

SOUTHERN AFRICAN DIVISION

Outlook

VOL. I

KENILWORTH, CAPE, MARCH 1, 1952
(Registered at the General Post Office as a Newspaper)

NUMBER 4

Reformation

WRITING out of the fullness of his own experience, the apostle Peter brings to us a message of encouragement and help in the opening of his first epistle, for we read in the third verse of the first chapter: "Blessed be the God and Father . . . which according to his abundant mercy hath begotten us." This fundamental axiom of Christian living was a real experience to Peter, and it must needs be a real experience to every one of us, as Jesus stated it to be the basis of entry into the kingdom of heaven: "Except a man be born again, he cannot see the kingdom of God."

Who "hath begotten us"—this is not the teaching of any system of thought or theology outside of Christianity. Other systems' teaching centres around such terms as culture, education, training, discipline, evolution, and the like. The Bible teaches the need for training and education, and discipline in the highest sense, but it goes farther; it begins prior to the process of evolution: "God . . . which hath begotten us." If we had to deal merely with perverted growths, then training and pruning might make the crooked straight. But we cannot by the most exquisite discipline evolve "the natural man" into "the measure of the stature of the fullness of Christ." And so we are brought back to the primary postulate: "Except a man be born again."

This is entirely foreign to human methods and plans. Man sets up boards and committees and commissions and such measures, to organize and legislate and educate and reform. But where man says "educate" the Bible says "re-generate." When man plans to "re-

form," the Word of God plans to "transform." When man would say "organize," God would "vitalize." Where man advocates "moral growth," Jesus proclaims the "new birth" as the only

or

means of making man over anew to fit him for a place in the new kingdom. In *The Desire of Ages*, pages 172, 173, we read: "The Christian life is not a modification or improvement of the old, but a *transformation of nature*. There is a death to self and sin, and a *new life altogether*. This change can be brought about only by the effectual working of the Holy Spirit. . . . When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God."

Thus is brought about the marvellous transformation that makes it possible for man to "be like Him." The vaunted panaceas of men cannot accomplish this work, for where God originally planted "a noble vine, wholly a right seed," man has become "a degenerate plant of a strange vine," and so God must make us over anew. We must be born again.

To what sort of life are we "begotten again"? In the text quoted above (1 Peter 1: 3) we are told that "God . . . hath begotten us again unto a lively hope," and verse 4 says "to an inheritance" incorruptible and undefiled, and that fadeth not away." "We have been born anew to a life of hope." (Moffatt.) This new life gives to us a new hope—a hope that lives, and this spiritual hope of the redeemed life operates as a vital

Transformation

stimulus upon the heart." "It quickens the sentiments, vitalizes the thoughts, energizes the will," and transforms the whole life. And this new-born, transformed life brings with it the heirship to a glorious estate, with all its inexhaustible possessions and treasures. How the apostles of old—those new-born men—delighted to swell the chorus of praise as they joined in the anthem of glad hope! "Heirs of salvation," "heirs of the kingdom," "heirs together of the grace of life," and "heirs according to the hope of eternal life." This inheritance, Peter says, is "reserved in heaven for you." "Reserved"—prepared, ready, waiting, for the men and women who do not conform to this world, but are transformed by the renewing of their minds.

And how is all this accomplished? Let us ask Peter again (verse 3): "According to His abundant mercy . . . by the resurrection of Jesus Christ from the dead." Had Jesus not risen, then the doors to immortal life would never have been opened, and our hope would never have been born. But "because He lives, we shall live also." Small wonder, then, that Paul should say: "That I may know him, and the power of his resur-

L. A. BUTLER

rection." That power that turned Golgotha, "the place of the skull," into the altar of hope for men—that power in our lives resurrects from the old crucified life a new life in His likeness, and brings with it the heirship to the life divine.

That resurrected, new-born life "kept by the power of God" (1 Peter 1: 5) is the life that will enter into the "salvation ready to be revealed in the last time," as its inheritance. In *The Desire of Ages*, pages 323, 324, we read these soul-stirring words: "When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defence against evil is the indwelling of Christ in the heart through faith in His righteousness."

That salvation is "ready, waiting to be revealed." Are we ready to inherit it?—*Australasian Record*.

S.S. Department

The Adventist Bible School

S. S. HITEN

*Sabbath School Department Secretary,
Southern African Division*

"THE Sabbath-school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."—Mrs. E. G. White in *Counsels on Sabbath School Work*, page 115.

This striking message from the servant of the Lord demands the attention

of every worker during this centenary year. Take note that the Sabbath-school is one of God's *great* instrumentalities for the salvation of souls. Those who are concerned with the saving of souls will do well to use this instrumentality to the utmost.

The function of the Sabbath-school is that of training church members to use the Bible for the salvation of souls. It is an accepted fact that every Christian should study the Word of God regularly if he is to maintain his Christian experience. The Sabbath-school lesson serves this purpose for Adventist Christians, but it also serves the additional purpose of instructing them in the way to give "a reason for their faith." Therefore, the study of the Sabbath-school lesson must be made the most important part of the Sabbath-school programme, and should never be for a shorter period than thirty minutes. Furthermore, if our members are to get the most out of the lesson, they should not neglect the daily study of the lesson in their own homes.

