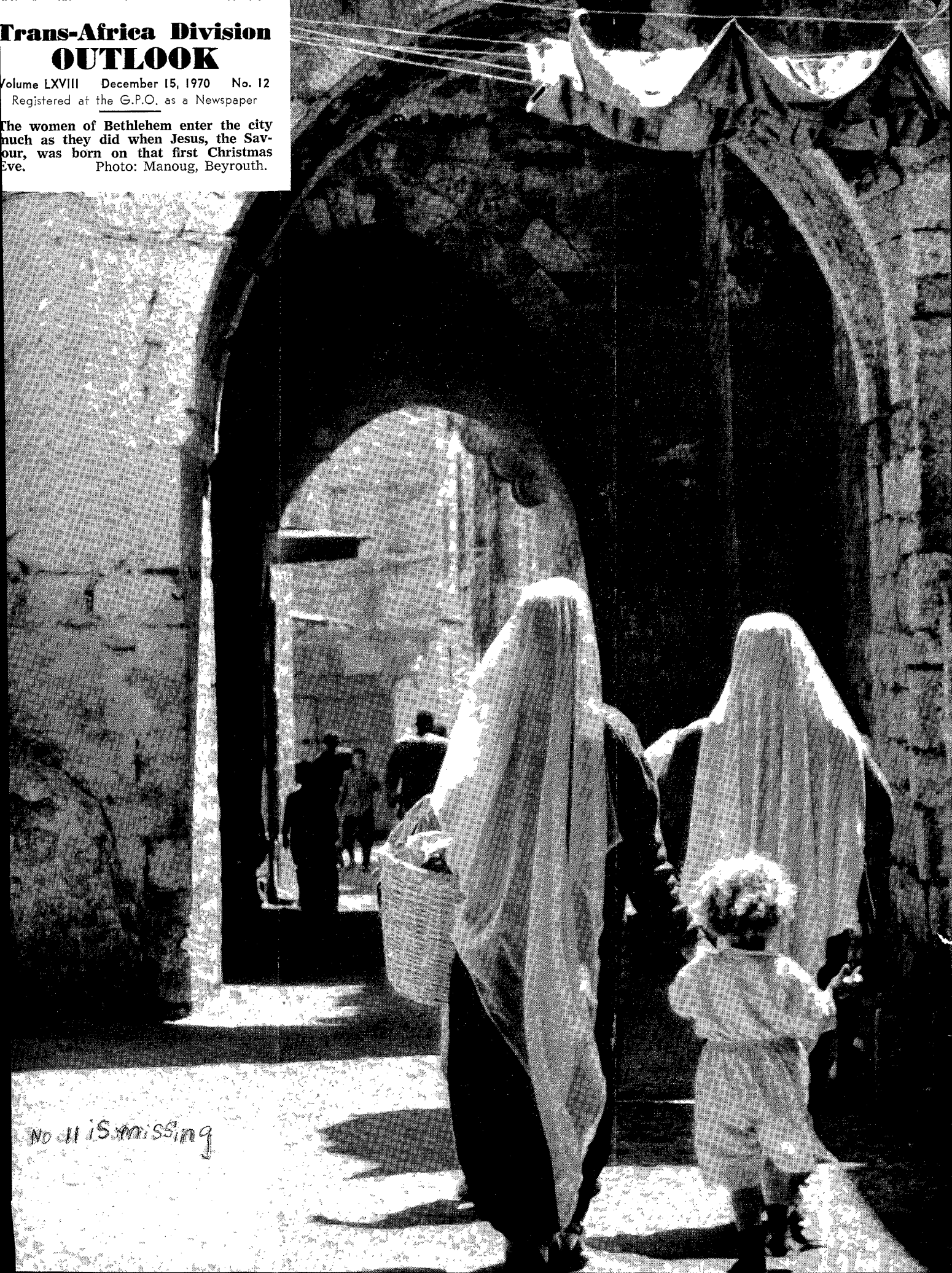


Trans-Africa Division
OUTLOOK

Volume LXVIII December 15, 1970 No. 12
Registered at the G.P.O. as a Newspaper

The women of Bethlehem enter the city
much as they did when Jesus, the Sav-
our, was born on that first Christmas
Eve.
Photo: Manoug, Beyrouth.



