



Trans-Africa Division
OUTLOOK

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DISASTER and FAMINE RELIEF OFFERING

May 8

AN OPPORTUNITY TO EXPRESS YOUR CONCERN

by THEODORE CARCICH, *Vice-President, General Conference*

DEVASTATING earthquakes, hurricanes, and floods currently racking the planet are inevitably followed by unparalleled human misery and suffering. Disaster follows disaster in rapid succession.

On May 31, 1970, an area of 80 000 square kilometers in Peru containing 1 700 000 people was shaken by an earthquake lasting 40 seconds. As a result, cities, towns, and villages were wiped out leaving 60 000 known dead, 20 000 missing, 200 000 injured, 20 000 children orphaned, and 700 000 homeless.

In November of that same year a killer-storm struck East Pakistan. The greatest disaster of the century, if not of all time, left hundreds of thousands dead and one million persons homeless and hungering as a result of the tidal waves.

How does one measure the pain, grief, and sorrow associated with such tragedies? We read about these catastrophies,



view the scenes on television, and listen to the radio reports, but we do not feel the actual anguish and heartache which prevails on the scene. We thank God that the disaster was not greater than it was but we cannot sense the numbing and shattering despair that settles down on the survivors who suddenly sense that they have lost everything worthwhile—loved ones, and home.

Here is where our Christian compassion and concern can extend a helping hand. As in other catastrophies, Seventh-day Adventists around the world reacted immediately when the news of the Peru and East Pakistan disasters reached our SAWS office in Washington, D.C. Tents, blankets, food, clothes, and medicines were rushed immediately by plane

to the stricken areas. In this organized service of mercy we all have a part.

Although we personally may not feel the pain of the victims, we do feel a sense of compassion and concern. This compassion and concern, when translated into deeds of mercy and the sharing of our means to alleviate suffering and pain wherever it may occur, is our Christian duty.

God's people have always supplied the SAWS treasury with ample means to meet these tragic emergencies. Due to the heavy drain on available funds entailed by the rapidly reoccurring disasters, there is an urgent need to replenish the SAWS treasury, for no one knows where or when disaster will strike again.

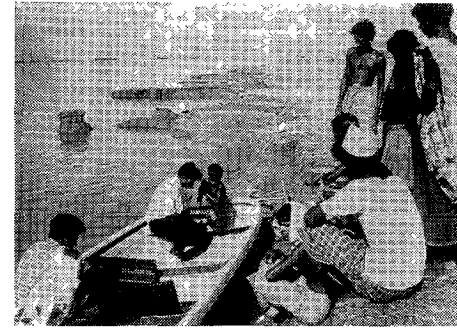
On Sabbath, May 8, 1971, all of us will have an opportunity to express our heartfelt concern and compassion for dis-

COVER:

The necessities of life provided by kind friends after earthquake disaster at Casma, Peru, May 1970.

Left: Ruins of the once prosperous city of Chimbote, Peru after the devastating earthquake of May 1970.

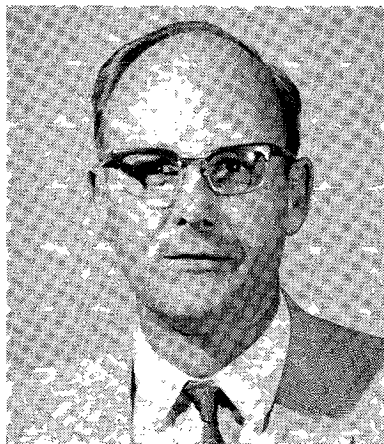
aster victims. When giving, keep in mind the words of the Master, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.



Top: Nikhil Sircar, a member of a medical team from the Seventh-day Adventist hospital in Gopalganj, dresses the wounds of a small boy during the East Pakistan cyclone-tidal bore, November 1970.

Lower: OFASA workers distributing Inca Union College bread in Casma, one of the cities devastated by the earthquake.

WELCOMES and



Timothy V. Gorle, former principal of Solusi College, is now the secretary of the Education and Sabbath School Departments of the Trans-Africa Division.



Pastor and Mrs. Phil F. Lemon, recent arrivals in the Congo, where Pastor Lemon is president of that Union.

FOCUS ON . . .

The Home Study Institute

The Trans-Africa Division Branch



Mrs Maud I. Cooks, M.A., Director, Home Study Institute.

IN AFRICA the Home Study Institute was begun in 1950. To date its total enrolment has been over 1 430; during the past five years 800 of these have been registered. The groups into which these students fall are: primary school, high school, leadership course, adult education and college. Within each of these five categories a large number of fascinating subjects is offered. For example, one may take *child's typing* in the primary school, *biology* in the high school, *administration* in the leadership course, *pre-school child* in the adult education, and *Corinthian Epistles* in the college groups. New subjects are being added frequently.

The Home Study Institute does not offer free correspondence subjects. It is an academic institution of learning as is any other Adventist school. The staff consists of 10 part-time teachers who are specialists in their fields. The office, located at the Division headquarters, is in contact with all parts of the Trans-Africa Division territory—and far beyond. The students are scattered throughout South and Central Africa, and into the lands comprising other Divisions.

The leadership course, made up of 10 subjects, is proving a great blessing to workers, and laymen interested in church responsibility. It is hoped that some of the subjects (such as *Study of the Church Manual*, *Principles of Christian Promotion*, and *Practical English*), can be offered in the French medium soon, for the benefit of leaders in the Congo and Central African Unions. The pre-school course is also a great blessing to parents of small children not yet old enough to attend school. In an age of constant activity it directs the little ones into informal learning through acceptable channels, and keeps them occupied in worthwhile areas.

