

# SOUTHERN AFRICAN DIVISION

# Outlook

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## MY VISIT TO AFRICA

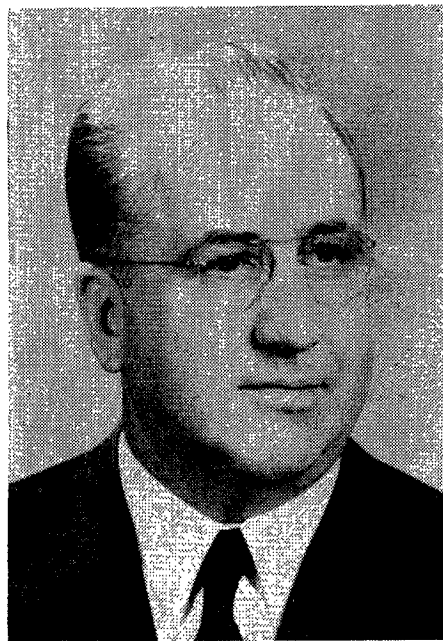
L. K. DICKSON

*Vice-president, General Conference*

As my visit to Africa came to an end on September 9 it was with much regret that I found myself bidding so many friends good-bye, whom I had learned to love since coming to the great Southern African Division field. Never have I associated with a more devoted and earnest group of workers and leaders than those in whose pleasant company I found myself and into whose labours and leadership I had the privilege of entering in so many different parts of this wonderful mission field.

Long will many cherished memories linger with me of associations which I was privileged to enjoy with ministers and workers, both European and African, as we joined together in seeking God and in labouring for the needy and the lost. The devotion and self-sacrificing service which our faithful missionaries in Africa are rendering the cause of God, have been a very real inspiration to me in every part of the Division field I visited, and their best interests will have a large place in my prayers and attention as I return to our headquarters in Washington.

That we have reached a point of most thrilling interest in the onward sweep of our work in the Dark Continent is apparent to all who look upon it. It is the time which we have so long anticipated—when the Lord would work with added power for the final accomplishment of His purposes. In such a time as this, when every promise of God is about to be fulfilled, we must ever keep before us the importance of seeking more and more for that inner quickening of the Spirit of God. Our only safety



now, as we continue on in this final phase of a finished work for God, can only be found in a constant personal attention to the fundamental and simple truths pertaining to deliverance, absolute cure, from the spirit and power of sin; in a daily rededication of our lives to those elementary virtues of sincerity, surrender, faith, prayer and undying love for our Lord and Master.

It is now pre-eminently true that the time has come for the church and each one of us as God's children to seek again the sources of our strength and by His grace to rise up and demonstrate to the world the full power of the gospel which

we bear. This is the hour for believing, faithful Seventh-day Adventists to show Christ to the unbelieving world. We dare not hold back. We dare not doubt God's call. This is faith's great hour. "Christ is waiting with longing heart for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people then He will come to claim them as His own." This is of paramount importance. Nothing else matters.

My heart was so often cheered as I noted the response of our workers in Africa to the fact that this is the day when the church must arise in spiritual power, putting aside every reservation, and giving the whole heart and life and service to God. When this experience of complete abandonment to God comes upon the people of God everywhere, the witness of the church will be mighty and faithful and complete.

We must now take some great steps of faith and render to God the service of courageous actions against outwardly great odds. These odds may multiply daily, but no matter, this is the day of the Spirit's power. A solemn responsibility has come to each one of us as believers in Christ. Soul-winning is the chief business of the church and in our success in this work, as it is carried out in the power of the Holy Spirit and not in our own strength, God is to have His highest glory. The gravest question which we now face is, will we meet this very definite hour with the definite consecration which is called for, "that the life also of Jesus might be made manifest in our body?"

Let us, dear fellow-workers and brethren and sisters in the faith, each and every one of us, draw near to God in a fuller and more complete consecration and seeking after Him than our lives have ever before known. Let us unite with fervent love one for the other in a mighty spiritual advance as a solid phalanx against the enemy and storm the citadel of Satan for the final triumph and our home going.

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## Ruanda-Urundi Mission Field

A. L. Davy ..... President  
H. J. Bennett ..... Secretary-Treasurer  
*Girwe, via Usumbura, Ruanda-Urundi*

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### Missionary Volunteers at Work in Ruanda-Urundi

A. L. DAVY

*President, Ruanda-Urundi Mission Field*

THE Missionary Volunteer Society carries on evangelistic work of several different types here in our field. The first and most general way is by bands working on Sabbath afternoon. After the Sabbath service the members divide up into bands and go out onto the hills to hold meetings with the heathen. In one camp-meeting that was held in a very difficult district this year the number that took their stand for the truth was the largest in the experience of that district. Of the fifty-one that came forward the largest proportion came from a small section where the Missionary Volunteers had been working faithfully for a number of months.