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WORLD-WIDE LAYMEN'S YEAR—1971

by HENRY W. PETERSON,

Lay Activities Department Secretary, Trans-Africa Division

1971 has been designated as LAYMEN'S YEAR for the Advent movement around the world. During this year renewed emphasis will be given to the role that laymen must play in the soul-winning program of the Adventist Church. We need constantly to remind ourselves that the work of God can never be finished until the ministers, church officers and laymen work together. A famous painter was asked which of his pictures he considered his best. He replied: "My next." Robert Browning tells of an artist who was known as the faultless painter who at the height of his fame pronounced himself a failure because he had ceased to feel any ambition to improve in his art. Let us not forget that whether in the field of art, or in the still more serious game of life, the secret of all excellence is to play the game better today than we did yesterday. *Better* is the key word of the Epistle to the Hebrews. Let us take it as the key word of 1971: "Better! Still Better!"

In order to make our ministry more effective and fruitful we must follow right methods, divinely inspired and tested; otherwise God will withhold His blessings from our labours. Therefore, we recommend the following objectives for the 1971 LAYMEN'S YEAR in the two-fold program of INREACH and OUTREACH.

INREACH—REVIVAL

In 1896, writing in the *Review and Herald* of July 21, the servant of the Lord said: "The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be labourers together with God. When we have entire wholehearted consecration to the service of Christ, God will recognize



the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not labourers together with God." In order to follow this admonition and involve every member in service for Christ during this world-wide LAYMEN'S YEAR we recommend that:

1. The first Sabbath of 1971 be designated as Commitment Sabbath when Robert H. Pierson's challenge and appeal to Adventist laymen be presented during divine service; and that every church member be given the opportunity to make a commitment of life and service to Christ.

2. In every church early in 1971 a Christ-centred revival be conducted during which a call be made for every member to become involved in a personal witness for Christ.

3. In every church a class be organized to give training in soul-winning methods to all who have committed themselves for service.

4. During 1971, conferences and fields conduct training classes and seminars for laymen with emphasis on personal witnessing, Gift Bible evangelism, and how to make personal appeals to lead individuals to Christ.

OUTREACH—EVANGELISM

"Visit your neighbours in a friendly way," wrote Sister E. G. White, "and become acquainted with them. . . . Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticize, and condemn their own brethren."—*Review and Herald*, May 13, 1902.

Since God calls consecrated laymen to proclaim His message, we recommend that:

1. In consultation with pastors and Lay Activities leaders, laymen be encouraged to hold public evangelistic meetings during LAYMEN'S YEAR, 1971:

- a. in churches where no pastors are available;
- b. in suitable locations in city areas, villages and rural areas;
- c. in new towns and villages where there are no church members.

2. A territorial assignment be given to every member.

3. The first Sabbath of every month be dedicated to lay evangelism.

4. Each Adventist family win two souls to Christ during LAYMEN'S YEAR.

5. Renewed emphasis be placed on the spiritual ministry of the Health and Welfare Services in which clients are introduced to Christ.

To reach these objectives the following "tools" are offered:

1. TABSA Combination Unit for the giving of Bible studies in areas without electricity. Tapes and filmstrips are being prepared in 17 languages.

2. Attractive prospectuses for use in introducing Gift Bible evangelism.

Our Beginnings in Southern Africa

by JEAN CRIPPS



FOR UNTOLD CENTURIES Southern Africa slumbered undisturbed. The dry elephant grass, tall as a man, rippled softly across the veld, sometimes singing of far-off places where elephants roamed unmolested. Thousands of antelope drummed their seasonal song of migration as they sought greener pastures. At their passing the dust settled again and the land continued its unbroken slumber under the burning sun.

African women filled their water pots at small streams, keeping a watchful eye for the predatory crocodile. The pattern of village life remained unchanged, centring around the cattle kraals, seed-time and harvest. But, deep in the African soil, baked by the sun, and ruffled by dry winds, lay wealth beyond man's dreaming.

So we come to the year 1860, with South Africa as poor as the proverbial church mouse. At the beginning of this decade there were only 65 miles of railway in the whole country, 63 of them in the Cape Colony and two in Natal. The average European income was R192.00 a year. In the late eighteen-sixties, however, a miracle took place—the discovery of diamonds. Later, in 1886, when it became known that in the Transvaal lay the greatest gold field the world has ever known, the gentle rain that had fallen on the country's drought with the diamond discovery, turned into a golden shower that was to continue without interruption until our day. This was not the end. The gold find was followed by the discovery of super-abundant coal, of more gold, more diamonds, platinum, chrome and uranium. Said the late Field-Marshal Jan Smuts: "I sometimes think that God, when He made the world, had something left over and emptied His pocket over the southern continent."

* * *

When the sun rose one day in the year 1866 it seemed as if nothing would change. For Erasmus Stephanus Jacobs this was like any other day. As he walked on his father's farm, near Hopetown in South Africa, he whistled a little tune to keep himself company. A glittering pebble caught his eye. It was the first diamond of the millions to be garnered from the African soil.

