

**Trans-Africa Division**  
**OUTLOOK**

Volume LXVIII    October 15, 1970    No. 10

Registered at the G.P.O. as a Newspaper

*A Personal Message From Your General Conference President*

# Heart to Heart



Dear Fellow-Adventists,

Dr Don Hawley, an Adventist dentist from Sioux Falls, South Dakota, was speaking to the Union College Laymen's advisory committee. The burden of his speech was "The Incredible Credibility Gap." The doctor was speaking *extempore*. The appeal came from a heart filled with concern for his church.

Travelling in North America, Dr Hawley and his family stopped in a small town one Friday afternoon, planning to spend the Sabbath with the local Seventh-day Adventist church members. Not having the address of the church, Dr Hawley entered a telephone booth to consult a directory. He searched in vain.

Probably the chemist can help me, he thought.

"Seventh-day Adventists?" responded the chemist thoughtfully. "No, I'm afraid I haven't heard of a Seventh-day Adventist church in town." He helpfully inquired of several customers in his store. No one

had ever heard of a Seventh-day Adventist.

"Surely the banker will be able to help me," Dr Hawley said half aloud to himself. He headed for the near-by bank.

The manager's door was open as Dr Hawley entered.

"Pardon me, friend," he ventured, as he entered the office, "can you tell me where the Seventh-day Adventist church is?"

"Seventh-day Adventist church?" the big man boomed cordially. "Sorry, I've never heard of them, but let me see if I can help you!"

Inviting him to follow, the bank manager took the doctor out into the main section of the bank.

"Anyone here know where the Seventh-day Adventist church is?" His deep voice demanded the attention of employees and customers alike.

Silence. More silence. The people looked at one another and shook their heads. No one knew anything about the Seventh-day Adventist church.

Then a little lady pushed her way forward.

"Seventh-day Adventist church?" she queried, "Yes, I can tell you."

There followed a few minutes of explanation, and Dr Hawley gratefully took his leave, heading for the address given.

"This is a beautiful little church," he mused as he approached a neat pink-stucco edifice situated in a representative section of town. "Strange so few people know anything about it!"

Pulling up in front of the church, his eyes fell on the sign. His spirits dropped. It was not the *Seventh-day Adventist* church, but the place of worship of some other religious group!

Almost despairing now of finding the church, Dr Hawley decided on one last try—the police station. "Maybe some member has gotten a parking

## Welcome to Australasian Missionaries



Pastor and Mrs Desmond B. Hills with Allan, 11 years, and Neroli, 9 years. Brother Hills has now taken up his new appointment as our Division youth leader and Public Relations secretary.



Brother and Sister Ivor W. Petrie with Kevin, 6 years, Raewyn, 10 years, and Robert, 7 years. Brother Petrie is coming to the Division office as an accountant.

ticket or had some other minor brush with the law, and the police will be able to help me."

"Chief, can you help me?" The doctor approached the man in uniform behind the desk. "Where is the Seventh-day Adventist church in this town?"

"Seventh-day Adventist church?" The chief of police wrinkled his brow in thought. "Seventh-day Adventist church? Sorry, friend, I've never heard of it—don't think there is one in our town."

Dr Hawley was preparing to leave when a pink-cheeked new recruit appeared on the scene.

"I can help you, sir," he volunteered, and at last the needed information was forthcoming!

"This church would be a wonderful place to be in during the time of trouble," the doctor told the local congregation the next day. "Surely no one would ever be able to find you here!"

This experience would be almost humorous if it were not so tragically true in so many places! I have had similar experiences myself searching for the Seventh-day Adventist church!

The Good Book says we should be lights in the world, but some of our lights are thoroughly hidden by an obscuring "bushel." If your light is under a bushel will you not do something about changing the situation? Let the world know there is a live, dedicated, on-fire Seventh-day Adventist church in your community.

*Yours for letting  
your light shine!*

ROBERT H. PIERSON.

[Note: Pastor Pierson will be visiting our Division from November 11-30. Most of this time will be spent attending the Division Quadrennial Council in Blantyre, Malawi.

—ED.]

## 50 GOLDEN YEARS

1920—1970

*Pastor and Mrs W. H. Hurlow  
(Mrs Hurlow was Miss Emma  
Staples)*



**Rokeby Park, Cape,  
May 12, 1920  
and June 28, 1970  
Anerley, Natal,**



Pastor and Mrs Hurlow surrounded by their children and grandchildren. On the left: a daughter-in-law (Mrs Everal Hurlow, and their two daughters (Mrs Ruth Webster and Mrs Edith Magee). On the right, their son, Pastor W. A. Hurlow, and two sons-in-law (Pastor Eric C. Webster and Brother George Magee). There are twelve grandchildren: five Hurlows, four Magees, and three Websters.

Pastor Hurlow has given 50 years of active and fruitful service to the cause of God in Africa up to the time of his retirement in 1962. Mrs Hurlow has fulfilled her role as a worker's wife faithfully during all these years of service. Even in retirement they have not laid down the harness of service but continue to do their part in and around Anerley.

**COVER:**

Seth Smylie climbing Table Mountain symbolizes our Pathfinders climbing higher and higher in Christian excellence.

Photo: A. E. Cook.

# ***Dedication of New Library at Solusi College***

by A. E. Cook, Secretary,  
Ministerial Association

AUGUST 10, 1970 was a memorable day at Solusi College. At last the new library, built with Thirteenth Sabbath Offering Overflow funds, was ready for dedication.

In his dedicatory speech, Mr B. W. Stewart, Secretary for African Education for Rhodesia, stated that school libraries must now be considered necessities rather than luxuries. In his closing remarks he included one significant sentence: "The two most important buildings you have here on your campus are the chapel which comes first, and following it, the library."

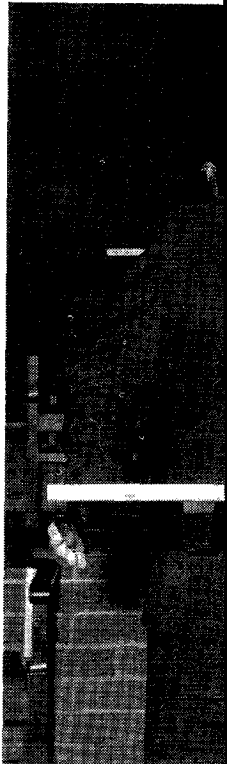
Pastor T. V. Gorle, principal of the college, welcomed and played host to a large number of guests who had come from far and near for this important occasion. Mrs Ruth Gorle was also present. She has given many years of valuable service to the school and now, besides carrying a lightened teaching load, is the librarian.

At the dedication service in the Solusi church, Pastor A. W. Austen, field secretary of the Trans-Africa Division, spoke of Solusi's growth from a small primary school to a considerable educational complex. The prayer of dedication was offered by Pastor F. G. Thomas, president of the Zambesi Union.