We have what we call MV schools. These companies are usually started by some MV worker who has felt the burden of taking the gospel story further away from home than he could go on Sabbath afternoon. He may leave home on Friday and go to some place where he has an interest started, stay over Sabbath conducting Sabbath school, catechism classes and the service on Sabbath morning, then return home on Sunday after visiting the people in their homes. There have been cases where the brother has felt it necessary to move his whole family to the place of the interest so that he could do his work better. Of the total of 576 schools that are in operation in Ruanda-Urundi 215 are MV schools. The men who care for these groups are only given their tax money after they have worked for one year. One of the problems that con-

front our mission directors is what to do with an MV school that gets too large for one self-supporting layman to keep going. Some of these schools will have as many as 200 in one school.

The Missionary Volunteer Society completely supports these schools. The offerings that are taken up each month are divided in half. One half is kept in a fund with which the society can help those who are needy. The other half is put in what we call a "New Work Fund." From this fund all the expenses of the MV schools are paid. If there is more in this fund than is needed to keep the present schools supplied more schools are opened.

Once a month the society puts on a programme during the 11-o'clock service on Sabbath. At this time there are special songs and dialogues by some of the children. The dialogues take the form of questions being asked, the answers to which are taken from texts in the Bible. There then follows a sermon based on the texts that were used in the dialogue. At the end there is always a call made for those who want to join the Hearers' Class. In this way a call is made every month in every society.

Once a year we have what we call "Evangelistic Month." During this month a special effort is put forward to bring people into the truth. The mission directors, the pastors, district leaders, teachers and laymen all take part. A number of places are chosen where this special effort is to take place. Instead of visiting the people on Sabbath afternoon only they are visited every day and at the end of two weeks they are given a chance to join the Hearers' Class. Then at the end of the month another call is made. In this way many people have been brought to this truth.

The people here in Ruanda-Urundi do not live in villages like they do in nearly every other part of Africa. This makes visiting them rather difficult work, seeing that the country is very mountainous. A paid worker could not possibly do all the visiting that is required to keep these people in the truth, so he has to depend on the members of the MV society to do a large share of it. The Lord has greatly blessed these lay workers as they have gone out to tell the story that they love so well. In the four-year period ending June 30, 1951, the baptized membership of this field has gained 170 per cent. It now stands at 24,548. Our total keeping the Sabbath is 64,595 which is a gain of over 100 per cent for the period. This meant that twenty-two new people were added to the church every day during the last four years. Whenever we have a meet-

ing we are not concerned as to whether we will have a crowd. Our problem is what to do with all that will come to hear the gospel so that they will not go away hungry, from lack of hearing. During the camp-meeting season we have tried to break up our meetings so that they will be smaller but the more places we go to the more people come. On our large missions we have four meetings going on on Sabbath morning within a radius of 15 miles, and they all are too large really to allow the people to hear well. All these thousands are brought to these meetings by our MV members.

We earnestly ask you to remember us here in Ruanda-Urundi in your prayers that the Lord may open up ways and means of caring for these people, that they may be thoroughly prepared for the soon return of our Lord.

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### News Notes

BAPTISMAL services were conducted in the Songa Mission Area on August 15 and 17. Sixteen persons were baptized at Lusinja and six at Mutumbo Mukulu. On September 26 six were baptized at Kamina.

IN the South Congo Area five persons were baptized at Kasenga on September 19 and eight at Lubembe on September 26.

W. PALM of the Nebasa Mission in the North Congo Area reports seven people baptized on September 19.

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## Zambesi Union

S. G. Maxwell ..... President  
Earl Gregg ..... Secretary-Treasurer

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

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### Adventist Exhibit at the Rhodes Centenary Exhibition

W. H. HURLOW

AN interesting evangelistic effort has been held in Bulawayo by the Zambesi Union in conjunction with the Rhodesia Conference. The effort was in the form of an exhibit at the Central African Rhodes Centenary Exhibition held over a period of three months in beautifully laid out grounds in Bulawayo. This was the most ambitious exhibition ever attempted on the African continent and among those who contributed national pavilions were Great Britain, The Union

of South Africa, The Two Rhodesias, The Belgian Congo, Angola, Mozambique, The British Protectorates, Tanganyika, Kenya, Uganda, and Madagascar with its associate Islands. In the Hall of the Rhodesias was a "Rhodes scholars" exhibit by the United States of America.