In most of our Sabbath-schools a record of daily study is no longer taken, but that does not mean that the daily-study plan has been abandoned. It should be encouraged assiduously by the worker. It must be borne in mind also that the Sabbath-school lessons, as given to us in the *Sabbath-school Lesson Quarterly*, are merely outlines, and that each individual should search the Word of God for more, thus making the study more profitable and more interesting. There are often complaints that so many of the lessons are old and familiar material which can be followed with hardly a reference to the Bible itself. Those who feel this way indicate that they are not making proper use of the lessons. We are to delve into the Word of God as the miner searches for precious stones in the bowels of the earth, and our work will not be in vain.

Obviously, the success or failure of the lesson-study period is largely dependent upon the type of teachers who conduct the classes. Teachers of the Sabbath-school should be men and women of integrity and sincerity—persons who believe in the power of the Word of God, and who are willing to study deeply. Such persons are not born: they are made, and every Sabbath-school has within its reach the facilities to make such teachers. To this end the Teachers' Training Course has been provided.

In this Sabbath-school Teachers' Training Course instruction is given regarding principles of teaching, pedagogy, and simple psychology. Workers who desire to get the best out of the Sab-

bath-school for their congregations will not rest until the Sabbath-school Teachers' Training Course is conducted in their churches. This takes effort, but it will be richly repaid in souls being gathered into the Sabbath-school and church, thus fulfilling the plan that God has for us as workers.

We would highly recommend to every worker that he make a careful study of Sabbath-school Leaflets Nos. 9 and 14 (free at your conference office) which deal with the work of training Sabbath-school teachers. We trust that this important phase of the Sabbath-school will receive the attention of every minister and worker without delay. May God bless your efforts through this medium of saving souls!

Amponsa Captures an Idol

S. E. OPAM

ABOUT nine miles north-east of Kumasi, capital of Ashanti, is a little town which is the home town of Abraham Amponsa. Amponsa, a weaver of fancy ashanti cloth, is a man of about 50 years of age. Before he became an Adventist, about thirty years ago, he was an ardent Methodist member. But the third angel's message soon found him and he has become an enthusiastic member ever since.

As a lay preacher, his activities have been extensive and recently he has proved himself a very able crusader against Gold Coast idol worship.

One day he entered a village where some three hundred pagans had assembled for a fetish festival. He saw the possibility of reaching this company of pagans with the wonderful tidings of a soon-coming Saviour, so he started to preach. His message was clear and decisive and pointed out to the listeners their danger and need so he soon became the chief object of attraction in the village. Then, all of a sudden, the fetish priest, who claimed to be under fetish inspiration, approached the preacher and delivered to him the message he had from Satan. He said that Amponsa must leave the village at once and if he said any more he was to be put to death with the fetish priest's special spear. Amponsa courteously explained that his sermon should be preached to the end and that he could not stop before then. As he was saying this the fetish priest came back with his spear in his hand and with one wild dart forward he threw the spear, intending to plunge it into Amponsa's stomach. But, somehow the spear swerved from its intended course and pricked the preacher's foot, piercing

through his shoe and his foot and the tip sticking into the ground beneath. Some church members who were present tried to pull the spear out but it could not be removed and they hurried him to the nearest hospital which was twelve miles away. A few days afterwards Amponsa was well again and he resumed his lay preaching quite undaunted wherever and whenever opportunities arose.

A year or two later Amponsa and other brethren of the church observed that the fetish dances in connection with the worship of "Tigare," an idol newly brought to Antoa, were always thwarting the activities of the Seventh-day Adventist church members in that place. One evening he called a meeting of a few of the brethren and they had a discussion and laid plans as to how best they could get rid of this nuisance. After a short prayer, in which they asked God to keep them from danger, it was proposed that the idol should be captured that night.

Now the idol consists of a dirty, medium-sized pouch, some knives and a few other dirty things. After having entered the room in which these things were kept, Amponsa took up one of the dirty knives, and pointing it to the pouch he said, "You fetish, to you I am speaking. I point this knife at you, your own knife. If you have anything to say, say it. If you do not speak after five minutes I will stab you with your own knife. Do you hear that?" As no reply came, Amponsa stabbed the pouch. "If you are able to speak, shout to your people to come to your rescue, for I am going to capture you tonight." Still there was only silence, so Amponsa took the pouch, collected the knives and other things and left for his house.

Next day, when the idol worshippers gathered together and started their fetish dancing they finally decided to go to the house of their idol and bow down to it, but alas, when they got there there was nothing in the room. Messengers were quickly dispatched to a far place in the north, where the idol had been bought, to see if it had returned there, but the chief fetish priest replied that the idol had not come there. So the messengers returned and a general frantic search for the missing "god" ensued, but to no avail.