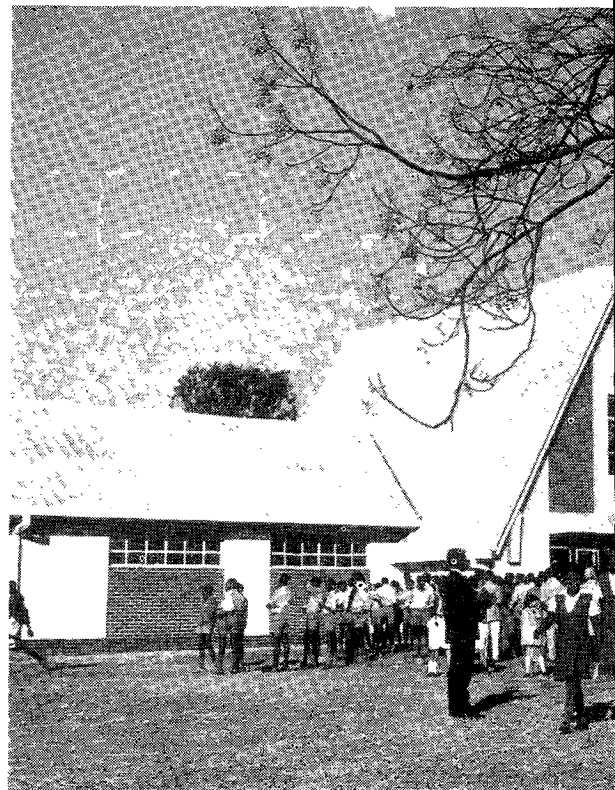
A tour of the new library revealed careful and organized planning. The building houses a college section of religious books, a secondary school section, and a junior library. A reading room and an archives section has also been provided.

**Photos: A. E. Cook**

Pastor A. W. Austen, field secretary of the Trans-Africa Division, delivered the dedication sermon in the college chapel.



Mr B. W. Stewart, Secretary for African Education, addressed the gathering before cutting the ribbon and officially declaring the building open.

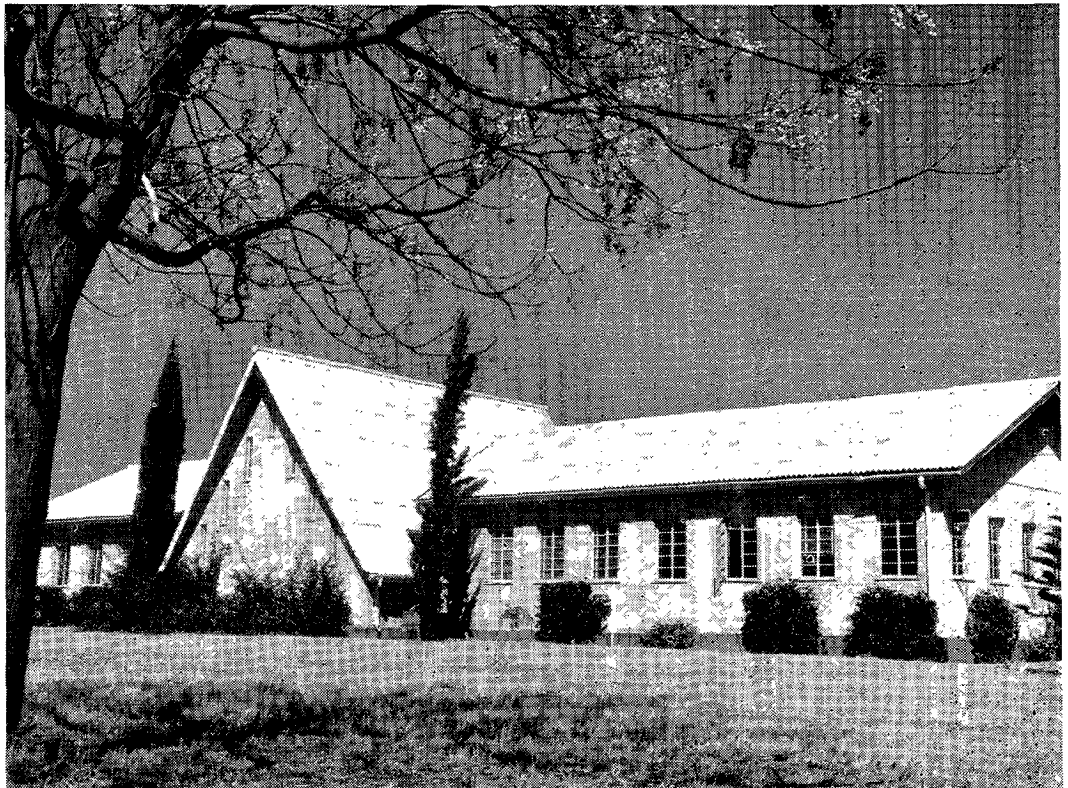
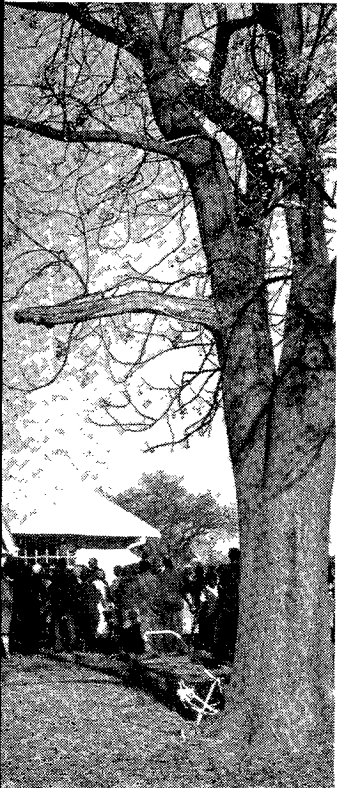




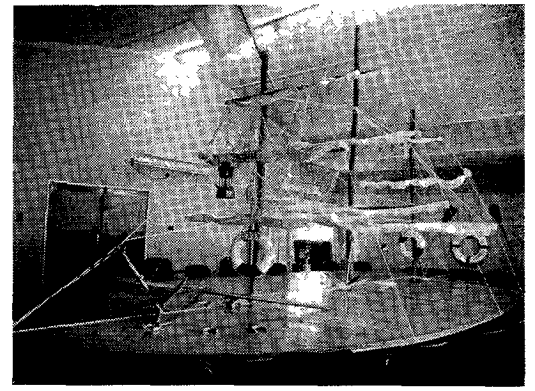
Pastor Timothy V. Gorle, Solusi's principal, introducing Mr B. W. Stewart on the library steps. Personnel from left to right: Mrs T. V. Gorle, Mrs Beck, Mr B. W. Stewart, Pastor T. V. Gorle, Mr Beck, Provincial Education Officer, Mr F. W. Chard, Circuit Inspector, and Mrs Ruth Gorle, librarian and language teacher.

The new Solusi College library with students and visitors who attended the official opening ceremony.

The architectural style of the library was conceived to match the administration and classroom block which stands opposite it.



## FAREWELLS AND WELCOME



The boardroom table in the Division office was decorated to resemble a sailing ship for the farewell banquet for Pastor and Mrs M. E. Lind. The ship was named "Bergen" after Pastor Lind's home town in Norway.



Pastor Merle L. Mills, the Division president, bids the Linds farewell, after their 29 years of service to Africa. Seen with them is Mrs Merle L. Mills (on the left).

A copper table was presented to Pastor and Mrs Lind as a token of Trans-Africa's regard and good wishes for their future happiness and success in the leadership of the Afro-Mideast Division.

