



Outlook



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“To Know Him and to Make Him Known”

By ROBERT H. PIERSON, *President, Trans-Africa Division.*

A FEW weeks ago I was invited to speak at the large Columbia Union Laymen's Congress in Atlantic City, New Jersey, in the United States. When I walked into the huge municipal auditorium I was arrested by an heroic picture of the head of Christ, flanked by these words: "TO KNOW HIM AND TO MAKE HIM KNOWN."

The scene made a deep impact upon me. Here was first a challenge to my own heart for me *To Know Him and To Make Him Known!* Here, I felt, was a challenge to every worker and member in God's remnant church! Unless we know the Lord Jesus Christ personally we can scarcely call ourselves *Adventists*. If we are not putting forth every effort to make Him known to others we certainly are not doing our part in hastening the early fruition of the Advent hope.

What an hour in which to live! With subversion and war in Asia, with intrigue and intimidation in Africa, with racial outbursts and moral decay in Europe and America, with conflict and tensions in South America, this is no time for any "Business as Usual" attitude or approach to the work or the living of Advent church members.

The events transpiring about us are not merely growing pains of our nuclear age. These are the death pangs of a dying world! These are not omens that presage a golden millennium of scientific development and economic prosperity on this terrestrial globe of ours. These are the harbingers of a coming King, a sovereign whose reign will last throughout eternity. These are the signs of an early fulfilment of the Advent hope.

What a challenge such an hour brings to the leadership of the Advent movement in Salisbury, in Bloemfontein, in Johannesburg, in Bulawayo, in Blantyre, in Elisabethville, in Bujumbura, in Nairobi, in Busegwe! Every union headquarters, every field office, every medical, educational, and publishing institution, every church and every home in Trans-Africa should be aquiver with intense anticipation as we sense the solemnity of the hour in which we live. We have lives to live, characters to develop, a work to do and we are a people whose time-table has all but run out. There is no time for hesitation or delay.

Over and over the Saviour reminds us of the universality of the gospel. The last-day message must go to "all the world," to "all nations." Emphasis is placed upon *all*—a completely finished work. From the throne of His heavenly glory Christ spoke through the revelator, reminding us that the three angels' messages must go to "every nation, kindred, tongue, and people." Rev. 14:6. To "every creature" He insists. Mark 16:15. "God designs that the light of the gospel shall extend to every soul upon the earth."—*Thoughts From the Mount of Blessing*, page 42. These words are clear.

It is easy for us to be lulled to sleep by statistical reports. These reports are encouraging. They are challenging. They can also anaesthetize Laodicean church members into feeling that the work is practically finished. Somehow we shall just coast on into heaven on the momentum already worked up by more zealous members and workers. Don't worry!

Everything is quite all right. We are well ahead of schedule!

Don't let Satan lull you to sleep with that sort of talk!

The work is not finished because there is a Seventh-day Adventist church in your village or town or city. Just because the conference or the mission has sent a colporteur into a dark county or an unentered island does not necessarily mean the message has been fully preached in that dark area.

It is true that under the blessing of God, we have moved into a number of new territories the past six years—East Burundi, the Sesse Islands, Ovamboland, and many new areas in Tanganyika, but "there remaineth yet much land to be possessed." We must *make Him known* in every city, every town, every village, every kraal in this great Division of ours. This is the magnitude of our task. Nothing less measures with the exigencies of the hour in which we live.

The lateness of the day, the vastness of an almost overwhelming task combine to challenge the workers and members in Trans-Africa. It challenges our relationship with and our zeal for a finished work—to *know Him and to make Him known*.

This is no time to be casual in our contacts. God's people must be deadly in earnest now. The time for mere talk is long past. This is a day for dedicated deeds, an hour for action. How dare we fiddle while Africa burns!

This is an hour to turn away from any "holding action." This is earth's zero hour. This is the time for *aggress-*

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HEART to HEART

A Friendly Chat with Your Division President

Dear Fellow-believers throughout Trans-Africa,

Recently the governor of Northern Rhodesia (now Zambia) visited our Mwami mission hospital and leper colony. A few days before his arrival the Public Works Department sent road-grading machinery with a crew of workmen to grade the roads on the mission and to otherwise prepare the grounds for His Excellency's visit. Everything must be in good condition for his arrival!

In Paul's day the Greeks had a word they used for the visit of the Roman emperor. It was "epiphaneia." When the emperor was to visit a city the event was referred to as the emperor's "epiphaneia"—his appearing, his arrival. Such events were preceded by days of great preparation. The streets must be cleaned and decorated. Houses along the route the emperor would travel must be tidied inside and out. Nothing would be out of order when the ruler appeared. Every citizen must be prepared for his sovereign's "epiphaneia."

The apostle Paul, in writing to his young fellow workers used this word "epiphaneia"—not to describe the arrival of the emperor but to herald the appearing of the Lord Jesus Christ at His advent. Said he in his second letter: "I charge you before God and Christ Jesus, who is going to judge the living and the dead—I charge you by His appearing and by His Kingdom—herald forth the word." II Tim. 4:1, 2. The word "appearing" used by Paul is from the Greek "epiphaneia."

Here Paul is saying to young Timothy, "you know what preparation we make at the 'epiphaneia' of our emperor. But Timothy, you are expecting the appearing of one far greater than the emperor of Rome. You are looking forward to the 'epiphaneia' of King Jesus. I charge you therefore to live and work in such a manner and with such zeal that you will be ready when He comes."

We too are expecting the "epiphaneia" of our Lord. It is the blessed hope that inspires every true Advent heart. This hope buoys us up when we are discouraged. It sustains us in the hour of sorrow. It brightens our uplook when

our outlook is dark. Our Master's "epiphaneia"—His appearing—would mean even more to us than it did to the apostle and to the young Timothy—for it is much nearer!

"Be ye also ready," Jesus said in speaking of His return, "for in such an hour as ye think not the Son of Man cometh." Matt. 24:44.

If you and I are ready at our Lord's appearing it will be no happenstance. We will not greet Him with joy on that glad day through sheer good luck. If you and I look up and welcome Him with confidence when He appears it will be because we have made up our minds that with God's help we will be ready! We will be numbered with the redeemed at His appearing because in this life we have prepared our lives to meet Him.

