread the love of Jesus
 By my words and prayers for all.
 I give my little gold to Jesus;
 I love Him; I surrender all.

V. TUNHIRA (toon-hee-ra)

The Thirteenth Sabbath**Offering Overflow****For the****Fourth Quarter, 1966****Will Go to the****South American Division**

Solusi (so-loo-see) College

CORINA R. PIERCEY

This is the heart: the heart from which
must flow

Arteries of workers. The Church will
thrive and grow

Only as the lifeblood throbs outward;
and the men

Who carry Christ to Africa will triumph
only when

They sit before the Master, when they
learn of Him to teach;

For how shall earth be lightened, except
we preach?

This is the heart: Solusi, in all the world
the first

To give the Advent story to heathen
men, sin-cursed,

Sin-bound, sin-dark, sin-troubled. Solusi
blazed the trail.

Today she cries for succor. Solusi must
not fail

To meet the needs of Africa, increased
beyond belief.

What will you give, that she may live
to bring relief?

This is the heart: the pulse from which
must throb

The lifeblood of the gospel. How shall
we wait and rob

The hungry of the Bread of Life? Where
pioneers have trod—

And died—shall we withhold from men
the light of God?

Solusi: heart of life and light of men!
Teach us, O Lord, to give, and give again.

**What a Difference
the Message Makes!**

CORINA R. PIERCEY

What a difference the Message makes,
What a difference to hearts of men!
We see them, loathsome, evil;
We see them, born again.

What a difference the Message makes
In Africa. See them stand
Tortured, imprisoned, faithful
In the persecutor's hand!

What a difference the Message makes
When horror, with unleashed flare,
Drives some to hysterical terror
And others to God, in prayer.

What a difference the Message makes!
But time is so soon to end.
While yet there are souls to gather
Reach over to help, my friend.

While Africa calls for offerings,
E'er the final wrath awakes,
Reach over, and give! Remember
What a difference the Message makes!

Before It Is Too Late

IRENE CALLARD

Did it make you yearn for souls
As the stories have been told?
Do you sense great urgency
As the needs to us unfold?

Pray for Southern Africa
Before it is too late!
Clouds of trouble, all around,
Are dark with sin and hate.

Oh, hear the Saviour's voice today
Insistent, although small:
"Give, to save My children, for
I died to save them all!"

TRANS-AFRICA DIVISION

UNION MISSION	POPULATION	CHURCHES	CH. MEM.	SS. MEM.
CENTRAL AFRICAN U.	5,500,000	369	66,026	149,621
CONGO UNION	16,400,000	116	14,355	36,072
EAST AFRICAN U.	16,388,790	293	54,008	100,463
SOUTH AFRICAN U.	18,116,184	258	20,222	31,775
SOUTHEAST AFRICAN U.	3,028,000	126	20,757	32,384
TANZANIA UNION	9,100,000	95	16,701	26,166
ZAMBESI UNION	6,990,400	235	40,575	69,156
DIVISION TOTALS	75,523,374	1,492	232,645	445,637