Photos: A. E. Cook

Pastor V. A. Fenn, treasurer of the Division, expressing warm appreciation for the years of service given by Mrs Ralph Pompe, (formerly Miss Pat Baxter) who leaves our headquarters office for home duties.



Pastor A. W. Austen officially welcoming Pastor and Mrs Roy E. Clifford. He has been called from the leadership of the South African Union Conference to succeed Brother Lind as secretary of the Trans-Africa Division.

**AN OPEN LETTER  
FROM YOUR SABBATH  
SCHOOL DEPARTMENT**

Dear Reader,

Concerned about the *Sabbath School Worker*? We're sorry, but not surprised. From January, 1970, some things were added, some taken away. Why? Popular demand. May we explain?

Folk wanted program helps and teaching aids, complete and specialized for each division. These had been produced in some places, with much duplication of effort, but it was felt that these should be more carefully edited and made available to all. Thus in 1970 these were added to the *Worker*.

It was felt, too, that something like an experimental senior teacher's quarterly that had been used and liked by thousands, should be available to all. Thus in 1970 lesson notes for senior division teachers were taken out of the *Worker* and published in a special teacher's edition of the lesson quarterly.

This was good, but not good enough. "We want our own loose-leaf program helps, packaged and distributed individually," said division leaders. Division teachers said the same about their aids. The next step was obvious: Extend the department's service to provide separate program and teaching materials for all divisions. January, 1971, was set as the target date.

What about those who have ordered the *Worker* to have special helps for programs or teaching? Possibly some have said, "We won't need it any more." Wrong! A most unfortunate reaction. The *Worker* has never been put out just for lesson commentary or program suggestions. The ultimate goal of programs, together with teaching, has ever been to win souls and to help them mature spiritually. Editorials, articles, reports, and news notes to provide spiritual motivation, inspiration, information, and challenge—this has been the real purpose of the *Worker*.

What of the future? *Worker, Journal of Sabbath School Action* will be a 16-page, two-colour, completely new format, contemporary design; smaller, easier-to-handle page size. Best of all, a fresh, helpful journal for EVERY-ONE, designed to lead to the personal involvement of every member in the life and work of the Sabbath-school. Fresh Sabbath-school spot news. Frank discussion of Sabbath-school

problems and needs. Letters from readers and dialogue on current issues that affect the Sabbath-school. Pooling of fresh, vital ideas for progress.

As an every-member magazine the *Worker* will emphasize simple, direct, and effective methods of evangelistic involvement. In short, plans call for a crisp, readable, attractive journal for the total Sabbath-school constituency. And all this for the fabulous price of only R1.60 postpaid, clubs or single, for overseas.

Will leaders and teachers need the *Worker*? Even more. They are catalysts in the grand chemistry of personal soul-winning involvement of each member. The *Worker* will inform, inspire, and motivate them in this. But in addition they will have their own specialized helps in loose-leaf form, packaged and distributed individually. Program helps for seniors and youth will be produced separately on an annual basis. All others will be published quarterly.

Now for the frosting! Beginning in January, 1971, every officer and teacher can have specialized material in greater quantity, but at less overall cost than is now possible! What is more, the *Worker* will become a most valuable and desirable journal for every member to read, enjoy and use. There should be at least one in each home.

Sincerely,

THE SABBATH SCHOOL  
DEPARTMENT

**Trans-Africa Division  
OUTLOOK**

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**SUNSET CALENDAR**

**NOVEMBER 1970**

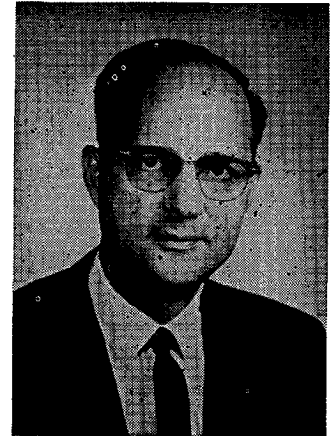
	6	13	20	27
Cape Town	7.18	7.25	7.31	7.38
Johannesburg	6.27	6.32	6.37	6.43
East London	6.38	6.45	6.51	6.58
Port Elizabeth	6.50	6.57	7.03	7.10
Bloemfontein	6.39	6.44	6.50	6.56
P'maritzburg	6.24	6.29	6.35	6.41
Durban	6.22	6.27	6.33	6.39
Windhoek	7.06	7.11	7.15	7.20
Bulawayo	6.16	6.20	6.24	6.29
Salisbury	6.03	6.07	6.10	6.14
Gwelo	6.08	6.14	6.19	6.24
Lusaka	6.10	6.14	6.18	6.22
Blantyre	5.46	5.50	5.53	5.56
Lubumbashi	6.10	6.13	6.15	6.18
Nairobi	6.21	6.22	6.22	6.24
Mombasa	6.12	6.13	6.14	6.16
Kisumu	6.28	6.29	6.29	6.30
Kampala	6.37	6.38	6.38	6.38
Dar-es-Salaam	6.17	6.20	6.21	6.23
Tabora	6.41	6.43	6.43	6.45

**DECEMBER 1970**

	4	11	18	25
Cape Town	7.44	7.50	7.55	7.58
Johannesburg	6.48	6.53	6.58	7.01
East London	7.04	7.09	7.14	7.17
Port Elizabeth	7.16	7.22	7.27	7.30
Bloemfontein	7.01	7.06	7.11	7.14
P'maritzburg	6.47	6.52	6.57	7.00
Durban	6.45	6.50	6.55	6.58
Windhoek	7.25	7.30	7.34	7.37
Bulawayo	6.33	6.38	6.42	6.45
Salisbury	6.18	6.23	6.27	6.30
Gwelo	6.29	6.34	6.39	6.43
Lusaka	6.26	6.30	6.33	6.37
Blantyre	6.00	6.04	6.08	6.12
Lubumbashi	6.21	6.24	6.29	6.33
Nairobi	6.27	6.30	6.34	6.36
Mombasa	6.20	6.23	6.28	6.31
Kisumu	6.33	6.37	6.41	6.44
Kampala	6.42	6.45	6.50	6.53
Dar-es-Salaam	6.27	6.31	6.36	6.38
Tabora	6.49	6.54	6.58	7.00

# The Thin Edge of Tomorrow

by MERLE L. MILLS  
President, Trans-Africa Division



THAT THE WORLD is adrift from its moorings and is swiftly and inevitably moving toward the vortex of catastrophe, there can be no doubt. The hijacking of aircraft, international blackmail, the eruption of age-old national feuds and animosities, the ominous war clouds hanging over the Middle East, racial violence, the escalation of crime, immorality and dope addiction and the dissent of youth against the mores and established institutions of contemporary society, are but a few of the symptoms which reveal a universal disease that threatens the very security and existence of society. Where will it all lead? What can we expect next? What has really gone wrong? Who is behind the radical and nihilistic elements which seem bent upon the destruction of our social, political and spiritual institutions?

These and many other related questions are being asked today by the citizenry of our land. They are deeply perplexed, fearful and disquieted. Like an epidemic of smallpox, trouble has broken out all over the world within the past few years, the solution of which seems to defy ingenuity.