Those who are ready at His "epiphaneia" will be clothed with white robes, they will carry palms in their hands. (Rev. 7:9) "In their mouth was found no guile: for they are without fault." Rev. 14:5. "They have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God."

"Therefore" is an important word. Dr. Weymouth translates the Greek text "For this reason." Because the saints had washed their robes in the blood of the Lamb, because their sins were all forgiven, because they continued in the path of righteousness, growing in grace, perfecting their characters—"for this imminency of this awesome event makes it all the more imperative that we not put off making this needed preparation!

"God's message for the inhabitants of earth today is, 'Be ye also ready: for in such an hour as ye think not the Son of man cometh.' Matt. 24:44. The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to

be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent."—Prophets and Kings, p. 278.

Speaking of the Saviour's "epiphaneia," the need for our earnest preparation and the attitude of the Advent pioneers toward Christ's return, the Lord's messenger wrote: "We must be much in prayer if we would make progress in the divine life. How often was the voice of intercession heard in the chamber, in the barn, in the orchard, or the grove. Frequently we spent hours in earnest prayer, two or three together claiming the promise. Often the sound of weeping was heard and then the voice of thanksgiving and the song of praise. Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous, and fervent than in those early days. Our perils are greater now than then. Souls are more hardened. We need now to be imbued with the spirit of Christ, and we should not rest until we receive it."—Testimonies, Vol. 5, pp. 161, 162.

We must lose no time in making the needed preparation. "It is **now** that we must keep ourselves and our children unspotted from the world. It is **now** that we must wash our robes of character and make them white in the blood of the lamb. It is **now** that we must overcome pride, passion, and spiritual slothfulness. It is **now** that we must awake and make determined effort for symmetry of character. **Today** if ye will hear His voice, harden not your hearts."—Testimonies, Vol. 5, pp. 215, 216.

Are you ready—yes truly ready—for your Saviour's "epiphaneia"? If He were to come now—yes right NOW at this moment—would you greet Him with confidence and joy?

Yours in the blessed hope!

Ministerial Association

Ordinations

DURING recent camp-meetings in the South Congo Field two workers were set aside to the gospel ministry. Brother Daudi Kalumbete, a district leader in the Songa Station area was ordained at Seya camp-meeting. The writer preached the ordination sermon; Pastors Abel Mande, acting director of Songa Station, and Enos Seburikoko, Field Publishing Dept.-secretary, gave the charge and welcome respectively.

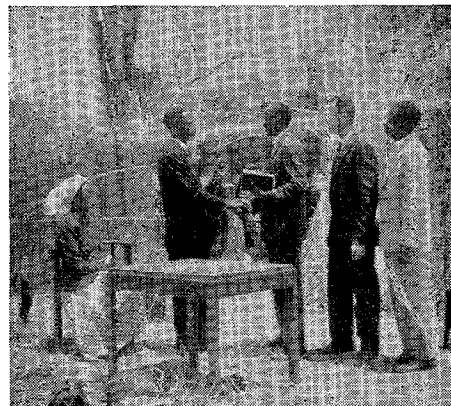
Brother Nassan Habiyambere was set aside at Kakompe camp-meeting. The ordination sermon was preached by the writer at this occasion also. Pastor G. M. Ellstrom, Congo Union Home Missionary and Missionary Volunteer Dept.-secretary, gave the charge, and Pastor Jonas Ruzirakuvuka, South Katanga station director, the welcome.

—S. W. de Lange, *President, South Congo Field.*

THOMAS R. LISSO, Education and Home Missionary Department secretary, a graduate of the Solusi College four-year Theological Course, and Brother J. T. Bradfield, principal of Ikizu Training School, a graduate of Helderberg and Pacific Union colleges and Andrews University, were ordained to the gospel ministry on August 28. These brethren hold key positions in our educational work and the fact that they have been set aside for the sacred work of the Ministry underscores the importance our church places upon our educational program. We bespeak the prayers of our readers on behalf of these brethren and their families as they engage in a wider ministry.

The sermon was preached by the writer who outlined the privileges and responsibilities of the ministry. Pastor R. C. Megera, treasurer of Ikizu Training School, offered a most earnest ordination prayer, and Pastor R. H. E. Henning, the union Publishing Department secretary gave the charge. The writer, on behalf of the world-wide ministry, welcomed the candidates into full ministerial fellowship.

—F. G. Thomas, *President, Tanganyika Union.*



Nassan Habiyambere being welcomed to the Ministry by J. Ruzirakuvuka, S. W. de Lange, and Enos Seburikoko.



Left to right: R. H. E. Henning, T. R. Lisso, J. T. Bradfield, F. G. Thomas, and R. C. Megera.

For the Minister's Library

Answers to Objections, by F. D. Nichol, editor of the *Review and Herald*. If you don't know the answers this book is for you. Here you will find the logical and well-considered answers you need when someone raises an objection to Seventh-day Adventist doctrine. To know the answer, or to be able quickly to find it, gives you quiet confidence as you share your faith. This volume has nearly 900 pages, and is published by the Review and Herald Publishing Association.

Pastor, This is My Problem, by W. A. Fagal, director of the *Faith For Today* TV program in New York, U.S.A. In this book more than three hundred perplexing questions are skilfully answered. Scores have said "These answers have surely helped me!" Do you have some

perplexities? Do you know friends who have?

Published by the Review and Herald Publishing Association.

Poetry with a Point. A set of four volumes of poems by Adlai A. Esteb, *Rosewood*, poetic comment on devotion, Christian service, seasonal celebrations, life's sunset years, and other topics; *Driftwood*, best-loved religious and nature poems; *Firewood*, a delightful treasury of inspiration and subtle humour; and *Sandalwood*, deeply devotional, this collection stirs the heart to militant service for Christ.

—Quoted from the Review and Herald.

For further information concerning these books, write to your conference or field secretary-treasurer for local prices, etc.