Two years later Schalk van Niekerk bartered 500 sheep for a stone which was

eventually sold for R50,000. This was the Star of South Africa, picked up on the banks of the Orange River not far from where the original stone was found. In 1901, at the Premier Diamond Mine near Pretoria, the Cullinan diamond was discovered. This became the chief ornament in the crown jewels of Great Britain.

Old man Du Toit and old man De Beer owned the desert-type farms on which the Kimberley diamonds had lain hidden for centuries. They received respectively, £6,000 (R12,000) and 6,000 guineas (R12,300) for their farms. The land was sandy. Here and there thorn-bearing trees struggled for survival. There was very little water. The climate was hot, dusty and dry. The gardens grew under protest because the soil preferred diamonds. So it has always been—desert terrain and precious stones.

Old man De Beer, forbear of J. N. de Beer, who was to become a powerful Adventist preacher, complained that he should not have had 6,000 but 6 million guineas for his land. True! What this would have meant to the early work we can only speculate. It gives us cause also to think what it might have meant to the family as well.

The old Africa died when Du Toit and De Beer watched in bewilderment the overrunning of their ground by adventurers, some on horseback, some on foot and still others with their Cape carts and ox-wagons.

The diamond rush was on.

Whips cracking, yokes groaning, clouds of dust rising, heralded the approach of teams of oxen striving to reach Kimberley. Kimberley! Now a magic name, one to be speculated with, one forever to be associated with glittering jewels, with fortunes to be won and lost. Soon the largest man-made excavation in the world, covering 40 acres, would find 12,000 miners of all races digging feverishly, frantically, hardly pausing for food and rest. These jewels did not yield themselves easily to the light of day. Hidden under layers of indifference, prejudice and bad habits, living jewels fit for the King's crown were likewise waiting to be garnered, while men toiled for ephemeral earthly riches.

God's far-reaching arm was connecting Africa with Healdsburg, America.

In 1869 William Hunt, a prospector of a religious turn of mind, read an adver-



Beginnings



tisement about J. N. Loughborough's evangelistic meetings in Healdsburg, U.S.A. Was it coincidence that the subject dealt with the prophecies of Daniel and Revelation—a subject Hunt had studied for 20 years? William sent for the lessons and later decided to visit Loughborough. He was planning to leave for Australia almost immediately, but felt he should make personal contact with the evangelist and attend some of his meetings. He did this and, on taking leave of Loughborough, received some charts dealing with prophecy and the law and some magazines and books. As they parted Hunt promised: "By the Lord's help I will be faithful to the truth as you have shown it to me." This promise he was to keep in Australia and later, on the diamond diggings of Africa.

The scene now shifts to Southern Africa.

The farm Wesselton, named after the Wessels family, also had a rich diamond pipe. They fared better with their find than Du Toit and De Beer. In fact, they became very rich. Pieter, son of old man Wessels, will always be connected with the beginnings of our work in Africa. Likewise, the money from the rich find poured unstintingly into the coffers of the early church to build and maintain many institutions.

Pieter was born on the farm Benaudefontein in the Kimberley district in 1856. Let us quote from his own testimony, written and signed in the year 1924, when he was 68 years of age:

"In or about November, 1885, I began to keep the seventh-day Sabbath. It so happened that a few years before this I was brought to believe in the Bible as God's Word. From my youth I loved God. But, when about fourteen years old, at the time of the opening of the diamond fields, while living on the farm adjoining my father's, I was shaken in my belief as a believer in the Bible.

"I frequently asked my mother how she knew that she belonged to the right church. We then belonged to the Dutch Reformed Church of Boshof, Orange Free State. She replied, 'Because we believe the Bible.' I was troubled because so many churches were springing up. The question with me was, 'Who is right?' I knew they could not all be right as the Bible says, 'One God, one Jesus Christ, and one baptism' and so forth. I again asked my mother who was right and she did not know what to say.

"I will not relate all the details of my experience, but the result was that I doubted the Bible and said, 'If the Bible is the truth, then the churches are wrong,

and if the churches are right the Bible is not the truth. If this is so, then it is only false to trust in God.'

"It all confused me and I decided to wait to serve God until I became a man. That condition in my experience continued until I was twenty-one years of age. I became troubled again because I had promised that when I was grown up I would serve God. I endeavoured to make a start again but could not believe the Bible, since the churches were not following its teachings.