It doesn't take a wise man to realize that we are in a state of revolution. And the end is not yet. Intelligent men and women have a presentiment that we have reached a new epoch in the history of our world and that something unusual is about to happen. Yet the masses of humanity, though insecure and troubled, are totally ignorant and unaware of what is soon to take place. One need not be in doubt or darkness, however, as to what the future holds. A quick glance at the Holy Scriptures and a careful search of its prophecies make it evident that our world is on a collision course which will inevitably end in a flaming mass of desolation. Such a statement is not prompted by sentimentalism, pessimism or fear. It is based upon the certainty of divine revelation which tells us that God has a contro-

versy to settle with the nations of the world and that He will arise soon to shake terribly the earth and "perform His strange act." (Jer. 25:31; Isa. 28:21.)

The world must know that God has a plan for this planet the same as He has for the other planets and countless stars which keep them from colliding with one another as they ply their fixed and trackless courses through space. That plan He has plainly revealed. It calls for the complete destruction of this world as it is known today with all of its misery, degradation and death. Some call it doomsday. This is really a misnomer, for though this event marks the climax of human history it also signals the beginning of the new era described in the Bible as "a new heaven and a new earth wherein dwelleth righteousness." (2 Peter 3:10-13.)

It is essential that the blight of sin which has cursed this world must first be removed. For this reason, the earth will be renovated by a devastating fire which, incidentally, will destroy the devil and his followers and reduce the earth to a blackened cinder. Then, from its ashes and ruins will rise a new world, the inhabitants of which will be the redeemed of all the ages. They have been safe in heaven while the earth has been submerged in its baptism of fire.

God cannot be charged with insensitivity or brutality by those who have become a part of the conflagration which purifies the earth. Only those who deliberately turn their backs on God and give their allegiance to the devil will be in that fire. Furthermore, God has clearly warned man of the consequences of his evil ways. Just as the antediluvian world was forewarned of the impending flood and could have escaped by fleeing to the ark, so God has warned the world today, through His messengers, of the impending disaster of a universal conflagration.

Friend of mine, are you inclined to be mesmerized by the covetous and materialistic spirit of our generation? Has your faculty of surprise become blunted so that the seismic events you read about and see everyday no longer make you aware that we are about to cross over the borders into the eternal world? You who have read this message are not children of darkness. You have known for a long time, perhaps from childhood, of the great truth of Christ's coming. Could it be that because you have known the truth these many years you have been lulled into a state of false security?

Reader of mine, do not be deceived nor stupefied by the allurements of the materialistic life. Awake! Be alert to the times in which you live! Do not say, "The Lord delayeth His coming." Do not wrap a cloak of self-righteousness about you and say you have need of nothing. The slim fingers of the golden morning are even now piercing the dark horizon. Confess your pride and selfishness **now**. Settle your disputes and differences with your neighbours **now**. Make all preparation **now** to take your leave of this sad and troubled world, for we are already treading the thin edge of tomorrow. Let nothing, my friend, prevent you from entering into that blessed abode. The angels of glory eagerly await your arrival and Christ stands ready to clasp your hand and welcome you to your eternal home.





**1920**

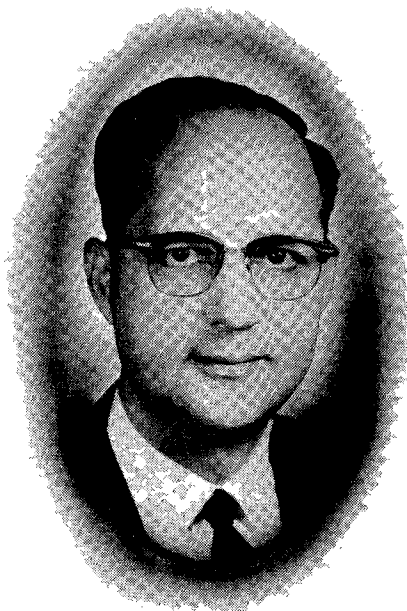
W. H. Branson was the first president of the African Division, 1921-1930.

# TRANS-AFRICA DIVISION

*Celebrates*

## 50TH ANNIVERSARY

Merle L. Mills is the present president of the Trans-Africa Division, 1966—



**1970**

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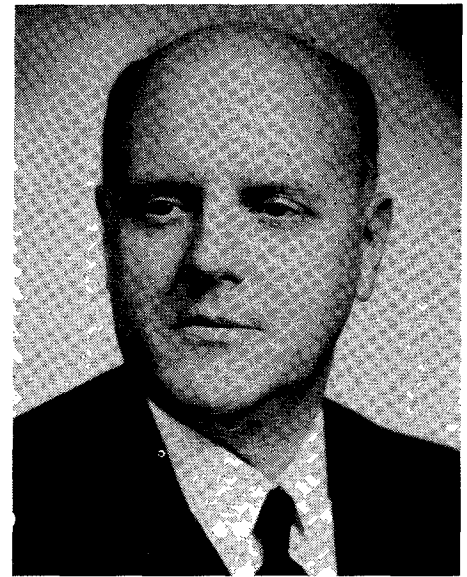
## Past Presidents of Trans-Africa Division



John F. Wright, 1930-1941



N. C. Wilson, 1941-1942. Pastor Wilson was appointed president of the Division during the second world war, but because of war conditions was not able to travel from the United States to take up his appointment in Africa.



Charles W. Bozarth, 1942-1952

### TRANS-AFRICA DIVISION CELEBRATES ITS 50TH ANNIVERSARY

"August 22, 1920: Minutes of the General Conference Committee, African Division Section, held at Kenilworth at 2:45 p.m. on August 22, 1920. At this first meeting of the Executive of the African Division Conference there were only three of the members as appointed by the General Conference Committee present. These members were W. H. Branson, W. B. White and W. B. Commin."

So were recorded the opening words of the minutes of the first committee meeting of the now Trans-Africa Division. It is a far cry from those early days when but three members of the Division Committee met in 1920 to transact the business of the infant organization, to 1970, as the 27-member Division Committee with two General Conference visitors meets in Blantyre, Malawi, from November 13 to 23 for the 14th Quadrennial Council and year-end session. "What Hath God Wrought" can be stamped on each year of this 50-year period as the membership has grown from 2,705 in 1920 to 215,000 in 1970. And the hand of the Lord can be clearly seen as the work progressed onward from its cradle at the Cape to the farthest corners of the Congo and Rwanda.

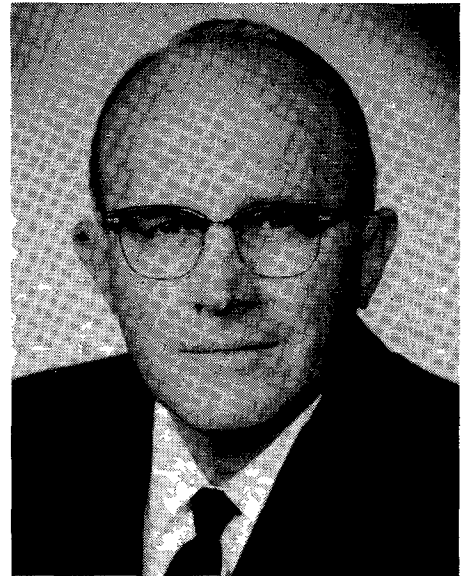
The Trans-Africa Division is celebrating this anniversary from November 1970 until October 1971, commen-



Ralph S. Watts, 1952-1958

cing with the Division Council in Blantyre, Malawi, where a pageant depicting the beginnings and progress of the work in our Division, is being presented in tableau form. Special services will be conducted in the Cape Peninsula, November 27 to 29, when once again in pageant and tableau form the history of Trans-Africa will be given.