In addition there were wonderfully appointed pavilions demonstrating the main industries of iron and steel, copper, coal and diamonds. The central feature of the exhibition was the Court of Rhodes, resplendant in the history and historic relics revolving round the name and accomplishments of Cecil John Rhodes. A very large pavilion housed the minor industries of the Rhodesias and the Court of Services. Here, in the Court of Services among Banks and Insurance Companies, in the most prominent position, was the exhibit with the sign "The Work of Seventh-day Adventists." In the four hundred square feet allotted to us we endeavoured to emphasize four of our main activities, —Education, Medicine, Literature, and the Voice of Prophecy. The centre of the exhibit was dominated by an enlarged copy of the picture "In Time of Storm" by Harry Anderson. This attracted a deal of attention and favourable comment. In the front centre of the exhibit was a curved counter set on each end with a model of one of our missions, Malamulo and Solusi. Between them were displayed numerous photographs of the type of patient treated at our hospitals. At one end of the exhibit was a display of specimens of our literature in all the languages used in the Southern African Division. At the other end was a booth at which students were enrolled for the Voice of Prophecy. Panels on the rear wall of the exhibit told, by extracts from the Spirit of Prophecy, of those unique principles which govern our departments. These attracted considerable attention, especially the one on education "True Education is the harmonious development of the Spiritual, Mental, and Physical faculties." Several educationalists copied the quotation and discussed our educational work with us.

Among visitors to our exhibit who discussed our work were Lady Kennedy, the wife of the Governor of Southern Rhodesia; an official of the Belgian Congo Educational Department; Sir John Barbirolli, conductor of the Halle Orchestra; and many official members of the various suites in attendance on government envoys attending the exhibition. Her Majesty, the Queen Mother, while she did not stop at our exhibit, gave a very approving glance at the picture centering our stall.

Over one million visitors passed into the exhibition and 1,352 of these showed enough interest to enrol in the Voice of Prophecy. Those in charge of the exhibit were kept almost constantly busy answering the many questions regarding our work which the exhibit inspired. The often-asked question, "What is the meaning of Seventh-day Adventist?" gave us excellent opportunities to sow the seeds of truth.

About twenty thousand leaflets giving facts relating to our world-wide work were distributed. We feel that the effort has been very worth while and has been an evangelistic effort of inestimable value.

### News Notes

PASTOR E. A. TRUMPER has moved to Chisekesi, Northern Rhodesia, and taken over his duties as president of that field.

F. G. THOMAS was ordained to the gospel ministry on September 14 at Mongu, Barotseland, and is the new president of that field.

EVANGELIST JAM MAIUSA, of Northern Rhodesia, was ordained to the ministry at the Mutama camp-meeting, on July 25.

PASTOR C. A. SHEPHERD has accepted the position of president of the Rhodesia Conference.

BAPTISMS at the six camp-meetings held in Barotseland totalled 126.

At the close of the camp-meeting held in the Bulawayo location eighty-two Bible Class members were baptized.

It was necessary to walk five miles to the baptism at the Muchenje camp in Northern Rhodesia, but the reward was in thirty-eight precious souls being buried with their Lord in the Mombezi River.

THE Chintiya, Bachawya and Kodawator out-schools of the Ruia Mission, Southern Rhodesia, are showing encouraging progress. The local people have erected the buildings and the children attend enthusiastically.

PASTOR M. L. RICE recently visited all our European churches in Southern Rhodesia and also Solusi, Lower Gwelo, and Inyazura Mission giving much good counsel and encouragement.

At Lioko, in northern Barotseland, the people have built a school and a

teacher's home. They have waited four years for a worker.

DR. C. P. BRINGLE has held temperance Rallies in all the European churches in Southern Rhodesia and also promoted its principles to Africans in training at Solusi, Lower Gwelo, and Inyazura.

## S. Rhod. Miss. Field

G. O. Adams ..... President  
B. E. Searle ..... Secretary-Treasurer  
*Lower Gwelo Mission, Gwelo, S. Rhodesia*

### Our God Has a Thousand Ways

B. SEARLE  
*Secretary-Treasurer, Southern Rhodesia Mission Field*

WHEN one realizes that at the end of 1952 there were only thirty-nine countries that have not been entered by the three angels' messages, and that God is going to "cut his work short in righteousness," it behoves us, His servants, to bestir ourselves, so that we may triumph with Him when He finishes His work. This "finishing" is taking place all over the world, and the Southern Rhodesia Mission Field is no exception. There are many indications that the work is reaching out to everyone here, so that those who will may hear and be saved.