Amponsa still has this idol and the spear, and with these weapons of Satanic deception he is going from place to place in the Gold Coast, persuading men and women to turn from these vanities unto the living God, "which made heaven and earth, the sea, and all things that are therein."

Publishing Department

Behind Those Doors

P. M. LEWIS

*Publishing Department Secretary,
Southern African Division*

THE literature evangelist calls at every house. The portal to a home has a magnetic pull on his being. Door knockers and door bells challenge him. Why? Because from having contacted hundreds of folk within their own family circle, he knows that **BEHIND EVERY FRONT DOOR TODAY THERE IS SOME PROBLEM.** The mother, worried about the morals of her growing boys and girls, a wife, experiencing heartache over a suspected unfaithful husband, the strain of financial pressure from an extravagant household, the wear and tear of business affairs, the growing anxiety over an uncertain future, poor health, frustration complexes, these are but a few of the problems that provide a tremendous opportunity for the wide-awake large-hearted lover of people.

He finds a heartening response to his tactful but forceful presentation of spiritual things. More than just a few agree with him that every home needs the anchorage that God's Word alone can give. Hence they purchase his *The Bible Speaks, The Desire of Ages, Bedtime Stories* and *Modern Medical Counsellor*. There is not a dull moment in his day. Every call is an adventure, every crossing of a threshold an opportunity to start an individual or a family toward membership in God's true church. His chief concern is winning souls and not merely selling books, for *this is a day for soul-winning*. Hence old patterns are discarded and new plans and methods put into operation. In co-operation with all departments of the Church far more intensive soul-winning follow-up contacts are made. To the literature evangelist the present is a time for unprecedented advances in colporteur soul-winning.

The instalment plan of selling our books and periodicals has proven to be a way of placing a far greater number of books in a smaller area in our towns and cities. This plan enables the colporteur to "become acquainted with the people and pray with them" and his cup is filled to overflowing when, as the result of an organized follow-up by all concerned, he sees precious souls baptized and in turn become soul-winners. Such was the case with a lady who purchased Volume 1 of *Bedtime Stories*.

She remarked to the colporteur that she was searching for the true church. He tactfully suggested Bible studies. The conference Bible instructor did her work well. No sooner was this lady baptized than she began working for others including her own family, all of whom she had the joy of seeing unite with the Church.

Surely this is what God's servant referred to in stating, "Many are on the verge of the kingdom waiting only to be gathered in."

People Love Our Books

F. UNGER

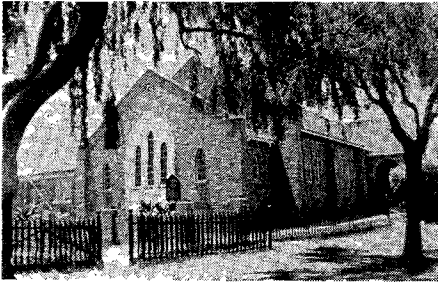
*Publishing Department Secretary,
Zambesi Union Mission*

RECENTLY a well-dressed man came to our office carrying a copy of the book *Drama of the Ages*. He had purchased this book and a set of *Uncle Arthur's Bedtime Stories* from Brother Wood, our regular colporteur, but had forgotten his name. He enquired if it were possible for him to get another so that he could send it to his mother in the Union. He explained that he had gone to every bookshop in Bulawayo and was informed that they did not handle the book. They indicated, however, that they wished they could carry such a book in stock. He was about to leave the last store when two padres walked in. In desperation he showed them the book and asked if they had ever seen such a book, and if so, where he could obtain another. They examined it, remarking that it looked like a Seventh-day Adventist book and directed him to our office here in Bulawayo.

We supplied the book for which he was very grateful and paid cash. He explained how much he enjoyed reading after dinner each evening and that he read the *Bedtime Stories* to his children at bedtime. He especially stressed the help his children received through the moral and character lessons in the stories. In his joy he handed me a £1 note which he explained was for the church. We call it our first Harvest Ingathering donation for 1952.

This man is a prominent business man who has, no doubt, found something in the book that his heart has been longing for. This I am sure is not an isolated case. There are thousands of people who feel the same as this man does about our books. There are also many more thousands who have not been given the opportunity of obtaining what we know to be the best literature in the

(Continued on page 7)



The church and hall in Orange Grove.

It is just seven years to the day since we first set foot in Johannesburg, but the time has passed so quickly that it does not really seem half that long. While our work here has been hard it has also been most heartening, and although it has meant much labour, it has surely been a "labour of love."