The OUTLOOK, as the official organ of the Division, is to play its part in the celebrations. Starting with



Robert H. Pierson, 1958-1966

this issue a history of the Division, written by Mrs Jean Cripps, will be printed in each issue during this special celebration year. From the December issue on, this history will be printed as an insert which readers may wish to keep on file. Then, the January and February issues of the OUTLOOK will carry a report of the Division's 14th Quadrennial Council when again our 50th anniversary will be emphasized.

*(Continued on page 7)*

## OUR HISTORY—I

*Before Our Beginnings*

by JEAN CRIPPS



SOUTH AFRICA was discovered at the same time and upon the same search as America. The Spanish and Portuguese were ever looking for faster sea routes to the source of the fabled wealth of the Indies. Columbus reached America four years after Bartholomew Diaz discovered the Cape of Good Hope in 1488, and five years before Vasco da Gama rounded the Cape and saw land on Christmas morning which he called Natal. On the way from Cape Town to Cape Point, via Hout Bay, a monument in the form of a cross still stands on the original spot where they planted the emblem of their faith so many years ago. Their old sailing ships carried their religion in the form of their priests, and cargoes for trading purposes. The Portuguese, however, did not settle on the southern tip of Africa. It fell to others to open up South Africa.

In 1601, ships of the British East India Company began to stop now and then for fresh water on the stormy Cape coast. In 1620, two English captains planted the flag of James I on the shore, but the matter ended there.

It was the Dutch who, in 1652, established at the Cape a fort, a vegetable garden, a cattlefold and a trading station. It was these early Dutch settlers who found the Bushmen and Hottentots living there. These two races have to all intents and purposes disappeared from the South African scene. The Hottentots were almost exterminated by a smallpox epidemic and the Bushmen have made their home in the vast Kalahari Desert, until recently coveted by no one. These original inhabitants posed no serious threat to the newcomers.

The Zulu tribe migrated from the north, and spread east and south-east about the same time as the Dutch were trekking overland from the Cape. It is interesting to note that this tribe had laws of purification, circum-

cision, and sacrifice similar to the Jews.

The Xhosas migrated southwards, spreading south-west. This brought them into contact with the Hottentots. They took some of the Hottentot clicks into the Xhosa language. The Hottentots, strangely enough, had a few Semitic laws as well. They did not eat pork or fish without scales.

In 1783 the great Zulu named Chaka entered the picture. He was brought

honours: the honour of belonging to crack regiments; the honour of wearing necklaces made of little horns or roots, a horn or a root for each man killed. The punishment for less than high courage in battle was death. Singers were blinded, the better to make battle songs. At his word regiments walked over cliffs into the sea. Chaka, the Napoleon of the Zulus, had a great passion for blood and glory.



Maria,  
Wife of Governor  
Jan van Riebeeck,  
founder of the  
settlement at the  
Cape of Good  
Hope. (Photo:  
South African  
Information  
Service, Pretoria)

up in the kraal of Dingiswayo who knew how to drill his men in regiments. Chaka, the king of the Zulus, who "ate up" whole tracts of Africa, "wiped his spear" in the blood of more than a million people. This Napoleon of the south killed Dingiswayo, killed his father, and two rival half-brothers. Whole tribes and leading generals fled from him across the Drakensberg (Dragon Mountains), and there killed for themselves as Chaka had taught them.

Chaka's soldiers received no pay, not even food; they had to scavenge for themselves. Their rewards were

Chaka's greatest general, Moselekatzi, whose name meant "Pathway of Blood," took half the nation and finally settled in a land which was to be called Rhodesia. He called his capital, Bulawayo—"The Place of Killing." The name remains to this day. Moselekatzi called the ones he conquered, and the ones he brought with him, Matabele—AmaNdebele. Ama means people. Matabele or AmaNdebele, means the people with the long shields. The son of this king was Lobengula and we shall meet him later in our history.

The missionaries, as they contacted

the tribes, suffered no harm and were not killed. Missionary Robert Moffat had charge of the work in the Vaal section and laboured for the Griquas and also the Bechuana tribe as well as the Batlopi. On his way north from the region of Pretoria, Moselekatzi spared the Bechuana as he deeply loved Robert Moffat, who was to become the father-in-law of David

Tactfully, Robert suggested to young David that he might become a doctor rather than a preacher. Livingstone decided to become both.

When David arrived in 1840 all the centre of Africa was still an unknown quantity. Largely because of his efforts it became open to settlement and missions. In his long working life in Africa—33 years in all—he saw

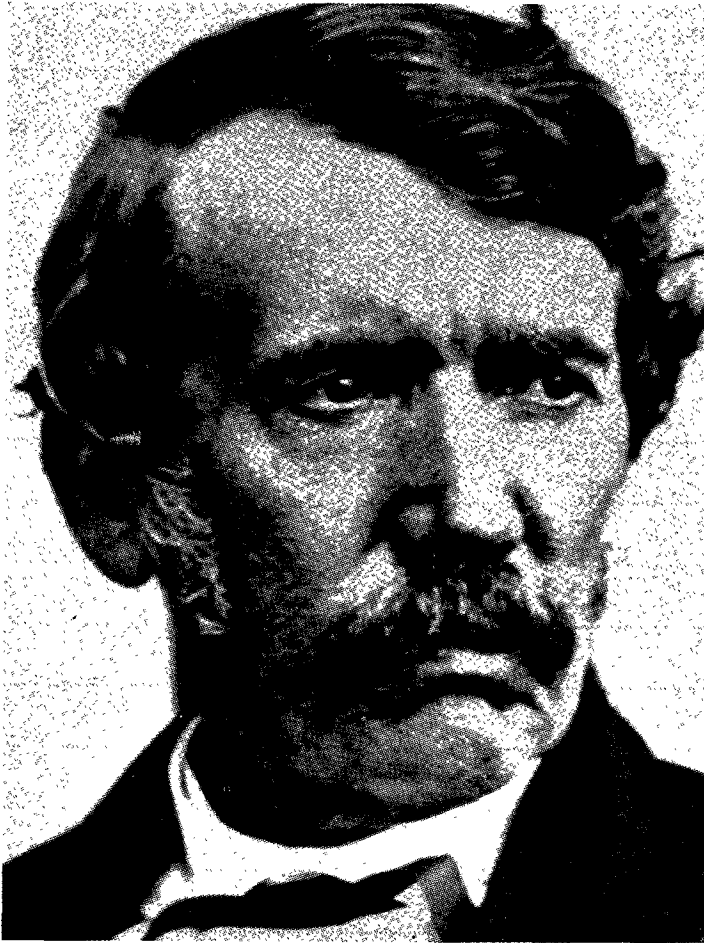
One day he preached on "What Is Holiness?" He explained it this way: "When showers descend in the night, the earth, lions, cattle, people, are washed clean. The sun then sparkles on every grass blade. The air is pure. That is holiness."