Solusi's 70th Anniversary

SEVENTY years ago the infant Seventh-day Adventist Church in South Africa sent a team of pioneers to open their first work among non-Christians on land given them by the Hon. Cecil John Rhodes, and Solusi was born. This epoch-making event was commemorated on Sunday, November 22, during the Graduation week-end which marked the end of the academic year for the College, Leadership, and Ministerial classes.

The week-end began on Friday evening with a consecration service conducted in the church by Pastor J. D. Harcombe, vice-president of the South African Union Group II. It was to those graduating that Pastor Harcombe addressed his call to consecration to God as they finished their particular course of study and prepared to enter upon a new phase of life. At the close of a stirring appeal, a member from each class replied, voicing the response of the class and the determination

of the members to dedicate their lives to the service of God and their fellow-men. These speakers were H. P. Longwe for the Leadership Class, Charles Tsakala for the Ministerial, Florence Phethlu for Form IV and Nayaradzo Nyaruwa for Form II.

On Sabbath morning, November 21, the speaker at divine worship was Pastor W. R. Beach, secretary of the General Conference, who voiced a ringing challenge to the men of the Leadership and Ministerial classes to throw themselves into the work which yet remains to be done in Africa, and to finish the task of proclaiming the gospel to every creature. The church building was packed with over seven hundred worshippers for this service.

In the afternoon it was again full when the MV Society presented a program under the title **LET THERE BE LIGHT**, in which the darkness of

ignorance, fear and superstition which exists where the gospel is not known was contrasted with the joy and light which flood men's hearts when the love of God is made known to them. Members of all ages from college to pre-school took part in the program which was conceived originally by the MV leader, E. M. Tuvako from Tanzania.

A sacred concert of Christmas music concluded a full and inspiring day. Mrs. M. D. Hodgen, director of the Solusi Choir, was primarily responsible for the music and was assisted by Mrs. R. L. Staples, Miss F. C. Moline, and a number of senior students who trained and directed various groups of singers. A striking feature of the concert was the use made of candle-light and processional singing. The spirit of joy and of worship which infused every item was thrilling and very evident.

The events on Sunday, November 22, were the climax of the week-end and included the 70th Anniversary celebrations and the presentation of diplomas to the graduates. The program began with a pageant held in the quadrangle of Cadwallader Hall, and presented in narrative, dramatic depiction, and song some of the events and some of the people connected with the establishment of Solusi in 1894 and the growth of the institution since. A fanfare of trumpets and a stanza from "Lift up the trumpet and loud let it ring, Jesus is coming again" reminded all of the reason for establishing Solusi and for her continued existence. This was followed by the arrival of the missionary party in 1895 from which descended members of the Solusi staff representing the arrival in 1895 and the trip to Mafeking to meet them. The wagon borrowed from a good neighbour, Mr. Eric York, is over seventy years old, and its stinkwood and sneezewood body, though battered, is still serviceable. Out of it came Mr. and Mrs. R. G. Pierson, representing Mr. and Mrs. Fred Sparrow, Pastor W. P. Owen as Dr. A. S. Carmichael, Mr. and Mrs. Vivian Roberts and Roland as the Tripp family and Mr. and Mrs. D. Van Ornam and Sherry as the W. H. Andersons. These workers were met and welcomed by African members of the staff and community representing the local chiefs and mission workers of 1894. Then a group of older men and women sang a song of welcome to the words of which were composed for the occasion and sung to a tune which has long been in use among the indigenous people.



Congratulating the graduates are R. L. Staples, M.A., B.D., principal of Solusi College, Dr. C. F. Clarke of Helderberg College, and S. B. Dube, president of the Midlands-Matabeleland Field.

The traditional tune of the song and the dignified gestures accompanying it made it an impressive and touching climax to the first scene. The help given to starving orphans in 1896, God's manifest care of the work, including a miraculous protection from locusts, were vividly dramatized, and made history live for the large audience. Even more impressive were the short interviews during which Mr. Kacelenga, head of the secondary school, brought to the microphone elderly men who were boys when Solusi was established and who knew the first workers and helped in the expansion of the work in the school and in other parts of the country. It was a source of great regret that Mrs. Nkomo was prevented by illness from being present herself. As Mary Bakeya Bhebe she was one of the orphan children adopted by Pastor and Mrs. Tripp during the famine. Her husband, Pastor Isaac Nkomo, represented her and told of his gratitude to God for having preserved her life on numerous occasions. Others interviewed were Pastor Sibagobe, who is the only other surviving orphan adopted by the Tripps, Peter Faye Mpofu and 'Father' Tshabangu who lives at Solusi and is active in Home Missionary work. As a young man he helped W. H. Anderson to open up work in Zambia.

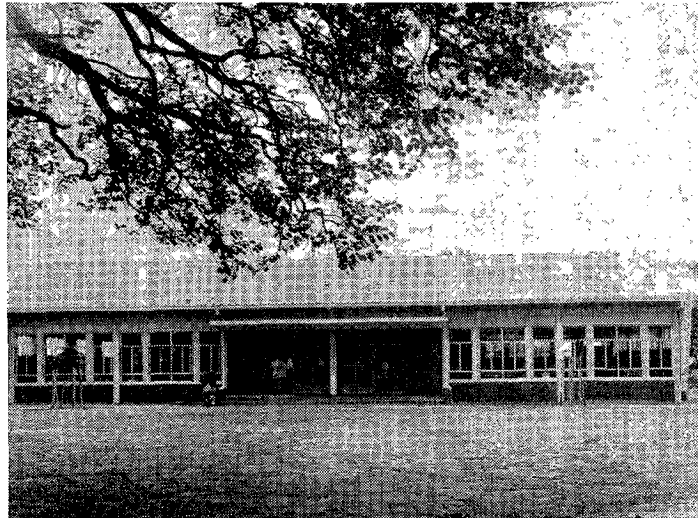
The audience was carried forward to the present by a charmingly rueful little song composed by Mrs. Edna Bhebe, a primary school teacher, and sung by a group of young girls with waterpots, referring to Solusi's ever-present water problem. An old Solusian, now teaching, Mr. Shadrack Moyo, spoke briefly on what Solusi stands for and has meant to him, and then two Form II boys challenged Solusi to remain true to her task: "Solusi, let your light shine ever clearer and brighter. Say to your sons and daughters, 'Go ye into all the world, and preach the gospel to every creature.' For soon He who is our hope will come."