During this period the Lord's work in this part of the vineyard has grown

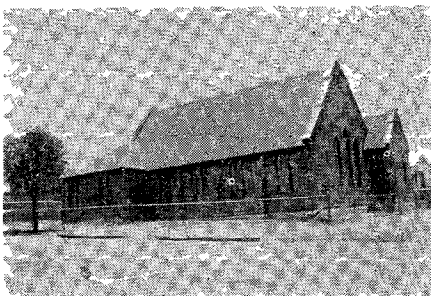
GOLDEN

considerably, whether we think of it in terms of souls baptized, church buildings, tithes or offerings. The following figures for the past four years will show you the growth that has taken place:

Year	No. Bap.	Tithes	Offerings
1948	52	£11,758	£5,091
1949	77	11,218	4,807
1950	75	12,178	4,931
1951	93	15,521	5,137
Totals	297	£50,675	£19,966

Evangelism

In a large district with six churches and only one pastor it has been a perpetual problem to know just what to do and what to leave undone. We have, however, always endeavoured to put the interested people at the top of the priority list, so that they might be prepared for baptism and church membership. In 1945 and 1946 evangelistic

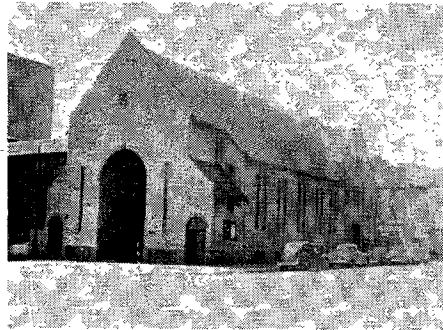


The Southern Suburbs church.

efforts were conducted by the writer in Southern Suburbs and Orange Grove, and over sixty new members were added to the church at that time. During the next two years a number of lay-efforts were held by our faithful church elders in various sections of the city, and these resulted in a goodly number of interested people who were prepared for full fellowship. Then the evangelistic programme culminated in two large union team efforts, one in Orange Grove in the last quarter of 1950, and the other in

Seven Years in the

M. COCHRANE MURDOCH
Leader, Johannesburg Church District

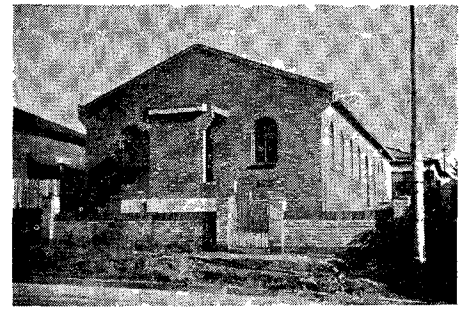


The Johannesburg Central church.

the Southern Suburbs in the first quarter of 1951. We greatly appreciated the good work done by Pastor B. L. Hassenpflug and his associate workers in these two campaigns.

Church Buildings

When we arrived in Johannesburg we found two good church buildings in the city, one in the Central area and the other in the Southern Suburbs. The three church groups, (Orange Grove, Melville and Booyens), were meeting in hired halls which were most unsuitable as houses of worship. First of all, a church hall was built in Orange Grove in 1946-7, and then a fine church building was erected on the same site in 1948-9. The church adjoins the beautiful Patterson Park with its lovely flowers and weeping willow trees. In 1950 a new church school was opened at Orange Grove and is accommodated in the M.V. hall. In that same year a new church and hall were built for the Melville church in the suburb of Westdene, and in 1951 yet another church and hall were erected for the Booyens church in the suburb of Turffontein



The church and hall in Melville.

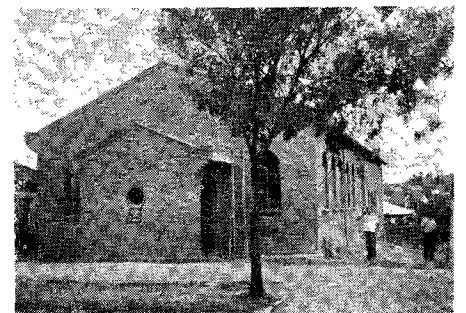
West. All of these buildings were erected by our own Adventist builders and are of modern construction with golden-brown face bricks and steel windows. Thanks to the sacrificial giving of our faithful church members and to the generous help of the Natal-Transvaal Conference, we now have five substantial church buildings and four M.V.

CITY

halls in the city of Johannesburg, and best of all, they are free of debt.

For the first few years of our term here the Krugersdorp church on the West Rand was included in this district, and for the last few years the Edenvale church has been cared for. This neat little church building is situated about five miles from Orange Grove to the east. Although the church had been established a number of years ago, the membership had dwindled until in 1947 the church was closed and there was talk of selling the property. In 1949 an effort was held in Afrikaans by our young assistant worker and the Edenvale church was re-organized with a membership of thirty. It is now flourishing under the leadership of one of our Orange Grove deacons who went over and became elder of the church there.

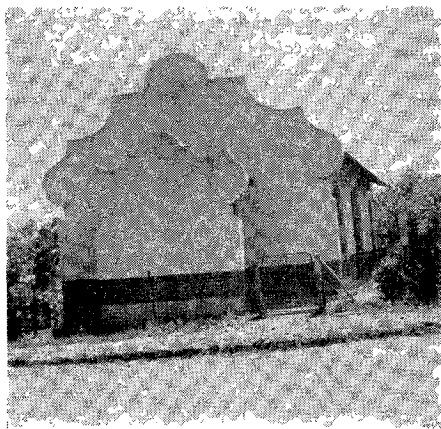
So looking back over the past seven years we can truly say with the psalmist



The church and hall in Booyens.