Recently when making a camp-meeting trip to one of our districts about 140 miles from our Lower Gwelo Mission, I heard of a rather remarkable experience. At the end of a busy day of meetings a woman came to our camp and wished to speak to me about something which seemed to weigh very heavily upon her heart. After the usual preliminaries were dispensed with she told this story. One day an African bus, which plied its way past her home every week, broke down just about 2 miles from where she lived. Nothing apparently could be done for the bus without certain spare parts being made available, so the young African driver who happened to be the son of the owner of the bus, appealed to the woman's husband to have the vehicle drawn to a spot near her home so that it could be cared for better. He remained with them to await the arrival of the spares, and in the meantime became most interested in the study of the Bible. Like all good Adventists this woman and her husband let their light shine, and the young man became deep-

(Continued on page 6)

# THE SERVANT OR THE MASTER?

ARNOLD RAUBENHEIMER

In the mighty Drakensberg range of mountains an enthusiastic climber found himself hundreds of feet from the rest camp at which he was to spend the night. Darkness was fast approaching and he began to fear whether or not he would reach safety before dark? Suddenly! . . . he felt his foothold slip, and he was plunging to his doom in the darkness. Frantically he clutched something he felt in his hand. Yes it was a branch of a tree. He hung on for dear life. He had been saved from certain death. But what a disappointment! He found he could not pull himself up to safety. There he was clinging to a branch and calling for help. Try as he would he could not lift himself to safety. Soon exhausted he decided to let go and plunge down to his destruction. He fell down twelve inches onto a ledge.

How like the alcoholic! In the darkness and despair of life, he clings to alcohol which he believes will save him. All it does, however, is to exhaust him and sap out of him every last ounce of energy. Only when he *decides* to "let go" of this destructive habit does he find a solid foundation under his feet. Millions are on the road to sadness, grief, homelessness and final exhaustion because they do not realize this fact. If there is someone who is "hanging on" to drink because it gives him a false sense of security I want to ask you just to "let go," leave it alone, and you will be surprised at the solid foundation under your feet.

But you say, "Alcohol is such a blessing in time of need." "Sure!" I'll agree with you. It is a tremendous blessing and forms an essential part of industry, science and medicine. Many modern inventions would not have been possible were it not for alcohol.

Do you know that alcohol as a solvent is used in the preparation of polishes, lacquers, dyes, essences and perfumes? Do you know that alcohol is a most efficient fuel spirit, giving a clean heat of combustion of high power? This is important in high-speed internal combustion engines. Do you know that alcohol as a raw material is used for the manufacture of ether, chloroform and

many other useful chemical compounds? Alcohol has many uses in medicine and surgery, being a good antiseptic, especially in surgery. It is cooling and soothing, and relieves pain if applied externally to the skin. As a prevention of bedsores in bedridden patients it is used to toughen and harden the skin. As an excellent solvent it forms an essential



Arnold Raubenheimer receiving the first prize for his essay from Dr. C. P. Bringle.

ingredient of tinctures and some lotions. Then, too, it has been a blessing to science as a preservative for anatomical specimens of one kind or another.

As a beverage, however, ALCOHOL is one of the most devilish and saddest curses man has ever had to contend with. What was designed as a blessing has become a curse. Millions have been driven to destruction as they have been held in the clutches of the liquor demon.

The Good Book says, "Wine is a mocker, strong drink is raging." "Look not thou upon the wine when it is red. . . . At the last it biteth like a serpent, and stingeth like an adder." Never were truer words spoken than these, concerning the drink evil. If ever man was fooled into bringing about his own ruin — liquor has done it.

Consider a while what alcohol as a beverage is costing South Africa, this

fair, sunny land of ours each year. According to the latest figures available, the annual excise tax on liquor is £8,500,000. The annual cost to the taxpayer, as a direct or indirect result of the sale of intoxicating beverages, is approximately £45,000,000. More than nine times as much is lost each year than is gained. Does that sound like a stable manner in which to do business? Of course not. I submit to you, dear reader, that this kind of financial status can lead only to ultimate grief for South Africa and the world at large. This great land of ours with its fine people, needs to give this question some very serious thought and study.

"But why then," you say, "is the liquor trade allowed and often even encouraged to impose itself upon a nation in such an unsound manner? Could it be that you and I, who abstain from such things, are too passive and apathetic in our battle against liquor. Have we by neglecting to exercise the right of local option, placed our sanction on the drinking habit? Could we perhaps have opposed the liquor evil in a more positive way? Perhaps you and I need to give this question a little thought too!

Turning to the Good Book again we find that it says something about human nature. "The heart is deceitful above all things, and desperately wicked." And then the question is asked, "Who can know it?" Man in his flight from reality, and life itself, turns in his bewilderment to alcohol, thinking thereby to forget his troubles. He manages to "drown" them for a moment all right, but is not the latter end worse than the former? Not seeing the end of the road, nor where it might lead, he is willing to live only in the present, content with this motto, "Eat, drink and be merry, for tomorrow we die!"

Upon analysing the drink addict I have come to realize that he does not understand himself, nor the reason why he drinks to the point of stupor. Along comes his friend the so-called psychologist or social worker, who professes to have the answer. But that very answer is the means of encouraging the slave of drink, to find an excuse for his weak, escapist attitude towards life. Let me explain what I mean.

[First prize in the Temperance Essay Contest was awarded to this essay.—Ed.]