As the final fanfare and the notes of "Lift up the Trumpet" died away, Pastor W. R. Beach spoke very briefly in appreciation of what Solusi is doing. He concluded his remarks by words of encouragement for the future, which contains so much challenge and opportunity and incentive to work as never before to finish the task which must be done before our Lord can return.

The Principal, R. L. Staples, now led the way to a small kopje not far from the church where a plaque has been embedded into a boulder to commemorate the fact that this was one of the spots where mission property was hidden in the

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"The Arrival of the First Missionaries to Solusi" portrayed by (l. to r.) Mr. and Mrs. V. Roberts and Roland as Pastor and Mrs. Byron Tripp and their son; Mr. and Mrs. R. G. Pierson as Mr. and Mrs. Fred Sparrow; Pastor W. P. Owen as Dr. Carmichael; and Mr. and Mrs. D. van Ornam and Sherry as the W. H. Andersons.



The fine new dining-room and kitchen unit.

Mr. Harry Mlevu Ndlovu, son of Chief Mlevu who hid mission property during the rebellion. Mr. Mlevu Ndlovu is seen here unveiling a plaque to commemorate this event. Principal R. L. Staples is seen also in the picture.



Around Our Unions

BAROTSELAND SAFARI

by W. R. ZORK, *Departmental Secretary,*
Zambesi Union

Women of the East African Union Go "Harambee"*

by Mrs. FLORENCE THOMAS

A unique institute for women was held at Kamagambo Training School during the vacation period from August 7-13.

Fifteen selected ladies, the wives of field presidents, secretary-treasurers, etc., were chosen by the field committees to attend this institute.

Being the first of its kind to be held in the East African Union it was a new venture but it proved to be a very successful period of instruction, the aim being to help and instruct these women how to more efficiently entertain guests in their homes.

Six full days of instruction and practical help were given from 7 o'clock in the morning until 9 o'clock at night,



A fine group of sisters who attended the Women's Institute at Kamagambo Training School in Kenya, East Africa. The writer who sponsored the institute is seated in front.

when all retired to rest feeling that the day had been worthwhile.

Instruction in all respects of home-making, such as cooking, laying of tables, table etiquette, the comfort of visitors, etc., were given each day. Much emphasis was laid upon the practical side of this instruction. All recipes were tested out by cooking and serving. These were cyclostyled, and at the close of the institute each woman received a copy.

All were anxious to know the right way in which to make a bed and how to entertain their guests. The large girls' dining-room was divided into three sections—a lounge, dining-room, and kitchen,

and this made the classes realistic. Two long dining-tables seated us all together for meals and we had opportunity to become acquainted with our African sisters. A spirit of harmony prevailed throughout the session.

Each day Bible studies were given by the male staff of Kamagambo Training School and this contributed much to the spiritual tone of our institute. Hygiene lessons were given each day also and were greatly appreciated. These notes also have been cyclostyled and sent out to the fields. But, "All work and no play makes Jack (or Jill) a dull boy (or girl)" so outdoor and indoor games were introduced and these were entered into with great enthusiasm.

New ways were given for preparing the national foods of both Kenya and Uganda and these were popular. The last meal of the institute was conducted in "buffet" style and many dishes were made and introduced to those taking the course.

The week passed all too quickly and we were sorry when the time came for us to part. The institute had been enjoyed by all, both students and instructors. The question hour each day had been an interesting time. A vote of thanks was extended to the East African Union for making this meeting possible and also to the ladies of Kamagambo Training School and others who had given so unstintingly of their time and energy to make this period such a success.

We pray that much benefit may result from this time spent together and that an advance step has been taken among the women of the East African Union.

*"Harambee"—Forward unitedly.

As THE little single-engined plane took off from the tiny "bush" air strip at Senanga (Barotseland) in Zambia, I waved down to a very perplexed station director on the ground. I had just finished my camp-meeting itinerary with him and was off to other appointments.

But Pastor Samuel Shapa, the new Sitoti Mission Station director, had large unsolved problems! Firstly, his guest speaker for his final camp-meeting had not arrived on that day's plane as planned. This camp-meeting site was one hundred and thirty-five miles away. Although Pastor Shapa had the sturdy mission Land Rover with him, he was not yet a licensed driver. He had been depending on the (now absent) camp-meeting speaker to assist him with the driving. His second problem was how to meet his appointment to examine Standard VI students at a Catholic mission some 50 miles away. This was to have been done on his way to the camp-meeting. (To fail to keep this appointment might be judged by government officials as an unwillingness to co-operate with the new government education program.)

In the few minutes before the plane left the air strip, I had tried in vain to seek out the District Commissioner or the district trader for the loan of a qualified driver. How would Pastor Shapa get back to the mission? How would he meet these appointments? He could imagine the hundreds of believers at Katima Mulilo on the banks of the Zambesi River even now putting the last touches to their camp-meeting shelters.

For several weeks after my return to the union office in Bulawayo I wondered how our stranded pastor had fared. In this morning's post came a thrilling



Some members of the Cooking Class: (l. to r.) Mrs. E. Nyamweya, Mrs. B. Aseno; Mrs. C. Odero, Mrs. E. Sendawula, and Mrs. F. Wangai.

letter. Here it is in Pastor Shapa's own words:

"It is true, Pastor Zork, that the position in which you left me was quite critical but the Lord through His providence opened the way to solve all three problems—problems that seemed insurmountable. When your plane left, these problems were swimming in my mind one after the other. I tried again to find the District Commissioner and get help from him. When he did not arrive at his office I approached Mr. Harrington, the trader. He kindly loaned me his driver who accompanied me the 17 miles back to Sitoti Mission.

"Of course I did not dare drive the Land Rover on to Sioma (35 miles beyond) in spite of the examination, or to the Silolo camp-meeting one hundred miles further on.