To most of us there is always open a great door of opportunity—the chance to improve ourselves through correspondence study. The aim of the H.S.I. is to fill this need in the Adventist church today.

A PRE-SCHOOL COURSE FOR ADVENTIST CHILDREN

(A Testimonial)

"WE LIVE near Cape Town. Knowing the admonition of the Spirit of Prophecy about not sending our children to school too soon, or letting them play with friends unsupervised, we decided to take the Home Study Institute's English PRE-SCHOOL COURSE when Heidi was nearly six. We are Afrikaans-speaking but need not have had any misgivings as far as the language is concerned. This is how it worked out for us:

"Before breakfast we had worship using the Bible textbook alternately with 'Bybelverhaal.' Where English words were not understood, we translated—good language study at the same time as learning the Scriptures! Later in the morning we followed the course—always a most enjoyable time. When I wanted to stop, the children begged to go on. The material is so varied that they never get bored. Besides learning number work, we had music sessions and physical exercises, played games and did finger-plays, learned about animals and birds, and coloured pictures.

"The *Activity* instruction book for mothers is very clear and comprehensive,

(Continued on page 4)

FAREWELLS



Pastor V. A. Fenn, who with Mrs Fenn left Africa recently to return permanently to their homeland in the United States.



Pastor and Mrs Gerald F. Clifford, Dennis, Carol and Colleen have gone as missionaries from the Trans-Africa Division to the Australasian Division where Pastor Clifford will be academic dean of Avondale College.

A Time of Trouble for Our African Believers in South Africa

by PIETER H. COETZEE, *President, Southern Union*

THOUSANDS of new buildings are going up all over South Africa. Old places are being demolished and modern buildings are being erected. Old African locations are being stripped to the ground and new suburbs with modern school facilities, swimming baths, sports fields and electrified railway transportation are replacing the old, dilapidated and dirty townships. These new locations are being erected at a tremendous cost and the African people are happy with their new homes and modern facilities.

Unfortunately the picture is not so bright as far as the church is concerned. As the people are moving out to their new homes in the newly erected locations all the old homes, schools and churches in the old townships are demolished. The government very generously provided the money to erect new homes, hospitals, many schools and sport facilities. But the different denominations are solely responsible to erect their own churches, church schools and workers' homes in the new locations. Fortunately, provision is made to assist the churches with leasehold plots, but the erection of the buildings is the responsibility of the different denominations.

To quote just one example: In Brakpan we have a church and worker's home on a very conveniently situated leasehold plot. We have received word that this location will be demolished soon. We

were paid R400 for the present buildings. To erect a new home and church will cost at least R14 000. Our members are poor and to raise this money will take 20 years. As soon as this church is demolished our worker will be in the street and the members will have to worship in one of the public schools. Word has just come through that a stop is to be made to this practice of worshipping in schools. If this happens several thousand Adventists will have no place to worship.

YOUR HELP IS URGENTLY NEEDED ON MAY 29

When one visits these newly erected African townships, one cannot help but be impressed with the beautiful churches that have been erected for the Methodists, Catholics, Dutch Reformed and other denominations. The European members of these churches have come to the rescue of the African believers and assisted them with the erection of places of worship. Township managers are quick to point out that Seventh-day Adventists are about the only ones who must struggle along without assistance from their European brethren.

The African and Coloured believers in South Africa are greatly indebted to the Trans-Africa Division for putting May 29, 1971 aside for a special offering to be taken up throughout the Division to assist our African and Coloured members in South Africa to erect churches in these new locations. Through the medium of the OUTLOOK we are making a special appeal that our church members be liberal and sacrifice so that the May 29 offering will be a generous one and that many congregations will receive enough help to erect small sanctuaries where they may worship their God on the Sabbath day.

A Pre-school Course for Adventist Children

(Continued from page 3)

and the *Pre-School Child Guidance* book is most helpful with behaviour problems as well as giving information about training children.

"The money we invested has already been repaid in our children's lives. Because I taught them for about 1½ hours a day, apart from their projects, they did not run wild, and were more obedient. Spending time with the children brings a parent even nearer to them and helps them realize that one works for their own good only.

"By not sending Heidi to school too early, she learned much at home: washing dishes, preparing vegetables for cooking, making easy salads, knitting, playing the piano. Now she really is ready for school. I look forward to repeating the course with Fritz, spreading it over the two years before he can follow her to the classroom."

—Mrs A. Radda

(For further information about the course write:

Home Study Institute,
Box HG 100,
HIGHLANDS,
Salisbury, Rhodesia.)

IMPORTANT DATES

APRIL 24 *World Evangelism Day and Offering*
MAY 8 *Disaster and Famine Relief Day and Offering*
MAY 15 *Spirit of Prophecy Day*
JUNE 19 *Challenge to Youth*

This church and worker's home will be demolished soon and the Alexandra congregation will be without a place of worship.



OUR HISTORY—6

Moon Eclipse Triggers Rebellion

by JEAN CRIPPS

Soon a small Sabbath-school was started and church services were held. Wednesday evening prayer-meetings were a regular appointment. Mr F. Sparrow was the first Sabbath-school superintendent

RHODESIA is not a habitation of lesser things, of brooklets and sown fields and singing birds, of spring and autumn, of intimate content. Brooks do not go on forever. As often as not they are dry. Rivers are dry. There is no spring. There is no autumn. A thunder-storm brings the rain and it is summer. There are no stepping stones. Summer. Winter. But plant trees and in a few years there stands a forest. Let the rain come — not the gentle, creeping, insidious rain of the Cape, but the bold, hard, beating rain, with its lightning, wind, and thunder like bag-pipes and tomtoms, and in a few days the world that looked dead is green.