The wife of a missionary has a vital role to play. David married Mary, daughter of Robert Moffat, when her father was still at Kuruman. She made him an ideal wife. During one of their numerous separations he was to write of her: "You have been a great blessing to me. I see no face that can be compared with the sunburnt one that has so often greeted me with kind looks. The longer I live with you the better I love you." Mary Livingstone, faithful companion and home-maker, was later to be buried under a baobab tree in Malawi.

Livingstone stated over and over again that he did not care where he went so long as it was forward. When he reached the great Zambezi River he sat down and wrote to his committee: "So powerfully am I convinced that it is the will of God that I go that I will go no matter who opposes, but from you I expect nothing but encouragement."

Some time in November in the year 1855 his eyes rested on one of the spectacular sights of nature. He said of it that "angels in their flight paused" as they looked at the great Victoria Falls. Some hunters had undoubtedly seen this magnificent wonder before him, but he was the first one to place the discovery on record.

As he headed further north he saw for the first time a slave train, a sight



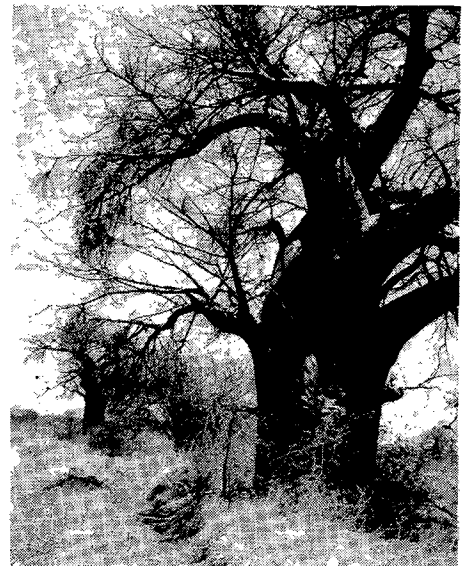
David Livingstone in 1864.  
(Photo: Annan, Glasgow)

Livingstone. Moselekatzi persuaded the missionary to move north to work among the Matabele. For years they were friends and yet Moselekatzi refused Christianity. Over a hundred years ago Missionary Moffat tramped from his base at Kuruman from village to village to throw out a challenge to the Christian world: "I see the smoke of a thousand villages where the gospel has not been preached."

Central Africa at this time was a closed book as far as exploration was concerned. So it remained until David Livingstone, born in Blantyre, Scotland, heeded the call of Robert Moffat. When they met, while Robert was on furlough, David was anything but a fluent speaker, although desirous of making the ministry his life work.

fears and superstitions melt, habits change and people rejoice in education. He said of his school teaching: "I have a great objection to it but I find that, as in everything else I set myself to do as a matter of duty, I become enamoured of it."

His medical training was most useful. Whole families and tribes were saved by his use of quinine. As a missionary he had to turn his hand to many things — building, gardening, carpentry, preaching, doctoring. During his long treks he became an expert botanist, zoologist and anthropologist. One thing he discovered early was that to be most effective he had to learn the languages and dialects of the tribes among whom he worked. His illustrations had to be readily understood by his audience.



Mary Livingstone found a last resting place under a baobab tree.

which was to haunt him all his life. Against this open sore of the world he was to pit all his energy and life itself. He saw guns offered for human beings. He saw weaker neighbours overpowered and sold for gain. Human flesh was cheap and expendable. Human freight trains carried ivory to the coast from where they and the ivory became saleable commodities on the markets of the world.

He pushed on to cross the great continent of Africa from east to west, the first to do so. His final halt was at Luanda on the coast. His African porters had never seen the sea and so chanted, "We marched with our father, believing the world has no end, but all at once the world said to us, 'I am finished, there is no more of me.'"

On one of his journeys he reached Chief Mburiema's territory where he learned that an attack was planned on his caravan. "Courage is to be afraid and to go on." So he decided there would be no deviations and no backtracking. Silently he prayed, "A guilty, weak and helpless worm, into Thine hands I fall. My family are Thine. They are in the best of hands."

He sat outside his tent listening. The deep silence of the tropical night was broken only by the roar of an old bull crocodile at his resting time.

The "qua qua" of the night heron and the grunts of the hippo struggling up the banks to feed, sounded loud and sinister. He was trapped in the eerie silence of dusk with hostility all around.

In his pocket Bible he read again, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . lo, I am with you always, even unto the end of the world." With courage strengthened he decided he would not cross stealthily by night, nor would he flee. He entered his tent to sleep soundly.

When he reached the Land of the Lake, (Nyasaland) now Malawi, he often watched slave trains en route to Zanzibar. Nineteen thousand slaves from Nyasaland passed annually to the coast. For every person who reached there, five were killed or fell by the wayside or died of starvation. From the Shire Valley, not one-tenth reached their destination. For sheer brutality nothing has ever equalled the slave trade. He saw degradation spread among the tribes. Tribe attacked tribe and sold their own kind for firearms. The strong raided the weak. A once-prosperous countryside, inhabited by an industrious, agricultural people, became ravaged and devastated and the forest took over again.

On September 16, 1859, he saw the Lake itself. This is the second largest inland sea in Africa, 350 miles long and about 52 miles wide. The area around the Lake was so devastated that he thought this was no place for settlement. He was wrong. Livingstonia Mission arose later, the lofty church tower of which was to be visible up and down the shores. It was a monument to faith and works. Later we were to follow and establish a strong work in the area opened up by David Livingstone.

When he went down to Zanzibar, an island on the east coast, he saw the final destination of the slaves as they were sold in the largest market of its kind in the world. The English cathedral stands on the site today. When he visited the market the same violent farrago of smells met him as is there today—papaws, sugar-cane, limes, guavas, nutmegs, cloves, pineapples, coconut; an island where "every prospect pleases, and only man is vile."

As he stood there watching he recognized the people from Lake Nyasa by their tribal markings and tattooings. He saw them being put through their paces. Prices were called incessantly. How utterly helpless he felt, but he was sustained by the promise: "Commit thy way unto



"Angels in their flight paused" to gaze upon the majestic Victoria Falls.

the Lord; trust also in him; and he shall bring it to pass." Some day, some day, this would pass and the people would be free.

From his house on the harbour front he watched the dhows which were washed in from the Persian Gulf, waiting for their human cargo and the June south-west monsoon to blow them on their homeward journey.

Urged on by the sights he had witnessed, he left Zanzibar Island on his last journey—he had only five years left. Tired and sick he reached Ujiji on the banks of Lake Tanganyika only to find that all his stores and medicines had been stolen. Fever had laid hold of him with strong fangs and he was in despair. But the body must obey the spirit, and the end was not yet. With only three faithful followers left—Susi, Chuma and Jacob, who could read some English, he set out again on a 400-mile journey, every step in pain. For two years he struggled on before returning to Ujiji.

"Where is Livingstone?" had been asked everywhere. Two expeditions had failed to find him. Henry M. Stanley was sent out by the *New York Herald* to find him at whatever cost in time and money.

\* \* \*

It is early afternoon on November 10, 1871. An old man is seated on the verandah of his mud house, weak and ill. He hears sounds of excitement, shouting, firing. The village is in turmoil but he is not aroused. Susi appears shouting, "An Englishman! I have seen him."