"I took ill and for several years was under the doctor's care, but no cure was found. (His doctor was the famous Dr Leander Jameson, J.D.C.) I was twenty-eight years old and very much discouraged over the condition of my health and began to wonder why I could not be healed.

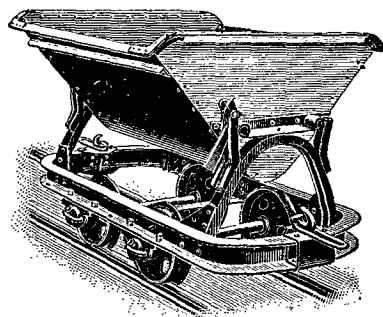
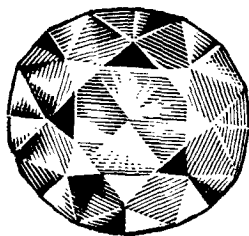
"My brother, Philip, after attending some meetings in the village church brought home a tract called, *The Prayer of Faith Will Heal the Sick*. I took my Bible and looked up the texts referred to in the tract and found them correct.

"My health continued to be poor and the medicines I was taking did not help me. One wet day I planted cabbages in the garden and soon afterwards became dangerously ill with inflammation of the lungs. My wife wanted to send for the doctor and so did my mother. I refused, saying that if there was a God and if the Bible was His Word and true, I would be healed. If, on the other hand, I did not recover, I would then know that there was no God and no truth in the Bible. Turning to James 5:15 I read, 'And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.'

"With that thought in mind I went off to sleep and wakened fresh in the morning, feeling well and at peace. Believing I was healed, I arose and dressed. My wife came into the bedroom and immediately tried to persuade me to get back into bed. I told her that God had healed me and shown me that the Bible was true. She urged me to lie down, believing I was still delirious, the same as I had been the previous night.

"I walked over to my mother's home—about a mile away—feeling like a new man. I praised God, for I was convinced that the Bible was the truth and that I had been healed as a result of my faith in its teachings.

"My mother was truly surprised to see me as she expected I would not recover. My father also was astonished. I told them that God had heard my prayers



and that I had proved that His Word was true. From that time on, I began fully to realize that the churches were not correct and that they did not follow the teachings of the Bible.

"After returning home I destroyed all the medicine bottles and thanked God for His healing power. Ever since that time I have passed through many trials and through much sickness, but my belief is unshaken in the Word of God.

"In about the year 1885 my elder brother, Johannes M. Wessels, was a deacon in the Dutch Reformed Church. I was so glad for the light I had received and for the care of God towards me, that I went to my brother and asked him why he did not pray for the healing of the sick. He could not give me a good reason for not doing so.

"One day he said to me, 'You are such a Bible man, Pieter, why do you not keep the Sabbath?' I replied that I did and that I had given up my dairy because I did not like to send my milk carts to the diamond fields on Sunday. He asked me which day Sunday was. I said, 'The Sabbath.' He answered, 'No, look at the calendar on the wall, then tell me which day Sunday is.' I did and answered that Sunday was the first day of the week. He said, 'Yes, and the Bible teaches that the seventh day is the Sabbath.' He also said that the Jews were God's people and kept the Sabbath on Saturday and not on Sunday.

"I was astonished and said that I had always believed that Sunday was the Sabbath and that the Jews were wrong. I soon became convinced that we were wrong in observing Sunday as the Sabbath. Johannes pointed out this fact to me to endeavour to show that we could not do all the things that the Bible teaches as some things have changed, such as the Sabbath, and also we could not pray for the healing of the sick. My next question was, 'Who changed the Sabbath?' He said that Christ had. I immediately got my Bible and began to look into the question.

"I had memorized the ten commandments as a child, and now as I repeated the fourth commandment I wondered how we could possibly be so blind to this great truth. I began to search the New Testament to find out where Christ had changed the day as my brother had said. I read from the beginning of the first chapter of Matthew until I came to chapter 5 verses 17 and 18: 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or



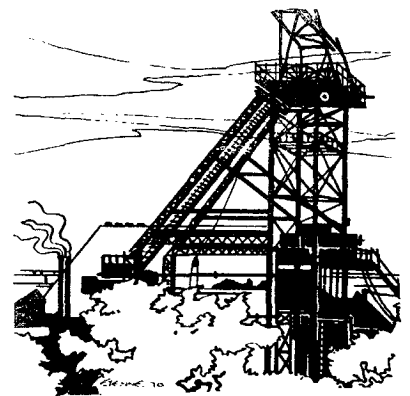
The late Brother and Sister Pieter Wessels, pioneer Seventh-day Adventists in South Africa.

one tittle shall in no wise pass from the law, till all be fulfilled.'