Let it be winter and there is a desolation of naked grandeur. Let it be summer and there is a passion of growth. But through the year the sun shines, defining the colour and shape of things, giving space and distance.

This is the land where we established our first denominational mission station.

The ground had been secured and pegged. Farms on the perimeter of the mission had been claimed. The earliest record in the Deeds Office in Bulawayo is of the transfer of four farms. Fred Sparrow received one which he named "Good Hope." I. B. Burton called his "Peace," while Edolph Goepp thought "Mizpah" a good name and Edwin Joseph Harvey chose "Mamre" to identify his land. Fred Sparrow, of course, had charge of the mission property, pending the arrival of the party from America. Other farms were pegged but they were recorded in the Deeds Office later.

The farmers were soon busy digging for water, clearing their land, ready for sowing, then reaping. Rough shelters were erected against the weather.

Soon a small Sabbath-school was started and church services were held. Wednesday evening prayer-meetings were a regular appointment. Mr F. Sparrow was the first Sabbath-school superintendent, while E. J. Harvey acted as secretary. The farmers had to walk long distances to attend services. To save time a central spot was chosen on the western boundary on the banks of a stream as a meeting place. A crude hut was erected over an earthen floor. Tree trunks served as seats. A few Africans soon attended the meetings. On Wednesday evening our people met with their nearest neighbours in small groups. Fred Sparrow could speak Xhosa, a language understood by most of the people, and this was an invaluable asset.

Boermeal was the main item, and often the only one on the menu. The procedure in preparing it was this: Three round stones were planted in the ground in the form of a triangle and a large flat slab was placed on top. A good fire was made underneath and soon the stone was hot. The boermeal was kneaded into little cakes and placed on the stone to bake evenly and well.

Later the missionaries and farmers used an oven made in an anthill and this produced good bread. First, a good tall anthill was selected, from many that dotted the land. A piece was cut from the side so as to allow for an opening. The inside was scooped out, leaving a hollow shell. Next a good fire was made inside and left to burn out until only the hot ash remained. The bread was placed on a stone and the opening sealed with mud or cowdung. The bread that came out eventually was delicious, so it has been said.

The mission was located among the Makalanga. This tribe divided its people into three main classes. First, the smelters of iron for spears, axes and knives. Another section made wooden bowls and spoons. A third contributed the songs and stories. These were known as the Abahai, or ones who could put words together nicely. They visited from kraal to kraal singing their songs. A very complimentary one went the rounds about the helpfulness of our people.

Pieter Wessels and A. Druillard now returned to Cape Town. Pieter left the wagon, oxen, cart and mules for mission use. He had pegged two farms in his name and later would send men to work them. In a later issue we also shall return to South Africa and pick up the threads of the advancement of the work there.

Now we move to 1895 when the official missionaries were hastening northwards. Fortunately for them they did not have to leave the train at Vryburg as the first party had to do, but rode 100 miles north to Mafeking, which was now the railhead.

Three men left the mission to meet the party at Mafeking. Fred Sparrow was the leader. Landsman and one other whose name I have not been able to discover travelled south. Landsman had no sense of direction and the terrain lent itself to confusion. When ready to camp for the first night Landsman went for water and stayed away for three days.

Moon Eclipse Triggers Re



W. H. Anderson.

The train pulled into Mafeking with Pastor G. B. Tripp as leader of the missionaries. He was a true Christian gentleman with a keen sense of responsibility and purpose.



Solusi's "special" mkuna tree under which missionaries outspanned in 1895.

This almost cost him his life. At night he slept up a tree, foodless and waterless except for the small supply in the bucket he carried. More by good fortune than anything else he stumbled into camp after the oxen had been inspanned ready to trek. His anxious brethren were on the way to report his loss.

As they again travelled through Bechuanaland (now Botswana) they remembered how Druillard had toothache. He went to Palapye to have the offender out. Some of the party went to see King Khama. He asked them to stay and go no further. The pertinent question he put to them was: "Are the Matabele bigger sinners than the Bamangwato?" Opportunity knocked but was not answered!

The train pulled into Mafeking with Pastor G. B. Tripp as leader of the missionaries. He was a true Christian gentleman with a keen sense of responsibility and purpose. His wife and their 12-year-old son, George accompanied him. As George had no friends of his own age, he became a great companion to the oldest man in the group—60-year-old Dr Carmichael, who had joined them at Cape Town. He was our first medical missionary. Harry and Norah Anderson were fresh from college and full of enthusiasm. A. Pittaway came to settle on one of the Wessels farms. For transport they had two wagons and the cart which was now pulled by oxen instead of mules.

It was a happy day on July 25, 1895, when the tented wagons lurched onto the property and the 620-mile journey from Mafeking was over. They outspanned under a mkuna tree. For a time they lived in tents until mud-and-pole dwellings could be built. They found white ants the greatest scourge they had to face. All clothes had to be hung on pegs or were reduced to dust during the night. Labels were eaten off tins. Nothing escaped their voracious appetites. It was not until F. B. Armitage came that permanent brick dwellings were raised. The Tripp and Anderson houses were built first. When Armitage eventually arrived he was given the name of Matanda Abantu (the man who loves people).

Dr Carmichael was unwise in choosing as the site for his home a marshy place half a mile from the mission centre. The 12 000 acres varied greatly. Some parts were sandy like Bechuanaland, the west was granite, some sections were as rocky as the Matopos, other land carried many trees, scrub was abundant and the rainfall was adequate. For the past fifty years the semi-deserts of Botswana have been

creeping inexorably northwards, and southwards into the north-east Transvaal with a process of slow desiccation. Rivers which previously ran freely now do not run at all.

The first priority was ploughing the land and sowing so the people could be fed. Besides the mission work that had been started, timber had to be cut. Days were far too short.