Livingstone slowly rises, looks across the square and sees a crowd of people. In front a man is carrying the stars and stripes, flag of America. A white man strides forward. It is Stanley.

Stanley said he thought: "I would have run to him. I would have embraced him. I wanted to jump for joy. But I did not know how he would receive me." A moment of embarrassment followed!

Stanley came forward with a formality which was to make continents smile. "Dr Livingstone, I presume!"

"Yes," was the reply, with a pleased look and a slight lift of the cap.

"Thank God, doctor, I have been permitted to see you."

"Thank God, I was here to welcome you," was the reply.

The five-year old mystery of Dr Livingstone's whereabouts had been solved. His gratitude was boundless. "You have brought me new life, you have brought me new life," he stated

over and over. He recorded in his diary, "With characteristic American generosity Stanley laid all he had at my service." For four months they were together. Stanley was deeply impressed by the doctor's religion. It was the supreme experience of his life. He had come close to greatness and it startled, captivated and subjugated him. Stanley said, "His religion makes him the most companionable of men and the most indulgent of masters."

Livingstone's great work was not the exploration of Africa but the discovery of it. He lived for Africa. Others came, accomplished their mission and returned. Livingstone's mission began and ended with Africa.

His last journey brought him to the village of Chief Chitambo. Exhausted, he was carried into a grass hut which

Now was to begin the longest funeral march in history — a duration of nine months over 1,500 miles. February 15, 1874 saw their task completed.

These three Africans, by their act of splendid loyalty, showed that he was justified in his belief in the goodness and kindness of the African. He rated them highly and thought they were worthy of all he had to give.

If he had been able to think about it, it must have seemed that he had failed. It was not given to him to perceive that, like his Master, whom he so humbly followed, the most supremely triumphant moments of his life were those of apparent failure.

His mortal remains were given a resting place among the great in Westminster Abbey in England. Five-foot-tall Jacob was an honoured pall-



A few old women are left in Africa who, in their youth, mutilated themselves to escape from the slave-traders. These women are known as duck-bills.

had been quickly prepared, and here he was laid on a grass bed. Rain, which had dogged his footsteps so often, dripped down sadly, ceaselessly, on this, his last night. The still figure knelt by his crude bed, his hands clasped in prayer, his open Bible before him. A life of devotion to duty had ended. He had completed the high mandate without question and had dedicated to its fulfilment every power he possessed without reserve.

At cock-crow Susi went into the hut and found no sign of life. "The good one is gone," echoed by drumbeat from hut to hut, from village to village. Thousands of his converts came to pay their last respects. Loving hands embalmed the body. The heart was reverently removed and placed in one of his tin trunks and buried under a mupundi tree. Jacob read the burial service. Then Susi, Chuma and Jacob sat down and cried!

bearer, and Susi and Chuma had places of honour in the Abbey.

*"Open the Abbey door and  
bear him in,  
To sleep with king and states-  
man, chief and sage  
The missionary come of weaver  
kin,  
But great by work that brooks  
no lower wage.  
He needs no epitaph to guard  
his name,  
Which men will praise while  
worthy work is known.  
He lived and died for good,  
be that his fame.  
Let marble crumble, he was  
Living-stone."*

—PUNCH.

The end? No, the beginning of great things for Africa. How?

We shall continue the tale in the next issue.

**Reporting on  
PEOPLE AND EVENTS**

Besides having the pleasure of having Pastor Robert H. Pierson back in our midst this year-end, we are happy to welcome Pastor E. W. Pedersen back onto African soil. He will be attending the Division Quadrennial Council and year-end committee meetings, after which he will itinerate in the field. Pastor and Mrs Pedersen spent nearly ten years in mission service in Kenya, then a part of our Division, and before that, five years in Uganda which at that time was part of the Upper Nile Union connected with the Northern European Division.

Pastor Francis Campbell was elected president of the South African Union Conference at the Union's Quadrennial Session held in Durban October 1-5. He vacated the presidency of the Cape Conference for this new appointment, and his place has been taken by Pastor Alfred Birch.

Pastor and Mrs Albert Bristow visited our headquarters office on their way back to Malawi from their furlough in South Africa. These dedicated workers have given many years of service in the South-East Africa Union. Also returning from furlough are the V. R. Brown family of Helderberg College; the J. T. Masons and H. W. Petersons of the Division office; and the Ondrizek and T. W. Parks families of the Zambesi Union.

Pastor and Mrs W. D. Pierce have returned to Africa for a further term of service. They are located at Kanye Hospital in Botswana. Mrs Pierce was formerly Miss Rachel Anderton.

A warm welcome is extended to a host of new missionary appointees. Brother R. B. Adams is now teaching at Songa Seminary in the Congo. Brother H. Barham is the new manager of the National True Foods Factory in Johannesburg, South Africa. Brother R. F. Chapman is the maintenance man at Mwami Hospital in Zambia. Brother P. Gallis is teaching at Kivogo School in Burundi. Brother G. W. Wheeler is a teacher at Gitwe Seminary in Rwanda. And Brother C. L. Williams is the new publishing secretary of the Congo Union.

Dr Ray Foster rejoices in having a new 1970 CESSNA 185 plane, made possible by the generosity of many people in the United States, and flown out by Jim Lanning, a ferry pilot. It is for use in Dr Foster's TALRES (Leprosy Rehabilitation Service) program. With the Robertson STOL conversion to its engine it is capable of short take-offs and landings on mission airstrips. Dr Foster will continue his leprosy rehabilitation work in several of our unions, using this plane for rapid transport to and from the various centres.

**TRANS-AFRICA DIVISION CELEBRATES  
ITS 50TH ANNIVERSARY**  
*(Continued from page 2)*

The celebrations will not end with these reports, however, for throughout the year the greatest and most important part of our work, EVANGELISM, will be stressed. It is planned that throughout the entire Division evangelistic campaigns of all types will be conducted, from large public campaigns to small cottage meetings, involving workers and laymembers in an all-out thrust to blan-

ket our Division with the message of truth. A baptismal goal of 50,000 has been set, and special drives to reclaim the backsliders will be undertaken. A Layman of the Year is to be selected in each union and laymen's congresses will be held from our northern border to our southernmost tip. Pastor V. W. Schoen of the General Conference Lay Activities Department will visit us and participate in our celebrations by his ministry to our lay members. Every church is urged to conduct revival meetings, calling for a rededication of its members and particularly working for our youth.

And so our year of celebrations will progress, a never-to-be-forgotten year, we pray, when every member will be on fire for God and a revival of true godliness will be felt in our midst, thus preparing the way for the outpouring of the Latter Rain and the finishing of the work in our great Division. Let us unite our hearts and lives in this all-out campaign for God in Trans-Africa during 1971, and let us by faith believe that God is ready and willing to do in us and through us even more abundantly than during the past 50 years. We do not have another 50 years in which to labour for Christ. We may not have even 50 months left in this old world during which to witness and work for the Master. So let our 50th anniversary year be marked by the most outstanding advance for the cause of God in Trans-Africa.