The alcoholic is referred to as a diseased individual who is not responsible for his actions, nor indeed can be. I submit to you that he is not diseased and thereby innocent of his crimes against his fellow man, but rather that he is a weak-willed, immature and infantile type of individual in his attitude toward life and its responsibilities. Some disappointment comes his way, and instead of facing it "Square on" and finding his feet once more, he decides to "drink it off" and thereby literally drown his feelings. No friend, if the urge to drink is a disease, so is the urge to eat if uncontrollable. While the urge to eat is almost always accompanied by an emotional factor, I have yet to hear of it being referred to as a disease.

A victim of epilepsy has a disease and is entitled to sympathy from his fellow man. If he has a seizure in public, he is innocent of all preconceived intent in the matter. The situation is utterly beyond his control. Who ever heard of an epileptic *deciding* not to have any more fits, and then thus ending them? On the contrary the alcoholic is not diseased as is the epileptic. He does not have to drink. Drunkenness is not something beyond his control. Rather, he makes a choice. How often have we heard of an individual who *decides* to stop drinking, and then stops just like that. If, however, you insist that alcoholism is a disease, must we keep issuing licences for diseased people to spread such a deplorable disease among their fellows? On close examination the liquor laws then turn out to be near-sighted, and ridiculous pieces of legislation. It seems that there are those who put money, and the love of power before the welfare of the people.

This is the gist of the problem as I see it. Just a simple choice between two alternatives. Two roads if you like. So often, as regards many things in life, we are faced with a decision one way or the other. Just a simple choice on the part of the individual. A nation cannot decide to go dry; a city cannot; a family cannot. No, it is the choice which every man, woman, boy or girl must make personally. We can and must, however, use our influence to help others make the right choice. But first a decision must have been made by you and me.

To make such a decision we must intelligently weigh both sides. Friend, before you there are two paths. A "high" and a "low" way. The "high" way is the path of total abstinence. It ultimately leads to peace of mind and contentment of heart. Its avenues are strewn with joy and love for you and

those dearest to you in this world. It passes through a happy home where sweetness dwells unmarred by the drink demon. Yes, may I say dear friend that this way leads you and me, if we are willing to tread it, onto a higher plane of living and serves as a stepping-stone to eternal happiness in the life hereafter.

The "low" way, in contrast, is deceitful in appearance. It is presented to you and older ones, as a way of prosperity, popularity and success. But oh, beneath the false glitter of the moment there lurks a monstrous demon of destruction, eager to snatch away everything that makes life worth living—love, joy, peace, contentment, home, prosperity and happiness. All fade when drink takes control. This road is so subtle that you and I cannot even afford to be a so-called social drinker. This path leads ultimately to despair and destruction.

Dear reader, think on these things! If you have made your choice, then determine anew to remain on the "high" way. If you have not yet made your choice, then make that all-important decision right now, in the stillness of your own thoughts. Choose the right because it is right, and then keep steadfastly to the chosen way.

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*Temperance*, by Mrs. E. G. White; Pacific Press Publishing Association, Mountain View, California.

### Temperance Jingles

"Hy het gedrink en gedink  
die hele pad is syne. . . .  
'n Polisieman kom aangestap  
en sê: „Nou is jy myne!"

—Zureka Page (First Prize).

"If ever you want to reach the top  
Never stop at the Liquor shop."

—Percy Mew (Second Prize).

„Drank bring geen vreugd of vriend vir  
jou,  
net hullende kinders en 'n jammerende  
vrou."

—Millicent Sherwood.

„DIE laaste sien van die blikkantien  
is wat ons hoop te sien van die kantien."

„In sy glasie nog 'n sopie  
Op sy plasie nog 'n hopie."

## Publishing Department

### Ringing Doorbells for God

F. UNGER

*Publishing Department Secretary,  
Southern African Division*

PRAYER is the secret of power and success in soul-winning. This source of power many times brings success to the colporteur in spite of seemingly insurmountable difficulties. "Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive embellishments in the world."—*Colporteur Evangelist*, page 12. In the following experience it was prayer that changed failure to success.

A colporteur called at a home to deliver a copy of *The Bible Speaks*. Instead of meeting the woman of the house, from whom he had taken the order, he encountered the husband. Being under the spell of liquor, the husband shouted, "I don't want your book!" However, the colporteur felt a special burden that it was his duty and privilege to leave a book at that home. He asked the Lord for special guidance and help.

Returning to his car, he found that it had a flat tyre. While he was fixing the tyre the man of the house came out to investigate. One thing led to another until the colporteur was invited back into the home to wash his hands. As he went to do this he left his coat and the book on the living-room table. Returning, he found that the man was looking at the book opened to a Bible study on prayer.

"Do you believe in prayer?" the man demanded.

"Yes, I do," returned the colporteur.

"Then cite me a specific experience of answered prayer."