—“The Lord hath done great things for us [in Johannesburg]; whereof we are glad.” And turning our eyes to the future we are confident that still greater blessings are in store. With nearly eight hundred European church members in the city at present, the goal of one thousand members is within reach during the next few years.

Pray with us that the power of the Holy Spirit may so rest upon our people for “holy living and effective witnessing” that soon every person in Johannesburg will have been reached with the last warning message. Then all the spiritual nuggets will have been found and gathered out of this golden capital of the world, ready to be transported to the golden capital of the universe — THE NEW JERUSALEM.



The Edenvale church.

H.M. Department

Forward in Faith

J. M. HNATYSHYN
Home Missionary Department Secretary,
Southern African Division

THE year 1951 has been a good year. There has been a greater growth in membership in our Division. This has been made possible by the faithfulness of our church members and youth in doing their share in our Home Missionary and Missionary Volunteer activities. All have been earnestly engaged in bringing souls to the Lord. The Lord's blessings have been bestowed upon the combined efforts of all.

The New Year 1952 is rapidly passing by. We must go forward in faith making it a better year. With the new year — this unprecedented, portentous new year — comes a greater challenge and a larger responsibility than we have ever known.

Years ago the servant of the Lord

wrote: “When the signs predicted begin to come to pass, the waiting, watching ones are bidden to look up and lift up their heads and rejoice because their redemption draweth nigh.” As we have witnessed the events of this generation and look now upon the closing scenes we rejoice because our redemption draweth nigh. But with the positive knowledge of the meaning of the things we see about us there comes a great responsibility. In faith we must go forward. We must evangelize. We must work while it is day. The opportunity was never greater. We must spring into action for a greater result while the doors are open. Events have designated us now, not as calamity howlers but as a people with a message of hope.

In order that we may do good work in these months before us, attention should be given to the organizing of our members and young people for service. I place before you some of the ways in which everybody can serve the cause of God:

1. Doing Dorcas and welfare work.
2. Home visitation.
3. Distributing literature.
4. Holding cottage meetings.
5. Writing letters.
6. Praying for and with the people.
7. Visiting the sick.
8. Working for the backslidden members.
9. Reading to the aged and the blind.
10. Lending your books to your friends and neighbours.
11. Foster progressive classes.
12. Share your faith with other youth.

We could mention more but let these few be a stimulant to the many things we can do. Sometimes just a greeting and a smile will lead others to make further enquiry. Make every possible contact you can. The Harvest Ingathering Campaign and the *Signs and Tokens* will provide wonderful opportunities.

I personally like the Home Visitation Crusade. What is behind those doors? Precious souls are there. Spiritually they are hungry, groping, longing and praying for a better way of life. They have eaten the husks of the world's philosophy and are spiritually empty. A large number are wistfully looking to heaven for help. In faith go forward and help them. Jesus died for these souls back of those doors.

The South African Union evangelistic team, Pastors Hassenpflug and Turner, started their effort in Parow. It has surprised all of us to see the tent packed from the very beginning. I think there have been over seven hundred in attendance. These people are eager to hear more of the gospel. The Good-

wood church in the past months has been sowing the seed of truth by their faithful members in this area. They have been very active. I am sure that many will accept Jesus in this effort as the result of their faithful work. They have gone forth in faith and they will reap. So let us all as church members do likewise while there is time and peace.

“The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.”—*Testimonies*, vol 9, page 11.

May God bless us all as we go forward in faith in 1952 to win more souls.

Cape Field

A. C. Le Butt President
Miss L. M. Kleinert Secretary-Treasurer
c/o Main and Dessie Roads, Plumstead
Cape

Nine Years of Progress

A. C. LE BUTT
President, Cape Field

THE work in the Cape Field is progressing quite steadily, and we are happy to report that our laity and working force are possessed of an enthusiasm that is encouraging to behold. Lay efforts, cottage-meetings, and Branch Sabbath-schools are conducted all the year round.

To set before readers of the OUTLOOK a picture of our growth during the last nine years, we will give a few figures for which we give God the praise and glory.

Year	Membership	Tithe	S.S. Offer.
1942	738	£ 3941	£ 965
1951	1604	14685	£2334

Our membership has more than doubled itself, and our tithe was almost four times as much last year as it was in 1942. This shows a remarkable growth all along the line. While our membership has more than doubled itself, the giving of our people has grown much more in proportion.

In 1942 our working force could be counted on two hands. Today we have forty-two in the paid ranks.

During the time under discussion more than £30,000 has been spent on property. Half of the above figure was spent at our Good Hope Training School. This year we have the highest enrolment of students at our training school ever in the history of the field. Over 200 students, of which thirty-eight

are boarders in our new dormitory, enrolled on the opening day.

Our territory covers the Union of South Africa and the Island of St. Helena where a church was organized in 1951. The population for whom we are labouring numbers a little over one million people. We ask for a place in your prayers as we labour for the people of the Cape Field.