Carmichael converted a Zulu who had been an interpreter in government employ. John Tabu became a teacher at the mission and was invaluable. A few primary books in the vernacular were obtained from the London Missionary Society, which had two stations. They also provided a Zulu New Testament. At first 15-20 children attended classes. In the whole country fewer than 50 Africans could read or write but soon the children were making good progress. The language was phonetic and thus made teaching easy.

The difficulty of managing the mission station was enormous. The missionaries were self-supporting and were cut off from contact with their own kind except for the unreliable postal service.

They were of good courage and took as their motto Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

In the year 1895 the name Rhodesia became officially recognized. Prior to that date, from 1891, the South African press had referred to the country as "Rhodesia" but it was not yet official.

When things had hardly begun to progress on the mission total disaster threatened. Not from the inside, but extraneous forces were secretly at work.

Lobengula, last king of the Matabele, had died in 1893 while making his escape toward the Zambezi at the end of the war. His many people who were left lacked prestige, influence, or the excitement of cattle raids and skirmishes. Many of the cattle had been confiscated or destroyed because of the disease, rinderpest.

This was a terrible blow as the cattle were their wealth, their bank, insurance, pension for old age. In this same year, 1895, a terrible drought smote the land. This was closely followed by a plague of locusts. Our missionaries lost almost all their first crops. Blow followed blow too closely. Breaking point had been reached. Whirlpools swirled under the surface of a people who seemed to have accepted their defeat with equanimity.

On Njele Hill, on the southern fringe of the Matopos, lived the Makalanga god Mlimo. They worshipped at this shrine long before the coming of the Matabele. Then Moselekatshe adopted him and Lobengula did the same. The Mlimo was

Ilion

a cult of priests whose concern was with rain, death, illness, cattle disease, the time of sowing and reaping. And, of course, war.

The cave of Njele forms part of a natural amphitheatre with three entrances, all well concealed, winding up and down among the boulders. It is really a cleft in the rocks, open to the sky, the walls rising nearly 100 feet. The entrance to the cave is so narrow that only one person at a time can enter. The priests were experts in the use of ventriloquism. Their prophecies appeared to come from the sky, the earth, the rocks and tunnels.

The Matabele indunas turned to Mlimo to arouse the people. The priests said Lobengula was not dead but waiting in the north with a mighty army to help them.

On December 29, 1895, Dr L. S. Jameson, with his mounted police, left the country for the Transvaal border to embark on his ill-fated raid. With him went most of the guns, rifles, ammunition and available horses.

Now was the time to strike! Never would such an opportunity come again!

The Mlimo knew all about moon eclipses and when to expect them. February 1896 was the date for an eclipse. They stated if the moon covered her face in February it was a sign that at the March moon they must be ready.

The stench of death lay heavy in the air because of the drought. In the kraals the ritual killing of white cockerels, a symbolic propitiation of the spirits, took place. The women silently collected old tins for bullet making. Those who raised their voices were called prophets of alarm and could find no hearers.

By the end of the first week, at that March moon, scarcely a European was left alive in the outlying districts of Matabeleland. The resources to meet the attack were pitifully small. Captain Van Niekerk formed an Afrikaner Corps from the many South Africans of Dutch and British origin. A patrol of the Afrikaner Corps was involved in an incident which earned the first Victoria Cross in the rebellion.

In January of the year 1896 Chief Umlevu came to warn the missionaries and told them of the rebellion planned at the time of the second moon. Pastor Tripp was reluctant to give credence to the story. Landsman, Burton, Chris Sparrow and Dr Carmichael however, had also heard of the proposed attack and they went to see Tripp and Anderson about the course of action to be followed.

It was voted that I. B. Burton should go to Bulawayo and investigate. Anderson had already heard rumblings in

Bulawayo and knew there was truth in Umlevu's report. Burton reached the Gwaai river at dark. There he saw the fires of part of an army. He watched them eating before stealthily continuing his journey. After about two hours he encountered another group. Fortunately they were too busy to hear him.

At 7.30 in the morning he reached Bulawayo. At 8.00 he was granted an interview with General Willoughby, the General-in-Command. The General said he just did not believe the story because all the people had been brought into the Fort at Bulawayo. He requested Burton to verify with Mr Thomas, the Native Commissioner, if any had been left un-informed. Thomas when approached exclaimed, "My God, those poor people (missionaries) have been forgotten!"

Burton was told to hasten back and instruct the missionaries to go immediately to Fort Mongwe where an escort would meet them and convey them to the Fort. Meanwhile Pastor Tripp had come in with mail so they returned to the mission together. Anderson had already organized the packing of the goods onto the wagon. The china and other items which would be safe from the white ants were buried. The furniture they would have to leave in the homes. The care of the cattle posed a problem. Chief Umlevu offered to take care of them and this he did faithfully and well. He also took the furniture out of the homes when the missionaries had left and hid it in a cave. On their return not one item was missing. The mission had one wagon with a span of oxen for the use of the missionaries. Chris Sparrow brought his wagon to the mission and it was used by the farmers.

That night the whips cracked to get the oxen moving and then silently they moved out not knowing whether they would ever return. They blazed a path through new territory as this was thought to be safer. The tired oxen were outspanned near the homestead of a near neighbour, Mr Gordon. About 2 o'clock our people sensed danger so they quietly inspanned and drove away. After they had travelled four or five miles they looked back and saw the home where they had rested go up in a sheet of flame.

The next night they outspanned at the side of the Khami River at the homestead of a settler who had fled. They heard hostile sounds in the surrounding scrub. It seemed expedient to move on. Later they saw the house they had so recently left also go up in smoke. So God protected His people as they passed through dangerous country.