"Certainly, I can tell you one that happened not more than fifteen minutes ago." The colporteur went on to tell of the experience of the refused book, the flat tyre and now the renewed opportunity. Before long the colporteur had the privilege of bowing in prayer with the family and then helping the man pour the remainder of his liquor down the drain. Of course, he delivered the book, and this man is taking a series of studies, looking forward to baptism.

Do you feel that you are lacking something in your Christian experience? You may find it in the literature ministry. Here is your opportunity to serve God and man.

## God Has a Thousand Ways

(Continued from page 3)

ly absorbed in the study of the wonderful truths we have for this time. He stayed there for a few days, when the necessary repairs could be effected, and then left, only to return to these faithful witnesses time and again, to study more of but not from, the Bible. His father was a member of a religious organization which did not favour the study of the Word of God, so the young man told his father of his experience, and, instead of being censured by his father he was encouraged to hear more, and asked his son to ask the people whether they would not come to his home some thirty miles away, to study with them also. The father was willing to fetch them with his bus and take them back again. But, there was a snag. The woman did not have a Bible to help this young man in his study, as her mother, who had been moved to another area, had taken the only Bible the family had. "What am I to do, Mfundisi (teacher)?" she asked. Well, it just so happened that we had brought a number of Bibles with us for sale at the camp-meeting, so you can easily guess what happened. The woman went away smiling happily, grateful that she could place the Word in the hands of some seeker after truth.

For many years we have been looking longingly to a certain section of our field north-west of Gwelo, where we could open up the work and carry the saving message God so graciously has given this dying world. This section of the country is called Gokwe, and we had not a single member there. Making use of the liberal assistance given by the Southern African Division to open up the work in new fields, we sent a consecrated evangelist into this area, thus hoping to open up the work there. But the Lord used one of His "thousand ways" to open it up for us even more. Hundreds of our people were living on private land about 50 miles to the east of Que Que, and the Government decided to move these people from there, and alienate the land for European farmers. They bought the land from a private company, and then started moving these people, where do you think? Yes, into the Gokwe reserve. At first the people would not go, and they had to be compelled to do so. The Government were very liberal with them for they moved them from this eastern section, lock, stock and barrel. Everything they possessed was put on trucks and moved westward into this new area. They even went farther than this. The area happens to be a waterless one; that

is, there are no surface streams running perennially, so they sank scores of boreholes, put up a hand-pump, and settled ten families around each borehole. Far from being unhappy about moving, these people are now very happy, for they have had amazing crops, and look forward to a well-settled life in this new area. As a result of this movement, there are now scores of Seventh-day Adventists in an area where first we had none. Our problem now is not how to open up this new area but how we can meet the insistent demand for schools for their children which are coming in to us. Naturally the Catholics and other societies are also capitalizing on this new settlement, but our people are adamant about their demand for our schools, and when one realizes there are hundreds of children of these believers who are looking to us for education, and Christian education at that, one can only pray earnestly that the Lord will somehow open the way for us so that we can give these children that necessary education, and save them for the kingdom of God.

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## East African Union

E. D. Hanson ..... President  
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P.O. Box 2276, Nairobi, Kenya, East Africa

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## Report from Mau Mau Country — Kenya

R. J. WIELAND  
President, Central Kenya Mission Field

READERS of the OUTLOOK have heard of the barbaric rebellion in Kikuyu land against government, education, and Christianity, known as "Mau Mau." It is a return to bitter, cruel savagery. A writer in the *New York Times* put it this way: "Thousands of Kikuyus desert their thin veneer of progress, quitting Christianity in droves, and disappearing into geographical and psychological jungles."

What has caused Mau Mau? Many people have suggested various things. As Daniel said of the last days, "the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Seventh-day Adventists know that the popular brands of education, have become increasingly corrupted by the master mind of evil. The diet furnished in many modern schools is so lacking in the minerals and vitamins of truth, that degenerative spiritual diseases are a natural conse-

quence. The two well-known leaders of the Mau Mau were trained in modern schools. We see in the Mau Mau movement a real challenge to Seventh-day Adventists to furnish that which is lacking in modern education.

Now the Kikuyu tribe, almost as a whole, is infected with misunderstanding and hatred, similar to that which inspired Japan's hatred of Christianity and the West. Any book or paper which mentions Christ or the Bible is greeted with foul oaths by many of the people.