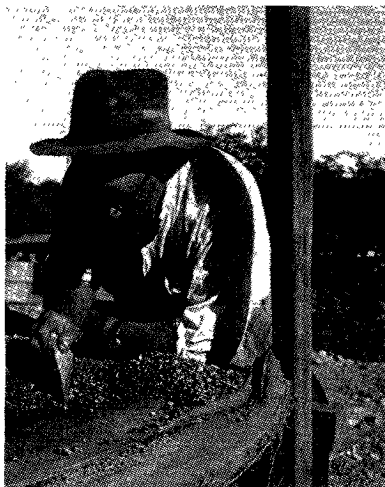
"I not only found that there had been no change, but that the Sabbath will be observed in the new earth. I then began to observe the seventh-day Sabbath. This truth was really pointed out to me by my brother in his attempt to prove that the teachings of the Bible cannot be followed.

"It meant a struggle for I was not an educated man, having had very little schooling. I did not feel like facing the world and so began to make excuses. But I could not find any satisfaction in trying to throw off the burden, for it meant disbelieving the Bible truths and denying that God had healed me in answer to prayer. The text in Proverbs came to my mind: 'He that turneth away his ear from hearing the law, his prayer will be an abomination.' So, therefore, it meant that I must do one of two things: stop believing in the Bible or else walk in the new-found truth. I decided on the latter. This brought a stir amongst my people and a fierce outcry.

"The minister of the church to which I belonged made his usual call on one occasion. I took the opportunity to ask him how it was that we did not keep the Sabbath. He replied that it had been changed. I showed him that it had not, and I also asked him about the Bible teachings on baptism. He said that I must not mention these things because by so doing I would upset the church.



Beginnings



The first Seventh-day Adventist church building in South Africa stands in Beaconsfield, Kimberley.



The late Pastor J. N. de Beer, pioneer Seventh-day Adventist minister.

I then inquired as to whether we should obey man or God.

"About six months after this experience, four elders of the church came to see me to try to turn me from believing in this new doctrine. After they were seated, I handed each one of them a Bible and promised to give up my faith if they showed me from the Bible where I was wrong. They complained that I had broken the vow I had made on joining the church and threatened to take my name off the church books. I promised that, if they would furnish proof to me, I would be willing to renew my vow, but I would not go against the Word of God and its teachings. I had promised to keep God's commandments. The Bible asked the question, 'Whereby do we know sin?' The answer given was, 'By the law of God is a knowledge of sin.'

"I read to them the ten commandments and, coming to the fourth commandment, asked which day we must keep. They gave no reply. I then said, 'The seventh, not the first.' They still made no reply but rose from their chairs and left my home. So I was put out of the church. This did not matter to me as I had stopped going to church because I regarded the teachings given there as false.

"About a month after I had begun to keep the Sabbath, Brother Van Druten came to me and reported that a Brother William Hunt, an old man living in Beaconsfield, was keeping the Sabbath. He had explained to Brother Van Druten the teachings of Daniel and Revelation. Brother Van Druten reported that there were Sabbath-keepers in America. I was astonished.

"Brother Van Druten handed me a copy of the *Review and Herald* which he had received from Brother Hunt. I was not able to understand much of the English but I kept the paper. I read and followed the texts of Scripture from the articles. To my mind they agreed with the Bible. I asked Brother Hunt to subscribe to the *Review and Herald* for me. This paper then became a teacher of the English language for me so I could read the messages.

"Shortly after this experience Brother Van Druten and I went to Brother Hunt and asked him to write to our people in America. We requested that they send us a Dutch minister.

"Two years later Brethren Boyd and Robinson arrived in Cape Town and I went down to meet them. I waited almost a month in Cape Town watching the papers to see when the boat would arrive. The question that haunted me was how I would recognize the brethren. I

had read in the *Review and Herald* regarding how our people should dress and this helped me.

"When I got to the boat the brethren had already left but I saw a lady standing in one of the cabin doors. From her plain dress I decided that she was one of our people. I approached her and learned that she was Mrs Boyd.

"I was at first disappointed that the brethren were not able to send us a Dutch minister. However, we decided to learn the English language and the Lord helped us.

"Brother Boyd came on to Kimberley. At the time of his arrival there was a company of ten or twelve Sabbath-keepers. Some worked on the diamond fields and others were on farms. A church of 21 charter members was soon established.

"Shortly after this I broke up my home and went to Wellington where my parents and brothers were living. My parents and some of the boys who were old enough accepted the Sabbath truth and they were as grateful for the message as I had been when I first accepted it.