Their relief was great when they outspanned for the last time at the back of the hospital in Bulawayo.



Chris Sparrow and his company on the farm.



Mr. Harry Umlevu Ndhlovu (son of Solusi, who was headman when the missionaries arrived in 1896) unveils commemorative plaque as R. L. Staples looks on.

Rebellion



Shobong living at Solusi today proudly states: "I was the piccannin who led the oxen onto the mission when the missionaries came."



F. B. Jewell pointing to cave where mission equipment was hidden during Matabele Rebellion.



Recently when drought hit Matabeleland Solusi Mission fed needy children.

Those who were in the siege were: The Tripps and little George, the Andersons, Dr Carmichael, Chris Sparrow with his wife and two children, the Fred Sparrows, A. Goepp, J. Landsman, Andries Laurens, William Bosman, I. B. Burton and A. Pittaway.

Troops now occupied the mission property and called it "Fort Solusi" after the chief who lived about four miles from the mission. When the missionaries eventually returned they apparently retained the name and dropped "Matabeleland Mission."

In Bulawayo wagons had been formed into laagers. That meant setting them against one another end-to-end to form a circle. Between the wheels thorn trees and sandbags were placed. On top two layers of sandbags allowed soldiers to lie down and fire through the loopholes.

During the five months of siege our people suffered great hardships. Eventually some were forced to leave secretly at night to return to the mission to seek food. Tripp was the first to go, Anderson followed. While on the mission property one night, Anderson heard a voice telling him to leave. He obeyed at once. The next day he found out that an impi had passed the spot that night. If he had been found lurking there his life would have been forfeited.

In Bulawayo they sought out and ate inqokolo, a small wild fruit like an apple. Pastor Tripp wrote to the mission board that bread cost 30 cents a half-loaf, sugar 75 cents a lb., eggs \$5.11 a dozen. Twelve cents was the price for a bucket of water.

About this experience Sister White wrote as recorded in *Testimonies* vol. 6, page 27, "The poverty of the missions in Africa has recently been opened before me. The missionaries . . . have suffered and are still suffering for the necessities of life. . . . Our brethren have not discerned that in helping to advance the work in foreign fields they would be helping the work at home. That which is given to start the work in one field will result in strengthening the work in another place. . . ."

It was a happy day when the exile was over and the wagon pulled onto the mission. Their troubles were far from over, however. The cows which Umlevu had saved with their calves died from rinderpest. The oxen also caught the disease. The brethren inspanned themselves into the plough to till the land. Sometimes they used hoes to loosen the soil. Soon 30 acres had been dug and planted. In the heat of the day

they held school for some 30 orphan children. These had been found starving and were taken in by the Tripps and Andersons. Many of them became preachers and teachers in our work.

All the stores hoarded by the people had been destroyed. A favourite place to store grain was in pits in the cattle kraals. A round hole was dug, enough to admit the body of a small man. It was like a bottleneck going down into a wide pit which would hold 100 bags of grain. All these supplies were exhausted. The people starved.

In 1897 F. B. Armitage arrived by donkey wagon with his wife and child. He was to prove of great value as a builder. By Christmas of 1897 the railway had reached Bulawayo. Dr Kate Lindsay came by train. She had worked at Battle Creek and at the Cape Town Sanatorium. She donated a windmill to the mission, not only for raising water, but for grinding corn.

A week later O. A. Olsen arrived. Later he was president of the General Conference for a number of years. His Bible studies were a great encouragement.

The missionaries were exhausted from overwork, exposure and their meagre diet. Pastor Tripp had carried the heaviest burden and suffered most. Pastor Olsen urged him to leave for two months rest but he refused.

Now the great malaria epidemic of 1898 struck. About the middle of February Dr Carmichael fell ill. On February 28 he died. He had unwisely built near the marshy land which bred mosquitoes.

The day after the funeral Pastor Tripp took to his bed for the last time. On March 7 he was buried. He died just three years after he had been appointed to head the Matabeleland Mission. Chris Sparrow's little girl was buried at the same time. George Tripp was next. His life was cut off when it had but begun. He joined his great friend Dr Carmichael to await the call of the great Life-giver. John Tabu, the teacher, who had been converted by Dr Carmichael, was the next to be laid to rest.

Mrs Armitage took seriously ill. It was decided to send her to Cape Town. Pastor Armitage took her to Bulawayo where they entrained for the Cape. She never reached there but died in Kimberley en route.

The end of the mission? No, oh no, only the beginning! We shall continue the story of Solusi and other experiences in the next issue.

TRUTH PREVAILS

by K. L. MOGOTLANE,

Southern Union

CHIEF T. R. PILANE is chief of the Bakgatla tribe of Saulspoor in Pilansburg in the Western Transvaal of South Africa, about 42 miles north of Rustenburg. He is one of the founders and the first chairman of the Tswana Territorial Authority. He has an area of 24 tribal-owned farms with a population of between fifty and sixty thousand people. His wife, Irene, was born into a Seventh-day Adventist home and was a staff nurse at the Baragwanath Hospital in Johannesburg.

Chief Pilane is a man of many qualities, loved and honoured by many people of different tribes besides his own, by chiefs and people alike. He first embraced the Advent truth in 1957 through the influence of his wife and since then he has cherished it gradually but surely. After their marriage his wife realized that there was no space for Adventism in the chief's area because of the contract which was made by the chief's grandfather, Chief Kgamanyane Pilane, with President Paul Kruger in 1864 stating that the Dutch Reformed Church was to be the only church in that area as long as they lived there. This worried his wife, and on Sabbaths they would remain at home and read and pray. The wife decided to buy the chief our truth-filled books, and as time went on she began to see in the chief's face some indications of the great battle going on in his mind.