"Early the next morning in faith I hastened my preparations for the examination and the camp-meeting in the hope that I just might get a lift from a passing truck going in that direction. [In Barotse-land at this time of year an average of only one or two vehicles per day use the sandy track near Sitoti Mission.] Our good evangelist, Brother Wamulume, and I were in the mission office planning to take Sitoti's examination papers over to the headmaster. We did not expect the Catholic priest to come to our mission to supervise the examination at our school. [The government had appointed near-by mission directors to invigilate each other's final exams.] We had walked only half way to the classroom when the priest's Land Rover pulled up behind us. The priest said, 'I have come to invigilate your Standard VI exam. When are you going to Sioma to do likewise for our students?' I quickly told him that I had no transport, explaining I had not a license to drive and that the Land Rover was giving me some trouble. The priest laughed and said, 'Do not worry; it is not your fault; it is the fault of the Provincial Education Officer at Mongu who told us he would provide transport for you to our mission. We heard he had not done so yesterday and have made our own arrangements for the examination.'

"Ah! I was then greatly cheered; for the blame was no longer ours but was on some one else. Our reputation was preserved!

"But I was still faced with problem number three—how to get the one hundred thirty-five miles to the Silolo camp-meeting. In less than an hour the evangelist and I saw a special Land Rover slow down and turn into the mission compound. It was the new

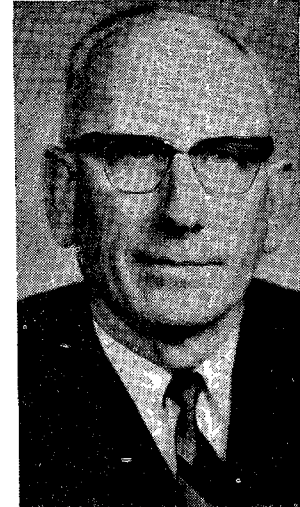
Under-minister for Barotse-land, a former Seventh-day Adventist teacher, Mr. Jose Monga. He is the new government administrator for the entire Barotse Protectorate. After exchanging greetings he mentioned that he was on his way to Sesheke (very near our camp-meeting site). As I was ready to go I asked him for a lift and he was more than happy to help me.

"Along the way we reached the Catholic mission at Sioma and he decided to stop and see the place. Upon our arrival the priests (there were three) invited us into their house. One quickly appeared from the pantry with a packet of cigarettes and bottles of beer and orange squash. When offered beer and cigarettes Mr. Monga, the country's new government official said, 'No thank you,' and continued, 'The sun is too hot; we ought not to add more fire in ourselves and burn our bodies.' Everyone laughed and took it as a joke but I saw beyond the joke to the heart of a man who, although no longer a full Seventh-day Adventist church member, was willing to uphold the standards of the church and give the Catholic priest something to think about. We need more under-ministers

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Meet Our Visitor

PASTOR W. L. PASCOE is an assistant treasurer of the General Conference. He is a New Zealander and spent many



fruitful years of service in the Far East. In 1962 he was called to serve in the General Conference, and during his present visit to Trans-Africa he has attended the year-end meetings of the Division Committee. Now he is visiting parts of our field.

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and Train their Children

Be as Plants Grown up in
Their Youth. Ps. 144:12.

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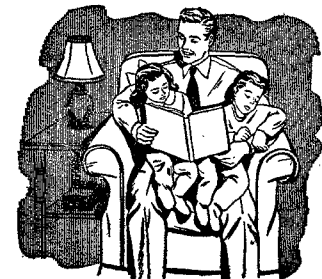
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Publishing Department

New Work Growing Rapidly in the Congo Union

by J. T. Knopper, *Publishing Department Secretary, Congo Union*

ON my latest trip around the Congo Union, I had the privilege of seeing the growth of new work. This trip brought me into close contact with our work in Jadotville and the Divuma district. Jadotville is about 80 miles from Elisabethville and Divuma district about 500 miles.

In Jadotville it was my privilege to visit and work with our missionary-colporteur Timothy Kalipentala. When he started his work in this town some months ago there were no regular meetings on Sabbath. Now he has a meeting with 15 to 20 interested people each Sabbath. As soon as they have sufficient funds they plan to build a church.

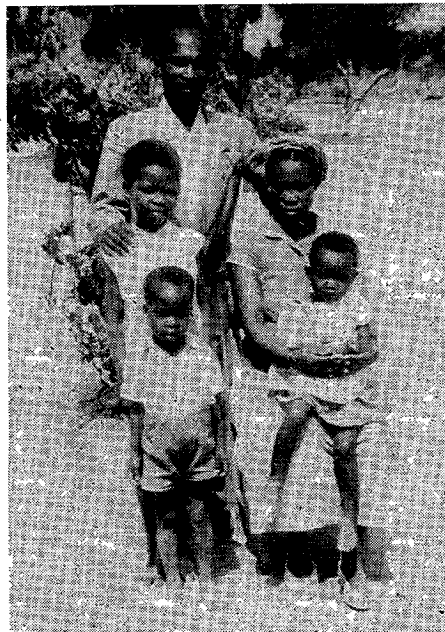
Sandwiched between our canvassing I did Harvest Ingathering and the Lord blessed me with £180. From Jadotville we visited Kolwezi and one other town, and also spent one day in Ingathering there, resulting in £90. A missionary-colporteur is under appointment to move into this town before the end of 1964 to open up new work. We expect good results in this town.

Our visit to the Divuma district was most remarkable. In 1960 the work was started here by a colporteur. A missionary of another Protestant society told one of his church members, Augustine, that if he wanted to have a good church, he should write to the V.O.P. office of the Seventh-day Adventist Mission in Paris. Augustine did as he was advised and for one year he was a student of the French V.O.P. in Paris. After these studies he received the address of the V.O.P. in Elisabethville and was baptized in 1961 as the first Seventh-day Adventist in that district. With some interested friends he built a little prayer house in Muhungu, where he was living at that time, and also started lay-member evangelism. From Muhungu, Augustine moved to Divuma and established a mission there on a plot of land donated by the district

chief. A licensed minister was sent to help in the work, and the lay-members kept on working.