So far as we can learn, the Mau Mau have not shown a particular hatred of our work or our people. Indeed, we are hardly known in Kikuyu land, for we have only one church member to over 4,000 of the Kikuyu population. On the whole, our small churches and companies have stood firm through the time of trouble. Over 75 per cent of our members have been faithful, and have steadfastly refused to take the very popular Mau Mau oath. Because of the arrows that fly by day, and the terror by night, active evangelistic work has almost ceased. Our three schools in the reserves continue to function, although the largest one, Gatumbi, was burnt down by the terrorists on July 26, along with scores of other mission schools. Several of our believers have experienced brutal beatings by the terrorists. I have been informed that not one in the "hottest" area, near Mount Kenya, has been forced to take the oath. The education officer of that district recently told me that over forty teachers of other mission schools in the area had confessed to taking the filthy Mau Mau oath; ours have escaped. "God is protecting us," our faithful teachers have told me. We are very thankful for this.

"Love not the world," I think, has been the means of protecting most of our workers from exposing themselves to terrible trials.

I was happy to baptize twenty-nine recently during a safari in the troubled areas. One dear Kikuyu woman has been a wonderful example of what the Holy Spirit can do in the heart of one who loves the truth. Living fifty-six miles from the nearest church, and all alone in her faith among generally hostile neighbours, this widow had let her light shine brightly amid the prevailing darkness. She loves her Kikuyu Bible very much. Like many others, she cannot read Swahili intelligently, so she does not have any of our literature to read, for we have nothing at all in the Kikuyu language except a small catechism. I was happy to baptize this faithful soul.



We have heard that there is now a revival of interest in Christianity in Japan. I believe that the Kikuyu people are now being severely shaken in the same way, and that the result of this terrible baptism of fire will be a renewed interest in *genuine Christianity*. We want to be prepared to reap the harvest that God will give us. Until the situation permits us to hold public evangelistic efforts, we believe that a Kikuyu Voice of Prophecy Bible Correspondence course and some well prepared Kikuyu literature, will be the best means of taking the truth to the nearly two million Kikuyu who are waiting to hear the three angels' messages.

## N. Rhod. Miss. Field

E. A. Trumper ..... President  
 C. Willmore ..... Secretary-Treasurer  
 P.O. Chisekesi Siding, N. Rhodesia

## The Fana-ga-lo Sabbath-school

A. BRISTOW

We have often spoken this "fana-ga-lo" language when working on the farm or in the store but it was a new experience for me to attend a Sabbath-school where the leader used it to bring the blessings of the Sabbath-school to the members.

It was at Brother E. Metcalfe's farm "Homedene" that I met with a small Sabbath-school of about twenty African members. These are mostly Africans employed on the farm of our brother. He did not know their language and they did not know his but when this famous "fana-ga-lo" language was used there was nothing in the way to prevent a good Sabbath-school programme.

I am happy to report that this little Sabbath-school is growing and it is living up to the goal of saving souls. Brother Metcalfe instructed and encouraged a small group and this year five were baptized at the Munenga camp-meeting.

Recently I visited this farm and met four of the five members who were baptized and their enthusiasm touched my heart. I handed them membership cards and explained how their tithe is to be recorded. They all promised to be faithful in this matter of tithe paying.

Another class of seven members has been started and Brother Metcalfe is

(Continued on page 8)



### PRESENTATION TO THE SEMINARY

By means of its Extension Division the S.D.A. Theological Seminary at Washington, D.C., brings the inestimable benefits of ripe and distinguished scholarship and advanced courses of study far removed from its lecture halls.

In January of this year forty ministers, teachers and other workers gathered at Helderberg College to sit at the feet of expert instructors,— Dr. Yost, Pastor Arthur White, and Pastor Robert Whitsett. Their experiences are summed up in the words of the motto which they chose for their class programme at the end of the course:

**"UNITEDLY WITH CHRIST TOWARD NEW HORIZONS."**

As a token of appreciation for the benefits of the course of study, and the men who imparted it, there hangs in a place of honour on the walls of the seminary an authentic remembrance of South Africa in the form of a plaque of Knysna stinkwood, rough hewn from the heart of the tree but with the surface polished to mirror smoothness, and reflecting a hundred shades of transmuted sunlight. Upon the polished surface is carved the map of our continent and the motto of our class. A secret panel is inscribed with the names of the class, and a chromium plate records the presentation.

E. J. Stevenson.

## Ministerial Association

### Service That Wins Divine Approval

"It is the faithfulness, the loyalty to God, the loving service, that wins the

divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service."— *Gospel Workers*, page 482.

The following is of interest as indicating what our friends the Baptists believe regarding the law of God. "The Sermon on the Mount is Christ's exposition of the law. Consequently, to obey the Sermon on the Mount is the act expressive of the new birth of the Spirit."— *The Watchman Examiner*, July 23, 1953, page 712.

*The Watchman Examiner* is a weekly magazine published in the U.S.A.)