"I will never forget how my father, then an old man, knelt down after we had read and searched the Bible on the Sabbath question, and how he thanked God for using his son to bring him, in his old age, the light of present truth.

"In 1893 we went to America to attend the General Conference session. We had the privilege of visiting the Battle Creek Sanitarium for six weeks and attended many of the camp-meetings. While at these meetings my brother Johannes and I gave a donation of £3,000 (R6,000) for work to be done among the Bantu. Two years after that time the first mission work was started near Bulawayo.

"Although we have had to pass through many fiery trials, the Lord has kept us. He made us overcomers over them all. I am still holding fast to Him and His truth. We trust and pray that the third angel's message may soon be carried to the ends of the earth and that our blessed Redeemer may come and gather to Himself His children.

"My prayer is that this work may soon be finished and that my family and I may be ready when the glories which await God's children shall be revealed.

"We praise the Lord our God who has given us His Word as a light to guide us to heaven."

(Signed) P. J. D. Wessels,
November 17, 1924.

(To be continued.)

3. A new pamphlet, "What Can I Do," for distribution to laymen.

4. Three new Gift Bible sets of reading guides (youth, adult, and advanced).

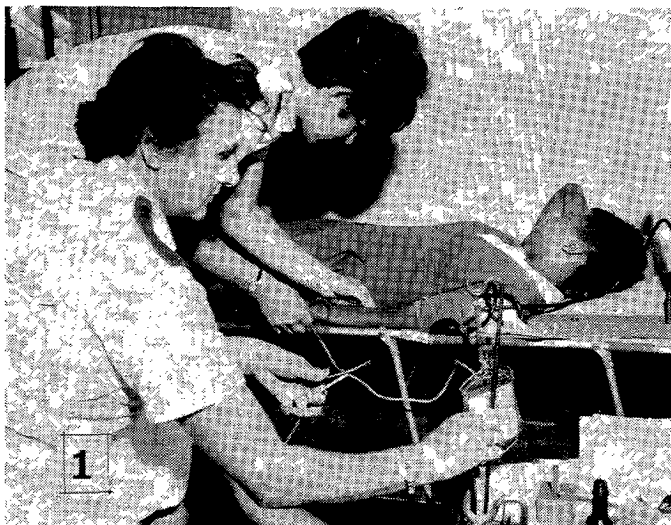
5. Progressive teaching device: "Better Life" Picture Rolls, Nos. 1 and 2.

6. a. Four 12-page Penetration tracts in four colours, entitled "Hope for These Times", available in English and Afrikaans.

b. Twenty-four tracts in two colours, entitled "Faith for These Times", available in English and Afrikaans.

7. An interest-arousing Penetration tract, entitled "Africa in the Bible" now in preparation for general distribution throughout the Division in 1971, available in vernacular languages upon request. In these tracts are coupons offering Voice of Prophecy Bible lessons or Gift Bible lessons with Guide Sheets.

Let us unitedly pray for the bestowal of God's Spirit upon all our plans and work to the end that 1971 will be a year of spiritual revival and the greatest year ever in soulwinning.



1. Our Adventist students donate blood as a part of their service to mankind.

2. Ingathering funds help to house and feed these little children of leper parents at the Emmanuel Children's Home in Lesotho.

3. The distribution of clothing through the Health and Welfare Services brings many smiles of pleasure.

4. Even the incapacitated can have a part in tract and magazine distribution.

Warm Christian greetings are extended to our believers in all parts of the Division; we want you to know you are often in our thoughts and prayers. We wish each of you a very happy and joyous Christmas season, and the continuous infilling of the loving and merciful Spirit of our Father and Saviour to bless and enrich your lives during 1971.

—Your Editors.

Seen at the South African Union C Durban, Natal, October

ELECTIONS AT THE SAUC SESSION

President Francis Campbell
(elected)

Secretary-treasurer K. G. Webster
(re-elected)

Departmental Secretaries:

*Education, Public Relations and
Sabbath School* A. O. Coetzee
(re-elected)

*Lay Activities, Temperance, Welfare
and Y.P.M.V.* G. Breedt
(re-elected)

Ministerial R. H. Kent
(re-elected)