After three years the results are: 117 baptized church members and 182 in the baptismal classes, in 10 different companies. During the third quarter of 1964, 52 people were baptized and they have started a branch Sabbath-school program. The little prayer houses which these companies built themselves, are already far too small and for that reason I discovered everywhere an active building program of new churches, all financed and constructed by themselves.

It was possible for me to have a colporteur institute with 8 new literature-evangelists. They were dedicated at a special service to preaching the message in this new district through literature-evangelism. When I left many, many books had been sold, and many were left behind to be sold by these 8 new literature-evangelists. We praise the Lord that in spite of war and unrest in the Congo a work for the Master can still be done, and we trust the Lord that more ways will be opened for us to do similar work in other unentered areas of the Congo Union. Pray for the work in the Congo. It needs the message, and time is running out.



O. Augustine and his family who started the work in the Divuma District.

A LESSON FROM TABLE MOUNTAIN

by J. G. KERBS, *Publishing Department Secretary, South African Union, Group II*

WITH a constant view of Table Mountain before them, 46 literature-evangelists, plus some new recruits and the Publishing Department Secretaries from the five fields of Group II, met for their second annual literature-evangelist institute in Cape Town. Though flat-topped Table Mountain hardly symbolizes the climb to the "peak" of attainment, it does reinforce our belief that there is room enough for all on the elevated plateau of true success.

From the opening challenge, that the literature-evangelist seek to attain those qualities of character equal to the sacred dignity of his high calling, presented by Pastor G. S. Stevenson to the closing charge that we be faithful in service, even unto death, by Pastor J. N. Hunt, one pulse of harmonious dedication to the completion of the unfinished task could be felt at this six-day gathering.

One special feature was a complete tour of the Sentinel Publishing Association. This visit was of material benefit in a number of ways. Our group, numbering 62, was privileged to meet together in worship with the publishing house personnel. G. Nkosi, publishing secretary of the South Sotho Field, had charge of the worship hour, during which four literature-evangelists thrilled the entire group with current illustrations of the power of the pages printed at the Sentinel day by day. A group of "colporteur musicians" showed their appreciation for the Sentinel's new Sesotho hymnal by a special item. The literature-evangelists were excited by their first view of a large printing press in operation, and challenged by the sight of large numbers of beautiful truth-filled publications in many languages on the shelves. Each visitor took away his own name set in "linotype" as a souvenir and reminder that his energetic work in the field is vital to the success of the publishing house.

Twenty-six literature-evangelists from all parts of South Africa and Swaziland each sold at least £50 worth of literature during the six months prior to institute, thus qualifying for an all-expenses-paid trip to this memorable meeting at the

Cape. (The sales for Group II, January-October, is more than £6,000.)

It is frequently observed that institutes are generally weak in the type of instruction, where the colporteur is "forced" to learn by practice or drill. Genuine efforts were made at this institute to correct this weakness. There were periods set aside for learning, canvasses, answering objections, even judging one another on personal appearance.

The literature-evangelists and their leaders are already looking forward eagerly to September of 1965 when they will meet in Durban for the third union-wide institute. Our goal is to have 100 full-time colporteurs present.

There is room enough for all on the mountain top of successful literature-evangelism. Why not join the more than 400 literature-evangelists of Trans-Africa and begin the climb to true success?

BOOKS FOR AFRICA

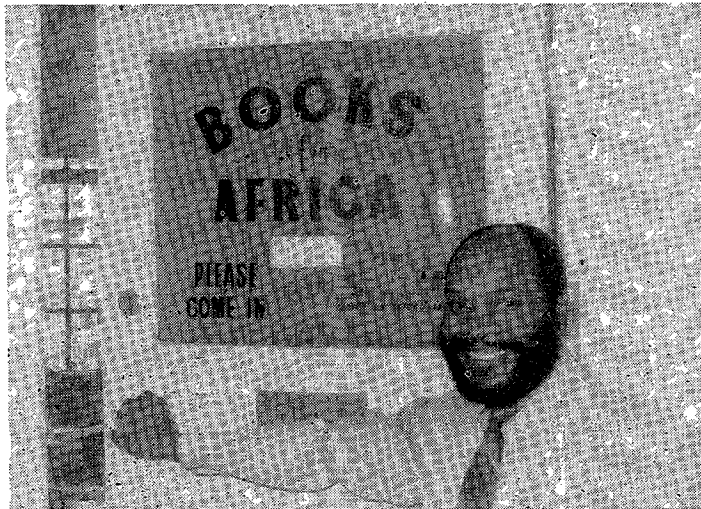
by J. G. KERBS, *Publishing Department Secretary, South African Union, Group II*

IN the South African Union Group II, the new name for the book depositories, *Books for Africa—Home, Health and Education Service*, is heard and seen in many places. Two of the five book depositories have been completely remodeled and decorated using the new title.

Also, we have printed a new Purchase Agreement with the slogan at the top, "BOOKS FOR AFRICA"—Home, Health and Education Service, to replace the somewhat antiquated "Publisher's Guarantee Receipt."

These "new" depositories and receipt pads are helping to bring God's literature work to the place of dignity it deserves before church members and the public.

Book depository manager J. Mashela is seen here welcoming all to the new BOOKS FOR AFRICA depository in Johannesburg.



Upper: A BOOKS FOR AFRICA display at the Swaziland Agricultural Show.



Middle: Sisters Papo, Maforah, and Mngqibisa are successful literature-evangelists in the Cape Western Field.

Lower: J. G. Kerbs, instructing literature-evangelists in Cape Town. Notice their motto: "Divine Power Plus Human Effort Equals Souls"



The 58 happy literature-evangelists and Leaders who attended the SAU Group II Publishing Institute in Cape Town, with Table Mountain in the background.



"To Know Him and to Make Him Known"

(Continued from page 1)

sive attack. The times do not call for "defenders of the faith." The midnight stroke demands "crusaders of a cause." The Advent message needs no apologists with irrefutable logic. It calls for champions with zealous power.

What are you, what am I, going to do about it? My faith leads me to believe that the members of God's church throughout Africa—YOU—will arise as one man, Bibles in hand, to proclaim this truth as never before. You will learn to know Him better and you will make Him known more positively than ever before in the history of our work on this great continent. I know many thousands of you personally. I know well your love for the message, your yearning for a coming Saviour, your burden for the lost. You will never fail your Master. You will never let down His church. You will respond, I know.