S. E. African Union

S. G. Maxwell President
P. Stevenson Secretary-Treasurer

P.O. Box 51, Blantyre, Nyasaland

Blow Ye the Trumpet

J. W. HAARHOFF

*Director, Lake View Mission
South East African Union*

THE past three years have been years of great blessings for us in the Central Province of Nyasaland. Lake View Mission, which is located among missions of other denominations, has marched forward towards a greater soul-saving programme. Opposition has stimulated a greater curiosity on the part of believers of other churches, and has also fired our workers with a greater zeal to push forward and finish the work of the Master.

Baptisms have steadily increased so that this year we baptized more than 150 souls in our area. We have more than 200 in our class for 1952 baptisms.

The membership in the Central Province in 1948 was 350 and at the present stands at 710, which means that we have more than doubled our membership. Surely the Spirit of the Lord is working among the people of Nyasaland. Two new churches have been organized during the past three-year period. One is at the southern end of our area near the Balaka railway station. The other is north of Lilongwe and this is at present the northern-most church in the district.

In our schools we have had to turn children away due to overcrowding and shortages of teachers. We are planning to introduce Standard VI at our station school. An opposing society is erecting a large school about half a mile from Lake View. The village headman who is not in favour of us has tried to force children to attend the other school. In spite of this we still have our hands full and our name is high in the estimation of the people.

The medical work has become well

established and people come from as far as thirty miles away, by-passing free government clinics and hospitals. The man that is operating the dispensary is a consecrated young man and is devoted to his work. For the year 1951 he will have treated almost 12,000 patients single-handed. He must also do all his own laboratory work besides. There is a crying need for larger working space and for a nurse who can also care for the obstetrical work. All this, of course, requires the old thing we term money.

A few months ago we visited a strict Mohammedan chief who has kindly opened his area for us. In discussing world conditions he said that he had a Bible as well and liked to read from the prophets. We gave him a Bible study on latter-day conditions and he asked many questions relative to this subject. Before we left him he wanted to know why there were so many Christian societies. We pointed out to him that this was also a sign of the last days. He then told us that he felt that our people were the only ones who were living a religion. This is the remark of a paramount chief who has a number of different churches in his area.

"Blow ye the trumpet in Zion and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

Zambesi Union

W. R. Vail President
Earl Gregg Secretary-Treasurer

P.O. Box 573, Bulawayo, S. Rhodesia

Report of the Zambesi Union Mission

As presented at the year-end session of the Division Committee

W. R. VAIL

President, Zambesi Union Mission

THE Zambesi Union Mission comprises the oldest organized work among heathen people in the denomination, having been started in 1895 at Solusi Mission. It is not as densely populated as some other areas in the African continent. The territory includes Northern Rhodesia west of meridian 32 and all of Southern Rhodesia, Bechuanaland Protectorate and the Caprivi Strip.

The union now consists of one conference and four mission fields, namely,

the Rhodesia-Bechuanaland Conference which cares for the work among the Europeans in our territory, the Southern Rhodesia Mission Field which cares for the native work in Southern Rhodesia, the Bechuanaland Mission Field which cares for all the work in the Bechuanaland Protectorate and the Caprivi Strip, the Northern Rhodesia Mission Field which cares for the work along the railway line, the Copper Belt and North-east Rhodesia over to the border of the 32nd meridian and the Barotse Mission Field which cares for the work in the Barotse Province.

The entire union covers 614,950 square miles of territory and has a population of 3,751,753 people of all races. In the Bechuanaland Protectorate there are large stretches of desert and semi-desert uninhabited by human beings. Other sections are very sparsely inhabited by nomadic bushmen. Large sections in Northern Rhodesia also are practically uninhabited, especially in the territory between the high plateau running along the railway line and the Barotse valley. Consequently one can see that the work is scattered and great distances separate the different sections of our work in several cases, making it necessary for us to organize these fields and place responsible senior men in charge of each section.

The year 1951 has presented many difficulties due to shortage of staff and finances, which is, of course, our old perennial problem. Nevertheless, we find much to be thankful for as we consider the statistics that are available at the present time as at the end of the third quarter of 1951.

Our present statistical report shows that we now have a total of 592 workers (78 Europeans and 514 Africans). Of these 50 (12 Europeans and 38 Africans) are ordained ministers. We have 87 organized churches, four of which are European.

In regard to the membership as at the end of the third quarter, 1951, compared with the same period of 1950, we show a gain of 563 members, bringing our membership at present to 17,484. We regret to have to report a loss in membership of some 800 in Barotse. This has been caused by the re-organization of the field, transference of territory, and an attempt to keep on our records only members whom we can still trace. In spite of this loss, we have shown a net gain of 563.

At present we have 7,735 members in the Hearer's Class and 5,050 in the Baptismal Class, making our total adherents 30,269 as compared to 27,124 the previous year. This is a gain in our total adherents of 3,145.