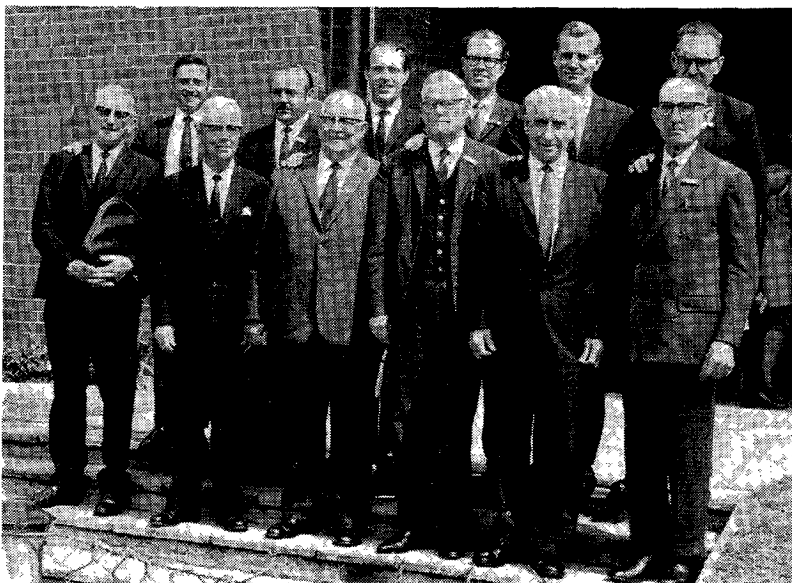
Publishing W. Ruba
(re-elected)



VETERANS AT THE SESSION:

Some of our retired workers pose for their picture outside the Durban church where the Session was held. They are from left to right, front: J. G. Siepman, Mrs F. G. Clifford, Mrs J. S. Fourie, A. G. Kohen, Mrs Agnes Marais, Mrs A. G. Kohen and Mrs W. H. Hurlow. Behind: C. S. van Heerden, D. A. Webster, F. G. Clifford, M. M. Webster, A. C. Le Butt, A. W. Staples, P. A. Venter, Sen. and W. H. Hurlow.

Photos: G. E. GARNE



FATHERS AND SONS AT THE SESSION:

Many of our ministers who have borne the heat of the battle, have the joy of seeing their sons follow in their footsteps. Several father-son combinations were present at the Session. Pictured, left to right, with the fathers in front are: J. S. le Roux and Dr Fanie le Roux; A. W. Staples and Dr Warren Staples; C. S. van Heerden and Willie van Heerden; D. A. Webster and E. C. Webster; W. H. Hurlow and W. A. Hurlow; and P. A. Venter, Senior and Junior.

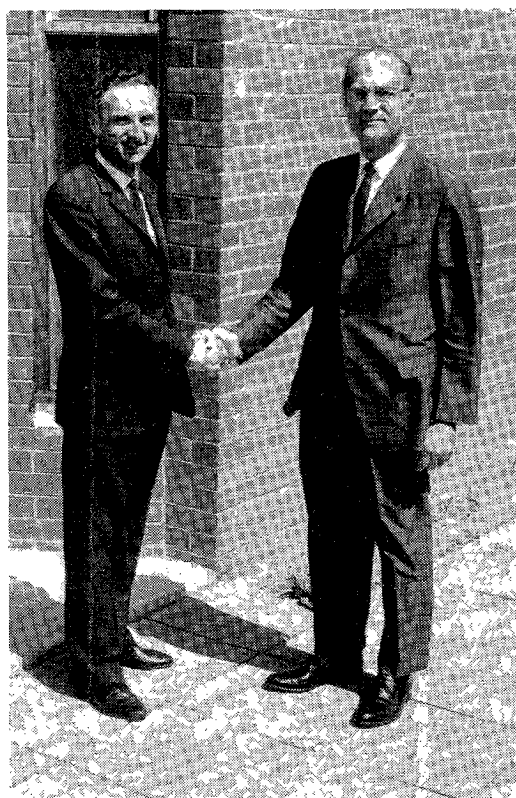
ference Session, 1970



WEBSTERS AT THE SESSION: One of the pioneer families which has made a great contribution to the cause through the years is the Webster family. Several members of this family were at the Session. Pictured here are Pastor and Mrs E. C. Webster, Pastor D. A. Webster, Pastor and Mrs K. G. Webster, Pastor M. M. Webster, Brother and Sister Norman Webster and Pastor and Mrs Nico du Plooy (née Lorna-Glen Webster, daughter of the Norman Websters).



OCTOGENARIANS REMINISCE: Pastors Gordon Pearson (80) and P. A. Venter, Sen., (85) exchange memories of the old days. Since Brother Pearson's service was in territories to the north, and Brother Venter's exclusively in South Africa, this was the first time their paths had crossed since they had seen each other as young men at Spionkop College.



Pastor Merle L. Mills, Trans-Africa Division president, welcomes Pastor Francis Campbell after his election as president of the South African Union Conference.