In 1964 the Dutch Reformed Church held a centenary in that area, and the secretary-general of their mother church was in attendance. The chief was the main speaker, and toward the end of his speech he boldly and plainly declared that since he took over the chieftainship he had been thinking over the 1864 church contract, and that he had now come to the conclusion that this contract referred only to the village of Saulspoor, as that was the only farm the tribe had bought at that time. He stated further that on the other 23 remaining farms he was going to open the way for other religious organizations to establish their work. Then the chief made an appeal to the Trans-Oranje Field office for a tent effort. This request was responded to when Pastor E. M. Maffah conducted an evangelistic campaign in September 1969. Eight souls were won to the message and are now ready for baptism.

The chief undertook to feed those who took part in the effort and in this he was assisted by another wealthy man, Mr Pheto. In January of 1970 Mr Pheto lost his wife, and the fellowship, comfort and appeals of brethren Moabi, Mseleku, Mkhwananzi and others brought this man and his family, eight souls in all, into the message. They are also waiting for baptism now.

During this effort the chief took some of our pastors to his home and gave them one of his fattest heifers of pure Afri-

kaner breed, and two goats. This was his tithe.

One young man of the first group of eight, Michael Ramogama, had been "ear-marked" by his father to enter the ministry of their church. But when this young man accepted the truth of the Bible his father was very angry and disinherited him. Chief Pilane took over the responsibility of paying for Michael's school fees and caring for him. He is doing the Junior Certificate and is keen to go to Bethel College to study for the ministry.

Mrs Pilane is active in recruiting non-Adventist children to go to Bethel College for their education, and then to become lights in their different homes in the chief's area. Two are already at Bethel and one is now baptized. A third student is at Cancele School.

Let us pray that the chief will soon be baptized and his area be wholly lit with the gospel of truth.

SOUTHERN ASIA FILM AVAILABLE FOR PURCHASE

"AFTER THE MONSOON," a 1440 foot documentary on Southern Asia Division, which premiered at the General Conference Session in Atlantic City is now available for sale. The film written and photographed by Eric Were after a three-month itinerary of the Division represents the finest in photography and interest as it colourfully tells a story of the fascinating mission advance of the Seventh-day Adventist Church in Southern Asia. The film also includes scenes of general interest of people and places of this part of the world. The film is exceptionally well documented and, running approximately 40 minutes, would make an ideal programme in connection with a church, school, or evangelistic function.

The Southern Asia Division wishes to announce that the film is available for purchase at \$160 through the General Conference Audio Visual Service, 6840 Eastern Avenue, N.W., Washington, D.C. 20012.



Chief Pilane in hospital after a recent serious accident being visited by Pastor Gideon Breedt of the South African Union and Pastor K. L. Mogotlane of the Southern Union.



Ian G. Hartley

TRANS-AFRICA DIVISION STUDENT AWARDED SCHOLARSHIP AT ANDREWS UNIVERSITY

TRANS-AFRICA DIVISION student, Ian-Grey Hartley, has been awarded a scholarship by the Andrews University School of Graduate Studies for the 1970-71 school year. Hartley, whose home is in Bulawayo, Rhodesia, graduated from Helderberg College in 1962. He is studying for a Master of Arts degree in mathematics at Andrews.

Financial awards to students for graduate study are made on the basis of outstanding academic records in college and promise of success in graduate study, according to Dr F. E. J. Harder, dean of the School of Graduate Studies.

THE NEW TESTAMENT WORLD: A STUDY TOUR

THE DEPARTMENT of New Testament of the Seminary at Andrews University has been authorized to conduct a study tour this coming winter. Designed for ministers, teachers, students, and qualified laymen, this seven-week tour is scheduled to leave New York for Rome on Tuesday evening, July 13, 1971.

In Italy special attention will be given to early Christian archaeological remains in Rome, and to the fascinating cities of New Testament times: Pompeii and Herculaneum. In Greece there will be emphasis on the cities of Paul such as Corinth, Athens, Philippi and Thessalonica. Of unusual interest will be a five-day trip to such

Greek islands as Patmos, Rhodes, and Crete.

In Asia the study tour will visit the cities of the famous seven churches to which the book of Revelation is addressed. There will be visits also to Istanbul, Beirut, Damascus, Amman, and Petra. The plan includes a short visit to Egypt.

The climax will come in the Holy Land with visits to Jerusalem, Bethlehem, Capernaum, Nazareth, Caesarea, and Masada. An unforgettable four-day trip to Mt. Sinai is also planned.

The tour will be under the joint direction of Walter F. Specht, chairman of the Department of New Testament, and James J. C. Cox, associate Professor of New Testament. Students may earn from four to six credits at Andrews University for the tour.

For detailed information regarding the itinerary, costs, and other matters, write to: Department of New Testament, Andrews University, Berrien Springs, Michigan, 4910. U.S.A.

BUGEMA ADVENTIST COLLEGE

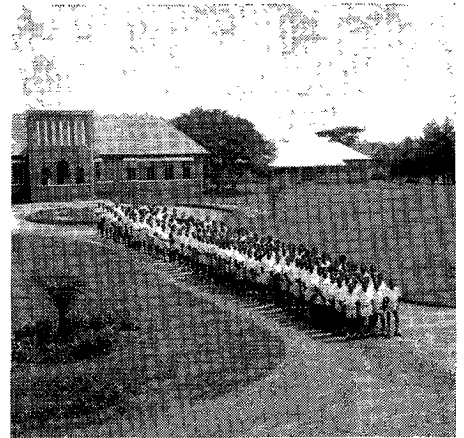
by JAMES T. BRADFIELD,
Principal

WHEN the Seventh-day Adventist Church began preaching in East Africa nearly sixty years ago the work was conducted almost exclusively by overseas missionaries. The hardy pioneers who braved the dangers of Africa to tell of the love of Jesus soon found that this love can soften even the hardest hearts. Men and women were converted, laid off the shackles of sin and followed a new way.