Paul issues our marching orders. "Put on the armour." Rom. 13:12. Get into the battle! There must be no draft dodgers from God's army. He calls for armour bearers. Don't pride yourself on being a *pillar in the church*. Pillars never go anywhere. They never move. Be a soldier in the ranks. Put on the armour. Get into the fray for God. He is counting on you.

But wait a moment, my friend, before you go out to make Him known to others, ponder prayerfully this question: *Do you truly know Him yourself?* We cannot make Him known to others until we first know Him ourselves. People will quickly detect whether we truly *know* Him or whether we merely *know about Him*. It is one thing to be the *way*. It is quite a different thing to be a sign post merely *pointing* out the way.

Before we are challenged to service, we must be challenged to consecration. Life surrender comes before life service. Living and loving must precede going and doing.

"Put ye on the Lord Jesus Christ" the apostle counsels us in Romans 13:14. "Acquaint now thyself with Him," Job

Important Dates

- February 6-13—Christian Home and Family Altar Week.
February 20—Dorcas Day.
March 6—Sabbath School Rally Day.
March 6-12—Special Literature Sales Week.
March 13-20—MV Week of Prayer.
March 12-April 3—Youth Evangelism Month.

says (Job 22:21). "Come unto Me," Jesus invites (Matt. 11:28).

Before we *go*, we must *come*. Before the Sinai of obedience there must be a Calvary of surrender. Before we look into the faces of others we must pause and look into the face of our lovely Jesus. We must *know* Him, truly know Him. Then we can and then we must go forth faithfully and zealously to make Him known to every man, woman and child in this great Trans-Africa Division.

I challenge you! Respond to the appeals of your church missionary leader, your pastor, your Home Missionary secretary, and let us without delay, move forward in the greatest soul-winning advance ever undertaken in Africa. *Now* is the time! *You* are the person!

Know Him and Make Him Known!

So, you want to make Christ known?

HERE'S YOUR OPPORTUNITY

LIFE AT ITS BEST

The 1965 missionary book

by

ELLEN G. WHITE,

will soon be available.

★

LIFE AT ITS BEST has an extremely wide range of subject material. It contains valuable counsel on both mental and physical health. One chapter, "The Power of Prayer," contains a tremendous amount of basic Christianity.

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LIFE AT ITS BEST is a perfect book to use as a ground-breaker and interest-maker in the Adventist way of life.

★

Ways to use LIFE AT ITS BEST:

1. Colporteur contacts
2. Evangelistic meetings
3. Motels and Hotels
4. Hospitals
5. Nursing Homes
6. Medical offices
7. Project Good Neighbour
8. Personal projects

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Place your orders through your Church Missionary Secretary.

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Price 85c

Meet Our Workers

ON her arrival in Cape Town last year Mrs. Pauline Long (left) was met by her daughter, Mrs. W. R. Zork. Mrs. Long



is the new matron at Solusi College. For 6½ years she was matron of Helderberg College but returned to the States in 1959.

Mrs. Zork is the wife of Pastor W. R. Zork, departmental secretary of the Zambesi Union.

Barotseland Safari

(Continued from page 7)

in Zambia like Mr. Monga who called cigarettes fires.

"About three-thirty the same afternoon I was dropped down at Silolo, thrilled to find many people completing their camp-meeting shelters. The shelters lined the bank of the Zambesi River for some distance. I was really encouraged to see many people who had left their villages and their daily occupations to come to this lonely place to seek God's spiritual food. Now I could see God's answer to the devil, who had wanted to block our way. I saw God's hand who had led us over our three big problems of the preceding thirty-six hours, literally moving away the "problem mountains" to His own glory. Pastor, surely this final Silolo camp-meeting was the best camp-meeting in all of Barotseland. I surely wish you could have been with us."

What a simple, yet thrilling story of faith in action. May God bless our stalwart pastors out in the firing line for God as they assume new and important responsibilities in this ever-changing continent.

Solusi's 70th Anniversary

(Continued from page 5)

troubled year 1896 by Chief Mlevu. Chief Harry Mlevu was invited to unveil this plaque, and Chief Soluswe, son of the chief from whom Solusi takes her name, added a few remarks.

Three other plaques, which will be affixed in appropriate places, were also unveiled. They will mark the Mkuna tree where Mr. and Mrs. Fred Sparrow made their camp when they began the work of developing the site from a patch of veld to a mission station; the spot where Dr. A. S. Carmichael built his house and dispensary; and the cave where further mission property was concealed by Chief Mlevu. At the unveiling of these plaques Mr. Melvin Sparrow, nephew of Mr. and Mrs. Fred Sparrow, the first workers at Solusi, spoke in Sindebele, making an eloquent plea that his hearers hold fast the faith they had embraced and quit themselves like men in defence of the Christian way of life in these times of stress, remembering how short the time is, and what great issues are at stake. The audience responded heartily to his words.

Solusi may be seventy years old, but she is full of the vigour and growth of youth. The latest sign of this is a beautiful £16,000 dining-hall and kitchen unit with furnishing which has just been completed. From the unveiling the crowd moved across to this building for the official opening by Pastor E. D. Hanson of the Trans-Africa Division. He introduced Mrs. E. P. Long, director of Food Services, who arrived at Solusi in September, and who was responsible for the excellent lunch which was served immediately after the hall had been declared open and the white ribbon cut. At the request of the principal the first person to enter the hall was I. M. Barrett, Provincial Education Secretary for Matabeleland, who spent the day at Solusi as a friend and honoured guest.

Quickly the tables were occupied by parents and visitors. Mrs. Long estimates that she and her helpers served more than 300 lunches, and in the evening a light supper was provided for those who wished to have something to eat before leaving for Bulawayo or elsewhere.

After lunch, short conducted tours under the guidance of senior students and staff members were offered to those who wished to see the classrooms and other buildings. For many friends and parents this was their first opportunity to see Solusi and to become acquainted with the accommodation and opportunities offered their children. Displays of woodwork, needlework and other material greatly interested most people. Many

appreciative remarks were made about the school as a whole, and particularly about the cuisine and the opportunities available for the social education of Solusi boys and girls.