Evangelism

The results of our evangelistic endeavours this year are encouraging, although we feel there is still much to be done. The brethren in the union this year have held 53 efforts, at which time 1,226 persons were converted and joined the baptismal classes. In these efforts, 87 workers and 132 laymen participated. We have not been able to baptize any of these converts inasmuch as they are placed in the baptismal classes for further instruction for a period of two years.

Our workers are of good courage as far as our evangelistic efforts are concerned, and the feeling is growing that they would like to have the opportunity to do more of this type of work. Brother Douglas Ristow went into the compound at Lusaka this year and conducted his effort there. He put up our union tent and, during the month of June, held meetings about four times a week. As a result of his effort 130 people joined the baptismal classes. Our problem there now is to provide a suitable meeting place for these people in this large compound. As a matter of fact, there are two African locations, and we could have a good sized church in each one if it were possible to provide the buildings.

In Northern Rhodesia five Laymen's Institutes were held, at which time matters of church policy and methods in evangelism were discussed with the lay leaders and the workers. This brought considerable encouragement to the church members there.

Camp-meetings

The camp-meetings held in the Zambezi Union Mission are also definitely of an evangelistic nature. This season, 1951, sixty-two camp-meetings were held throughout the union. They are not large as camp-meetings go in other places, because of the vast distances that must be covered. The total attendance at the sixty-two camp-meetings came to 30,104, which would be an average of approximately 500 at each gathering. As a result of these camp-meetings, 1,477 people were admitted to the baptismal classes, and 1,794 were baptized. The total camp-meeting offering to date amounts to £1,449-7-1.

In addition to those reported in connection with our efforts and camp-meeting 1,565 converts have joined the baptismal classes and 184 persons have been baptized, which brings our total number of converts this year to 4,268, and our total number of baptisms to 1,978. These figures are short of the goal that we had set for ourselves and the goal that was set by the Division for our union. Nevertheless, we are not

discouraged, and I believe that next year plans will be made that will mean much in the increase of both of these features of our work. We might mention just by way of explanation that possibly this year has been especially difficult in that all the workers were out from their posts at the time of the Division Council, and immediately following that came the union constituency meeting. Then there were advisory councils held, all of which meant a disruption of the regular routine and programme.

However there are spots in our work that are very encouraging. For instance: We have been unable to get into the Gitwe reserve in Southern Rhodesia in a formal way through our schools, because another society have so placed their schools that they are about five miles apart in every direction, and since the law requires that no school shall be within three miles of another we have been unable to find a place to make a centre. We had a number of believers in this reserve, and it was felt that the Mafuba camp-meeting, which was about 100 miles away, should be split up and a separate camp-meeting held for them. Ordinarily, the attendance at Mafubaran at around one thousand people each year, and this year, after splitting the camp-meeting into two, we had around 450 at the new place and at the older camp-meeting site there was still an attendance of one thousand or more.

As we worked in this new reserve at Gutu, we discovered that many of the teachers of the other denomination are taking Voice of Prophecy lessons, and this year it was our privilege to baptize three souls as a result of these studies — one head-teacher and his wife, and another young woman teacher. We have learned that since this camp-meeting another teacher and his wife and the agricultural demonstrator and his wife have joined the baptismal classes and are studying with the Voice of Prophecy preparing for baptism, largely as a result of our meetings there and the follow-up work of the local evangelist.

Down in the low veld in the south-eastern section, Pastor F. R. Stockil has been looking after the interests. In 1950 he had a meeting with the provincial native commissioner, the native commissioner, the circuit inspector and the Roman Catholic bishop and two priests, relative to the question of establishing a school. The Roman Catholics were there because they were endeavouring to get the same place. The outcome of the whole matter was that we were given a school and the Catholics were given another school some distance away. However, it seems now from reports, that the native township is mov-

ing into the location where our school is established and the other school is practically dead. Well over 100 people came up from the low veld to the Mafuba camp-meeting this year, and it is hoped that we may have yet other camp-meetings down in this territory among the Shangaans.

Financial

In our financial set-up we find encouraging omens in regard to the income from Africans and Europeans alike. During the twelve-month period ending September 30, 1951, we have received £7,722-9-4 in tithe from the European church members and £4,357-4-6 from the Africans, making a total of £12,079-13-10. In addition to this, our offerings have amounted to £3,257 from Europeans and £5,006 from Africans. These figures include Harvest Ingathering which was just under £3,000. They do not include the full camp-meeting offering as reported above. This will probably appear in the next quarter's report.

(To be continued)

PEOPLE LOVE OUR BOOKS

(Continued from page 3)

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The Southern

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Published semi-monthly by the proprietors
General Conference of Seventh-day Adventists
(Southern African Division)

Grove Avenue, Claremont, Cape
and printed by the Sentinel Publishing Company
Rosmead Avenue, Kenilworth, C.P.