In good Adventist tradition, as soon as the work was established, schools were built where first young men and later young women could be prepared for service. The missionaries established schools where national workers could be trained who would assist the missionary in introducing Jesus to those who were in darkness.

No record is available of the number of students who have entered the schools and graduated to enter the Master's service; but there is ample testimony of the work that has been done. From a very small beginning the membership has grown so that in Uganda, Kenya and Tanzania there is now a combined membership of nearly 92 000 souls.

A study of the working force reveals that there are today nearly six hundred national workers, assisted by sixty overseas missionaries, carrying on the work of the church in these three countries.



Bugema Adventist College in Uganda, East Africa.

Many of the overseas workers are specialists in either the schools or hospitals while the nationals are on the front lines of battle.

In 1948 a secondary school and evangelistic training centre was established in Uganda, and was named Bugema Missionary College. It was the intention that this institution should serve the church by preparing evangelistic workers to swell the working force in Uganda, Kenya and Tanzania. This institution has recently been renamed Bugema Adventist College, but its part in finishing the work of the gospel is unchanged.

(To be continued)



Brother Tom Buckle of Salisbury, Rhodesia, inspects his Investment paw-paw tree which has yielded so abundantly for the cause of missions.

REPORTING ON PEOPLE AND EVENTS

During the latter half of March, the Division president, Pastor M. L. Mills, conducted revival meetings in Durban. He was assisted by Dr Dunbar W. Smith, the Division's medical secretary, who also conducted two Five-Day Stop Smoking campaigns in Durban and environs at the same time.

Five hundred and forty students are enrolled this year at Rusangu School in Zambia. A report from the school states that "the school is going ahead with encouraging plans."

The school campus and farm totals five hundred acres and action has been taken to erect a three-and-a-half mile fence to complete the bounding of the property. Last year the farm sold K7 000 of produce and this year it is hoped that the 50-acre maize crop will bring in a profitable return.

Do you know that Zambia only receives 1 200 Signs a month for its population of 4 144 000? Jehovah Witnesses make a claim of one colporteur for every 87 of the population.

The Minister of Social Affairs and Labour for the Republic of Burundi recently granted a one-hour interview to a delegation of church leaders. The delegation was composed of the Central African Union president, Pastor P. G. Werner; a Field president, Pastor E. Munyankiko; the Union Youth and Lay Activities director, Pastor C. Bru; and the Division Youth and Public Relations director, Pastor D. B. Hills. The Minister stated that it was the first visit he had received from any church since 1967 and was so delighted that he reported the interview over the radio.

A notice in the CMS Guest House at Kampala where missionaries in transit frequently stay, reads as follows:

"Anxious for nothing
Prayerful for everything
Thankful for all things."

The Youth Director of the Congo Union, Pastor John Howard, is completing his French studies in Paris prior to taking up his appointment in the Congo Union. The Lord willing, he expects to leave for Africa in April with his wife and two sons.

More than 28 000 000 homes in the United States of America and Canada are being notified of the truths of the remnant church through the medium of 146 leading newspapers on the North American continent.

The project is known as Newspaper Evangelism and in the first few months of operation 24 653 letters were received by the Adventist Information Service offices.

Each one of the inquirers asked for information with the full realization that he or she was asking for Seventh-day Adventist information. The newspaper advertisements include such topics as, "The End, It Is Closer Than You Think," "We Never Go To Church On Sunday, We Go On Saturday," and "Can We Talk With The Dead?"

Three to five hundred requests continue to pour in every working day. Your prayers, your interest and support are appreciated. Reports on newspaper evangelism will be studied by the Trans-Africa Division Public Relations Department with the view of introducing this evangelistic outreach in the territory of this Division.

The Trans-Africa Division Youth Department announces that during the first part of the quinquennium there will be new requirements for JMV and MV classes and a revised MV Handbook. Leaders of young people and juniors will be pleased about this information and any who have suggestions to offer are asked to send them to their union youth director.

AT REST

THOMPSON.—Daniel, grew up in a home where little, if any, time was given to religion, but in the early thirties his companion joined the Seventh-day Adventist Church and taught her children according to her new belief. Mr Thompson did not hinder his companion or his children from following their religious convictions although he did not take a noticeable interest in the things of the kingdom until after he retired from business. His interest deepened during his last illness and he gave every evidence that he had made things right with God.

He leaves his dear companion, his son Russell, three daughters and their families, besides many friends to miss him here on earth for a little while.

—J. B. Cooks.

WE DEEPLY REGRET to report the sudden death of Sister Ruth V. Gorle in Bulawayo on Friday, March 26, 1971. A full obituary will appear in the next issue of the OUTLOOK.