### Baptisms

We know that all will rejoice over the following report of baptisms for the third quarter of 1953:

|                                       |               |
|---------------------------------------|---------------|
| Congo Union .....                     | 2,322         |
| East African Union .....              | 2,909         |
| South East African Union .....        | 1,743         |
| South African Union .....             | 1,073         |
| Zambesi Union .....                   | 1,560         |
| <b>Total for third quarter .....</b>  | <b>9,607</b>  |
| <b>Total for first quarter .....</b>  | <b>2,354</b>  |
| <b>Total for second quarter .....</b> | <b>5,208</b>  |
| <b>Total for three quarters .....</b> | <b>17,169</b> |

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**The Fana-ga-lo Sabbath-school**

(Continued from page 7)

hoping to organize preaching bands to visit the neighbouring villages and bring the message of the soon coming of Jesus to them.

**Mutaba Camp-meeting**

W. MUHWANGA

DURING the Mutaba camp-meeting I spent some time between meetings doing personal work, and holding Bible studies. One day I had "Does God Answer Prayer?" for my subject. In the middle of our discussion one man said, "I believe that God answers our prayers, if we ask Him in faith." He said that God once answered his prayers. He then told of an experience which happened in his family.

One of his children was suffering from a very bad sore on the crown of his head. The sore was so bad that one could see the bones of the head. The child was taken to the Ndola and Broken Hill hospitals but all in vain. At last he took him to the native doctors, but this too was of no avail. Finally he kept him at home, just waiting for the child to die.

After all earthly efforts had failed, he lifted up his heart to God in prayer for help. He also made a vow to God that, should his son be healed, he would give the sum of 5/- as a thank-offering.

"It was not after many days," he said, "when I began to see some signs of healing in my child's sore. This brought joy and happiness to my heart." After some time, his child was completely healed.

Our Bible study ended, and many people present were greatly inspired by this experience.

We were all greatly impressed when, at the end of the camp-meeting, this man brought his thank-offering forward, and handed it to the servants of the Lord.

**News Notes**

PASTOR AND MRS. W. C. S. RAITT arrived in Cape Town on return from furlough in England on October 15, 1953. Pastor Raitt is to take up departmental work in the Zambesi Union. His previous service has been in the East African Union.

MISS M. HOWE, who is connected with the Malamulo Mission Hospital as a nurse, arrived in Cape Town on October 15 for her coastal furlough.

BROTHER AND SISTER W. W. HOFSTAR and two children arrived at the coast on furlough on October 9. Brother Hofstar has been connected with Malamulo Mission. At the close of his furlough he will join the staff at Kamagambo Training School in the East African Union.

PASTOR J. V. WILSON has temporarily joined the Division staff as transportation agent.

THE following figures are of interest since they indicate the increase in church membership within the Division over the period from the second quarter of 1950 to the second quarter of 1953:

|                                | <i>Membership end</i><br><i>2nd Qr., 1950</i> | <i>Membership end</i><br><i>2nd Qr., 1953</i> | <i>Percentage</i><br><i>Gain</i> |
|--------------------------------|---|---|----------------------------------|
| Congo Union .....              | 12,341  | 27,673  | 130                              |
| South East African Union ..... | 8,441   | 11,363  | 30                               |
| East African Union .....       | 19,459  | 32,149  | 70                               |
| Zambesi Union .....            | 16,674  | 20,433  | 20                               |
| South African Union .....      | 10,644  | 13,215  | 20                               |
| <b>Division</b> .....          | <b>66,559</b>                                 | <b>104,833</b>                                | <b>58</b>                        |

BROTHER F. C. SANFORD has been appointed as assistant Division treasurer in place of Brother D. A. Webster, who is transferring to Bloemfontein. Brother Webster has a record of long years of faithful service with the Division office and he is now to take up his appointment as secretary-treasurer of the South African Union Conference.

PASTOR C. H. MACKETT, who is at present secretary-treasurer of the South African Union Conference, will shortly be proceeding overseas.

PASTOR E. A. MOON is visiting Elisabethville, attending a meeting of the Congo Union Executive Committee.

PASTOR R. S. WATTS has been away from the office visiting Bulawayo.

PASTOR M. E. LIND writes of the progress of the work in Uganda. We quote the following from his letter: "We are working hard on the goal of doubling our membership by December 31. This year will be by far the best as regards baptisms in Uganda. Our camp-meeting offerings this year will be approximately 100 per cent above last year."

THE North Bantu Mission Field has reported a series of baptisms which is most encouraging.

|                                       | <i>Baptized</i> |
|---------------------------------------|-----------------|
| East Rand Mission District .....      | 6               |
| East Transvaal Mission District ..... | 19              |
| Emmanuel Mission District .....       | 2               |
| Zululand Mission District .....       | 28              |
| Mafeking Taungs Miss. District .....  | 9               |
| Kolo Mission District .....           | 1               |
| O.F.S. Mission District .....         | 2               |
| <b>Total</b> .....                    | <b>67</b>       |

This brings the total of baptisms in the North Bantu Mission Field for the first nine months of 1953 to 493.

F. G. C.