At three o'clock a short concert of sacred music, culled from the Christmas music presented the night before, was given in the church. This was followed immediately by the entrance of the Solusi staff and the Leadership and Ministerial graduates.

The speaker on this occasion was Dr. C. F. Clark, a former principal of Solusi. He exhorted the graduates to go out and take up their work for God in quiet confidence, knowing that our faith is not based on "a cleverly writtenup story" (2 Peter 1:16, Phillips' translation), but on the unchanging truth of God. The way may be difficult. There may even be times when there seems to be no way ahead, but "in quietness and confidence shall be your strength," as we press on to carry out the commission given us by our Lord.

It is a matter of sincere regret that some were unable to attend. Among them mention must be made of Chief Gambo II who was prevented by the breakdown of the vehicle in which he was travelling to Solusi. It is impossible to mention by name the many guests whose presence made the anniversary celebrations a red letter day for Solusi. The most honoured guests were really the parents, for a school is what its students make it, and the boys and girls come to school because of the vision and sacrifice of their parents. Then the leaders of educational work in the Church and in the Government deserve and receive the thanks and respect of Solusi for the guidance and support they give. They were represented by Mr. I. M. Barrett, Provincial Education Secretary for Matabeleland and Miss Cornwall-Jones our beloved Domestic Science Inspector and friend; and by Pastor W. R. Beach, from the General Conference and by Pastors E. D. Hanson and J. B. Cooks from the Trans-Africa Division and other members of the Trans-Africa Division staff, among whom Mrs. J. B. Cooks must be mentioned as one who taught at Solusi before her marriage and was honoured by the title "Ma Khumalo." Her place in the hearts of Solusi people is secure. "Grandfather" Jewell was not able to undertake the trip from Bulawayo, but was represented by his son and daughter-in-law, Pastor and Mrs. E. B. Jewell, who were also workers at Solusi at one time.

It was a happy occasion, for the Solusi family takes delight in welcoming and entertaining its friends.

Sunset Calendar for February

1965

| | 5 | 12 | 19 | 26 |
|------------------|------|------|------|------|
| Cape Town | 7.48 | 7.41 | 7.34 | 7.27 |
| Johannesburg | 6.58 | 6.51 | 6.46 | 6.42 |
| East London | 7.09 | 7.02 | 6.55 | 6.48 |
| Port Elizabeth | 7.20 | 7.13 | 7.06 | 6.59 |
| Bloemfontein | 7.09 | 7.03 | 6.57 | 6.51 |
| Pietermaritzburg | 6.53 | 6.47 | 6.41 | 6.31 |
| Durban | 6.52 | 6.45 | 6.39 | 6.33 |
| Bulawayo | 6.45 | 6.41 | 6.38 | 6.34 |
| Lusaka | 6.40 | 6.39 | 6.38 | 6.35 |
| Salisbury | 6.32 | 6.29 | 6.25 | 6.22 |
| Gwelo | 6.40 | 6.38 | 6.35 | 6.32 |
| Blantyre | 6.12 | 6.12 | 6.09 | 6.06 |
| Elisabethville | 6.40 | 6.35 | 6.35 | 6.33 |
| Nairobi | 6.50 | 6.50 | 6.50 | 6.50 |
| Mombasa | 6.42 | 6.40 | 6.40 | 6.39 |
| Kisumu | 6.59 | 6.59 | 6.59 | 7.00 |
| Kampala | 7.07 | 7.06 | 7.06 | 7.06 |
| Dar-es-Salaam | 6.48 | 6.46 | 6.45 | 6.44 |
| Tabora | 7.12 | 7.09 | 7.09 | 7.09 |

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Sabbath School Department

Branch Sabbath-schools in the Eastern Cape

by DOUGLAS NODADA,

*Sabbath School Department Secretary,
Cape Eastern Field.*

SISTER Phantsi of Port Elizabeth writes: "It is three years since I started a branch Sabbath-school here at New Brighton, Port Elizabeth. I have just begun another school at a place called Emaplangeeni. The parents are very pleased with what I am doing for their children. They gladly give money to their children for offerings and are determined to support these branch Sabbath-schools one-hundred per cent. The children learn lessons, sing choruses and relate Bible stories. They even memorize the Missionary Volunteer law and pledge."

Surely branch Sabbath-schools are doors opened for the gospel that no man can shut.

"Sabbath-schools Must Save Souls" was the theme of an address given by G. R. Nash, of the General Conference Sabbath School Department at an institute held in Johannesburg.

Sister Phantsi with her branch Sabbath-school children at New Brighton, Port Elizabeth, South Africa.



God's Ducks

I HAVE always appreciated Sabbath-school because it has taught me to give and to invest something for my Saviour. From my earliest years I can remember our Sabbath-school Investment projects on the farm in Iowa. Sometimes it was a certain section of the garden—melons, sweetcorn, etc., and usually each year one of the hens and the chickens she hatched were dedicated to the Lord for Investment. Those chickens always seemed to grow a little bigger and look a little better than the rest.

One year my elder brother, Don decided to invest a nestful of duck eggs. The old hen was rewarded for her longer-than-usual vigil with 13 soft yellow ducklings. Nearly all of the eggs had hatched! They all lived and developed into fine healthy ducks. I can still see them waddling across our farmyard one behind the other. They liked to spend a good deal of time by the little creek that ran through the pasture behind our house. During one of the heavy summer thunder storms this little stream became a torrent and the investment ducks were washed away with the flood. Most of us thought they had been lost and we would never see them again. But my brother's faith did not waver. He said, "They are God's ducks. They have been dedicated for Investment and I know God will bring them back." And sure enough, after several days they came waddling back into our farmyard quacking as loudly as ever! All 13 were there, not one was lost!

That autumn they were sold for \$1 apiece. My brother happily handed in a fat \$13 envelope on Investment Sabbath. Those Investment ducks taught us all a lesson we will never forget. Not only the joy of investment for God but how He always wonderfully blesses all that is dedicated to Him.

—J. N. HUNT.