Trans-Africa Division OUTLOOK

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SUNSET CALENDAR

MAY 1971

	7	14	21	28
Cape Town	6.00	5.54	5.50	5.47
Johannesburg	5.35	5.30	5.28	5.25
East London	5.24	5.18	5.14	5.11
Port Elizabeth	5.32	5.26	5.22	5.19
Bloemfontein	5.37	5.32	5.29	5.26
P'maritzburg	5.18	5.13	5.10	5.07
Durban	5.16	5.11	5.08	5.05
Windhoek	6.22	6.18	6.16	6.14
Bulawayo	5.40	5.36	5.34	5.33
Salisbury	5.31	5.28	5.26	5.26
Gwelo	5.31	5.30	5.29	5.29
Lusaka	5.42	5.40	5.40	5.38
Blantyre	5.20	5.17	5.16	5.15
Lubumbashi	5.55	5.54	5.53	5.53
Nairobi	6.32	6.31	6.32	6.33
Mombasa	6.15	6.14	6.15	6.16
Kisumu	6.43	6.42	6.43	6.45
Kampala	6.50	6.49	6.50	6.52
Dar-es-Salaam	6.15	6.14	6.14	6.15
Tabora	6.41	6.40	6.41	6.42

JUNE 1971

	4	11	18	25
Cape Town	5.44	5.44	5.44	5.45
Johannesburg	5.23	5.23	5.24	5.26
East London	5.08	5.08	5.08	5.10
Port Elizabeth	5.16	5.16	5.16	5.17
Bloemfontein	5.24	5.24	5.25	5.27
P'maritzburg	5.05	5.05	5.05	5.07
Durban	5.03	5.03	5.03	5.05
Windhoek	6.12	6.13	6.14	6.15
Bulawayo	5.32	5.33	5.34	5.35
Salisbury	5.25	5.26	5.27	5.28
Gwelo	5.26	5.26	5.27	5.29
Lusaka	5.37	5.38	5.38	5.40
Blantyre	5.15	5.16	5.17	5.18
Lubumbashi	5.54	5.55	5.55	5.57
Nairobi	6.33	6.34	6.37	6.38
Mombasa	6.16	6.16	6.17	6.19
Kisumu	6.45	6.46	6.47	6.48
Kampala	6.52	6.53	6.54	6.55
Dar-es-Salaam	6.15	6.16	6.17	6.18
Tabora	6.42	6.43	6.44	6.45

How Do You Talk With God?

by MERLE L. MILLS,

President, Trans-Africa Division



PRAYER is as essential for the development of Christian character as the air we breathe. How necessary it is then that we understand the science of prayer and avail ourselves of its limitless power. Should we not inquire, as did the disciples: "Lord, teach us to pray?"

I think, as parents, we can learn the basic and simple lesson of how to pray by listening to our children's prayers. After all, are we not children of God? Then should we not have the same dependence upon and confidence in Him as our children have in us? Can they not teach us valuable lessons through their childlike faith and simplicity?

Never will I forget the time our two boys lost their dog. Like all normal children they loved their dog and she had become a part of their lives. But one bitterly cold night she ran off and failed to return. Not only was it cold but there was snow on the ground. Never had the dog run away before and her failure to return caused great alarm and apprehension. Fear mounted and tension increased with each passing hour. We assumed the dog was lost, stolen or killed. Needless to say, our boys could not sleep until the dog was found, dead or alive. There was nothing else to do but to take my car and my elder son and go out into the forbidding night, searching up and down the streets of our little town, seeking the lost. But it was to no avail. Discouraged and dejected we returned home with the unwelcome news that not a trace of the dog could be found. Hearts were broken, tears flowed, and anxiety deepened. Whether sleep could come or not, my wife prepared the children for bed. I shall never forget the simple, yet earnest prayers which were offered at their bedsides, pleading with God for the lost dog to return. It was evident, as I listened, that they believed the Lord heard them, that He was intensely interested

in their problem, and that He could and would do something about it. It was a heart-touching experience to listen to their petitions as they pressed them intently before the throne of grace. No sooner had they finished and been tucked into bed than the telephone rang. It was a policeman on the line, inquiring whether we had lost a dog. Then he described a dog which fitted the description of ours, stating that in all probability it had been hit by a car but was alive and could be found where it had retreated under a bush near a neighbour's house. Immediately I went to get the dog, finding her shivering from the cold, frightened and with blood on her face. She was unharmed otherwise. You can imagine the wild joy of our children when I entered the home with the dog in my arms! Evidently, she had had an encounter with a cat and in the fracas had lost her way. It was my elder son who spoke up and said: "Daddy, I knew Jesus would bring back our dog".

It is absolutely essential that we too exercise the same faith when we pray, for faith is one requisite to answered prayer.

We are admonished: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. We must ask, believing that the Lord will give us whatever is for our good. Naturally we would not expect Him to give us that which would be to our detriment, no more than we would grant a request to our children if we knew it would be to their harm or destruction. It is imperative, then, that we pray, believing.

We should also be persistent in prayer, but not for selfish reasons. We cannot weary the Lord with our petitions, for His heart is sensitive and conscious of our needs, and He is anxious to grant them. The parable of the man who asked his neighbour at midnight for a loaf of bread and was re-

fused, but because of his importunity had his request granted is a lesson to each of us that we must be persistent in our prayers.

"Having asked according to His word, we should believe His promise, and press our petitions with a determination that will not be denied. God does not say, Ask once, and you shall receive. He bids us ask. Unwearyingly persist in prayer. The persistent asking brings the petitioner into a more earnest attitude, and gives him an increased desire to receive the things for which he asks. Christ said to Martha at the grave of Lazarus, 'If thou wouldst believe, thou shouldst see the glory of God.' John 11:40." **Christ's Object Lessons**, page 144.

Let us talk less to one another of our difficulties and trials but discuss more frequently our problems and needs with our heavenly Father. Prayer need not be formal nor at a set time, as in the case of family worship or divine service. We should develop the habit of communicating with God during the waking hours of the night, along the busy streets, behind the desk, at the kitchen sink, riding along the road in a car or on a bicycle, or above the clouds in a plane. Let us pray to God as to a friend who is genuinely interested in every phase of our lives.

Friend of mine, if you aspire to be an overcomer and rise above the carnality of the flesh, then you must enter into communication with God through the channel of prayer. Your prayers must be frequent, persistent and trusting. Only then will you know God as a Friend and be in a position to meet the demands and contingencies of life.