F. G. CLIFFORD Editor

P. A. VENTER, Jr. Asst. Editor

Toil and Triumph in the Far Eastern Division

V. T. ARMSTRONG
President, Far Eastern Division

AND ASSOCIATES

THE greater part of the territory of the Far Eastern Division is Mohammedan or Buddhist, two of the most difficult religions, perhaps, that we have in all the world. Then we have many pagans and a few Christian people. Our baptisms are increasing. Last year there were 6,636, which is the largest number of baptisms we have had in any year in our history, and our net gain for the last three years is over 13,000, so our membership at the close of 1951 will be around 55,000, with a Sabbath-school membership of 70,000. Evangelism is being sounded throughout the Far East. Pastor Detamore and Pastor Raymond Turner started an effort in Singapore last May that is still continuing in the Victoria Theatre, one of the best halls in the city. From the first they have had good crowds; so much so that on Sunday night they have to have a double-header meeting. These meetings will continue until the first of December, and then Pastor Detamore will move to our church building and there hold a translated effort for the Chinese and the Malayan people.

I want to speak just a word about our Bible Correspondence work. We are putting out the lessons in Korean, Japanese, Siamese, Malay, Annamese, Dutch, and two dialects in the Philippines, and also in English. With these Bible lessons in these languages we can reach 95 per cent of our population. We don't advertise because we can't take

[THIS series of articles consists of excerpts from the reports of various division presidents as rendered at the time of the Autumn Council at Cleveland, Ohio, U.S.A., October 19-29, 1951.—Ed.]

News Notes

PASTOR F. G. CLIFFORD, who has been attending committee meetings in the mission unions to the north, returned to the office on Wednesday, February 20.

THE following have recently arrived at the Cape on coastal furlough: Mr. and Mrs. C. J. Hyde and family, of Uganda, Mr. and Mrs. R. A. Carey and family, of Kenya, and Mr. and Mrs. R. L. Garber and family of Uganda.

THE South African Union Conference evangelistic team held the opening meeting of their campaign in the Cape Peninsula on Sunday evening, February 3, in Parow. The tabernacle was well filled and the interest in the message was good.

care of the people that would write in. We have to hold off prospective students until we get enough funds to carry on. . . .

We have a training school in Japan, another training school in Korea, another in Malaya, and one in the Dutch East Indies. These schools are filled to overflowing. It is true in Korea that our schools are not in the proper place; we have been driven out of there, but they are carrying on training work in the south of Korea. We have thousands of young people in the schools, and more thousands that want to get in. . . .

Publishing

We have put up a new publishing plant since the war in the Philippines. They have a goal, and I think they have already reached it, of putting out 1,000 bound books a day. We have also put up a new plant in Japan, a beautiful plant, occupied and running. The colporteur force in Japan is growing. We are doing the printing work for Korea in Japan now, so that literature is going into Korea. In South Korea this morning you would find Brother C. A. Williams and his colporteurs at work with literature that is being produced in Japan. We also have a publishing house in Singapore. It has taken over the publishing of the Chinese *Signs of the Times*, since our work in Shanghai has been hindered, and that is growing very rapidly.

Medical

R. F. WADDELL, M.D.: Within the confines of our Far Eastern Division we have ten major medical institutions. These institutions are well organized,

well established, and going forward and meeting the challenge. Besides these we have a number of smaller institutions that are growing and prospering. God is pouring out His blessing upon these institutions, and they are doing a mighty work for Him.

We are conducting four schools of nursing. We find it necessary to accept some of the so-called educated heathen into our schools of nursing. That makes our schools of nursing real missionary schools. In one of our schools of nursing we accepted 38 girls in the first class; only one was a Seventh-day Adventist. That in itself was a challenge — to have a class like that, to run a hospital with girls who are not Adventists. But before long an interest was created in the minds of these girls. As they attended the Bible classes and the Sabbath services, and evening and morning worship and other activities of the institution, they became interested in the truth. These girls were asked one day to write essays on "What do you think of Jesus?" One girl said, "Before I am training in this Christian school I do not understand the word Christ well, because I was born in Buddhism home, but now I know Him. I know this gospel for Him. He is the only God in my heart. I shall try my best to trust and obey the law of my beloved Father, for my eternal life. After then, I shall baptize. Then that dear Lord will give eternal life and salvation for me, and these things shall be my personal life." Here we have the testimony of a girl who only a few months before was a Buddhist and never heard the name of Christ except in profanity.

Another girl writes these words—and this is only a part of her essay: "We have study about Jesus Christ for many classes. In my mind Christ was of God, was born of Mary of Nazareth. He was the only man that lived without sin. What does He mean to me? One of the song can answer for me: Jesus, my Saviour. Jesus who died for us. He washed us with His precious blood for our sins. He calls for us every day and night. I know that He loves me; even sometimes I have been so careless about my daily life. Some person to whom I do something wrong and I have confessed; by her mouth she forgave me, but not the heart. But God, my Father; I confess to Him and nothing is kept for remembrance. I will never turn from Him as long as I live. I have prayed for many girls, that they will accept Him as their Saviour. When He come again, they will have place in His kingdom, and we will meet again." . . .

(To be continued)