**Trans-Africa Division  
OUTLOOK**

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**SUNSET CALENDAR**

**DECEMBER 1970**

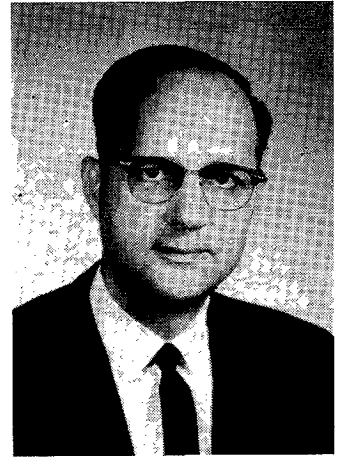
	4	11	18	25
Cape Town	7.44	7.50	7.55	7.58
Johannesburg	6.48	6.53	6.58	7.01
East London	7.04	7.09	7.14	7.17
Port Elizabeth	7.16	7.22	7.27	7.30
Bloemfontein	7.01	7.06	7.11	7.14
P'maritzburg	6.47	6.52	6.57	7.00
Durban	6.45	6.50	6.55	6.58
Windhoek	7.25	7.30	7.34	7.37
Bulawayo	6.33	6.38	6.42	6.45
Salisbury	6.18	6.23	6.27	6.30
Gwelo	6.29	6.34	6.39	6.43
Lusaka	6.26	6.30	6.33	6.37
Blantyre	6.00	6.04	6.08	6.12
Lubumbashi	6.21	6.24	6.29	6.33
Nairobi	6.27	6.30	6.34	6.36
Mombasa	6.20	6.23	6.28	6.31
Kisumu	6.33	6.37	6.41	6.44
Kampala	6.42	6.45	6.50	6.53
Dar-es-Salaam	6.27	6.31	6.36	6.38
Tabora	6.49	6.54	6.58	7.00

**JANUARY 1971**

	1	8	15	22	29
Cape Town	8.01	8.01	8.00	7.57	7.55
Johannesburg	7.04	7.05	7.05	7.03	7.01
East London	7.20	7.21	7.20	7.17	7.15
Port Elizabeth	7.33	7.33	7.32	7.29	7.27
Bloemfontein	7.17	7.18	7.18	7.16	7.14
P'maritzburg	7.03	7.04	7.03	7.01	6.59
Durban	7.01	7.02	7.01	6.59	6.57
Windhoek	7.40	7.42	7.43	7.41	7.40
Bulawayo	6.48	6.50	6.51	6.50	6.49
Salisbury	6.33	6.35	6.36	6.35	6.35
Gwelo	6.45	6.44	6.43	6.42	6.40
Lusaka	6.44	6.43	6.42	6.41	6.40
Blantyre	6.15	6.17	6.18	6.18	6.18
Lubumbashi	6.36	6.38	6.39	6.40	6.42
Nairobi	6.41	6.45	6.47	6.48	6.51
Mombasa	6.35	6.38	6.40	6.41	6.43
Kisumu	6.49	6.52	6.54	6.55	6.59
Kampala	6.58	7.01	7.03	7.05	7.07
Dar-es-Salaam	6.43	6.44	6.45	6.46	6.49
Tabora	7.05	7.08	7.10	7.11	7.13

# Lest We Forget

by MERLE L. MILLS,  
President, Trans-Africa Division.



FIFTY YEARS AGO, the Trans-Africa Division, then known as the African Division, was organized with headquarters at Cape Town, South Africa. Pastor W. H. Branson became its first president. Were we to allow this occasion to pass unnoticed we would be derelict of our duty. We would also be displaying an insensitivity toward this widening tide of history which would be psychologically and historically wrong. Consequently, the Division Committee has taken appropriate steps to acknowledge and commemorate this historic event during 1971.

From the early days of our mission program Africa has intrigued and captivated the hearts of Advent believers. Even before the message had encompassed the land of its origin, the Church gave liberally of its means and shared its sons and daughters that the people of Africa might know of the blessed hope.

The moving saga of Advent missions which began at the Cape and moved into the hinterland, progressing northward across deserts through jungles, and over mountains, will be unfolded in succeeding months through the pages of this periodical. We believe it would be both edifying and heartening to briefly review our history and see how God has led us thus far. The succeeding generations of any movement are prone to forget the courageous pioneers and their struggles and defeats during the seminal days of its development. Too quickly we forget that the foundations on which we stand were laid in blood, sweat and tears. Gone is the ox-wagon as a mode of travel. And no longer do we rely upon the steamboat which once plied the lakes and rivers of Africa. As a mode of transportation we now travel in modern cars and jet planes. We live in homes that have the comforts and conveniences of modern living. We have access to the facilities of mass communications media. Our publishing houses are flourishing. Our medical institutions are expanding, and our membership is burgeoning.

When we were organized in 1920 the Division membership was 2,705. Today it stands at 215,000. There are now four divisions, however, which are involved in administrating our work throughout Africa with a combined membership in excess of 400,000. Such progress from a small and insignificant beginning is encouraging, but this progress must not make us proud of our attainments. It is the Lord's doing, and not man's.

The moment we become lifted up and take credit to ourselves, depending on organization, ingenuity and talent for success, we cease to become effective in God's hands and will inevitably be overcome by the twin perils of complacency and impotency. This was the great mistake of Israel. They forgot how the Lord led them out of Egypt and through the dangerous waters of the Red Sea. They were warned that if they forgot the source of their power and became smug and self-sufficient, God would remove His hand from among them and they would perish. "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, . . . lest . . . thine heart be lifted up, and thou forget the Lord thy God which brought thee forth out of the land of Egypt, from the house of bondage; . . . And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." Deut. 8:11-14, 19.

We all know, too well, of the fate which befell Israel. They put their trust in man and exalted the human above the divine. Their faith became flaccid and their memories short-lived. They devised human methods and looked to the arm of flesh for deliverance. As a result they lost their sense of destiny and were rejected of God.

This same danger threatens us today. Unless we take precautions we too can lose our sense of purpose and balance and become denuded of divine power and wisdom. We must remember that the reason for our existence is

to fulfil the prophetic mission, making known to the world in this last generation the great truths of the everlasting gospel. Our aim must be to arouse mankind to the fact that we are now in the hour of God's judgment. Probation is soon to close. The world can only be restored to cosmos through divine intervention. The coming of Christ is man's only hope. Consequently, the Church should give no time or place to politics. It has not been called to reform the social structure of society nor to become involved in the controversial problems of the day. We dare not become enmeshed in the marginal and peripheral issues which agitate the minds of little men. It is sin that separates us from God. It is sin that contributes to the devisive issues of our day. It is sin which must be eradicated from the human heart. Not until we deal with this basic issue can there be harmonious development between ethnic and nationalistic groups, between God and man. This is the only solution for the depravity, dissension and desolation escalating on every hand.

If we are to keep the objective of our Church in clear focus, not allowing our faith to waver in these troublous times, it is imperative that we remember how the Lord has led us in the past. Fire, flood and famine have failed to impede the onward sweep of God's truth here in Africa and around the world. A brief reflection of our earthly history should deepen our faith and quicken our pace as we look to the future, for "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Let us remember that God does not associate Himself with any lost cause. He knows no discouragement nor defeat. Therefore, "we have nothing to fear for the future, except as we shall forget the way the Lord has led us and His teaching in our past history." —Life Sketches, page 196.