At Rest



ROBINSON.—Lena, (Mrs R. P. Robinson), was born in 1886 in U.S.A., and passed to her rest very peacefully at Malamulo Mission, Malawi, on September 25, 1970.

Fifty-six years ago as a young woman, Mrs Robinson stood at the side of her young husband, Pastor R. P. Robinson, gazing over the railing of the ocean liner about to dock at Cape Town. Although Africa was not the land of their birth it was to be the land of their adoption, service and sacrifice. Both had dedicated their lives to the ministry of others regardless of the cost, and soon the long tedious journey into the hinterland of Africa began. In Bulawayo they were met and transported the thirty odd miles through the bush by mule-buggy to Solusi Mission. During the ensuing thirty-six years many areas in the Congo, Zambia and Rhodesia were blessed and enriched by their dedicated and fruitful labour. In 1950 they retired from active service and resided at Chisekesi in Zambia. In 1960 Pastor Robinson passed away. Mrs Robinson joined her daughter, Grace, at Kamagambo Training School in Kenya, eventually moving with her to Malamulo in Malawi.

Pastor Robinson was often heard to remark that he was only half a missionary, for without his very capable and dedicated wife his work would have been only half as efficient. She stood by his side through all the years of their journey together and when he lacked time to carry out required duties she filled in by keeping the mission books, running dispensaries, teaching and supervising in mission schools, caring for the needs and supplies of outschools, sending equipment and salaries to teachers, and delivering their babies.

At the funeral service in the little cemetery at Malamulo Mission, the writer was assisted by Pastor Ken Cronje, Dr Jack Harvey and Pastor Albert Kambua, now retired. Sister Robinson leaves her daughter, Grace, and her son, Pastor Leonard Robinson, and one sister, Mrs Eliza Lloyd of Olympia, Washington, U.S.A.

—Dr Ben Nelson.

SPARROW.—Lawrence Reed went to his rest on August 13, 1970. Born on February 6, 1893, in Grahamstown of 1820 Settler stock, Lawrence Sparrow was brought to Rhodesia by his family in 1895. Not only did this family have a share in the formation of a new nation but they infused into it the Advent message of Jesus Christ. Lawrence was educated at old Union College in Kenilworth, Cape, and

returned in 1911 as a missionary to Inyazura, Rhodesia. From there he moved to Glendale Mission, 15 miles south of Fort Victoria where he laboured for a number of years. During this time he married Nellie de Lange on July 17, 1914. His bride came from an Adventist family of Harrismith, South Africa.

Brother Sparrow was a missionary of pioneer calibre and on foot visited mission schools situated in a radius of a hundred miles from Glendale Mission Station. Sorrow entered their home when they buried their three-day-old daughter, Vida, in February, 1916.

During World War I, Glendale was disbanded, and Brother and Sister Sparrow moved to the Eastern Transvaal. Following the war the denomination was compelled to retrench and a number of workers left the employ of the church. Among them was Lawrence Sparrow who returned to Fort Victoria with his family and took up farming.

To the day he went to his rest Brother Sparrow remained in active leadership of the church in Fort Victoria. His wife, Nellie, his sons, Stuncliff, Ray and Steve, and his daughter Catherine, and their families mourn his passing. Thirteen grandchildren and six great-grandchildren were known to him and he is survived as well by three brothers, Melvin, Stuart and Willis. He will always be remembered for his quiet, humble manner and his devotion to his Saviour, Jesus Christ. Our prayer is that the resurrection morning may come quickly and our sorrow be transformed into the unspeakable joy of the promised reunion.

—C. L. Schröder.



DE BEER.—Hilda Dorothy (né Kassebaum) was born at the Cape on October 12, 1880, and passed to her rest at the Karl Bremer Hospital on Sunday, August 16, 1970.

As a young girl she worked in the old Claremont Sanatorium which was opened in 1897, and it was here that she met Johannes Nicolaas de Beer whom she married in 1902 in the building which is today the Sentinel. The officiating minister was the late Pastor W. S. Hyatt.

For some time she worked side by side with her young husband at the old sanatorium. They then entered the literature ministry in which she had an active part by travelling

with him on a tandem. Bravely and loyally she helped him as they pedalled through the country districts surrounding Tulbagh leaving truth-filled literature wherever they went. Later the tandem was exchanged for a small one-horse cart and she was beside her husband again ever encouraging and admonishing him through those difficult pioneering days.

When her husband was called to open up the work in the Shangani Reserve, Rhodesia, she uncomplainingly left loved ones behind and for twelve years experienced the joys, sorrows and loneliness of a frontier woman, all the time staying at Lower Gwelo, many days quite alone when her husband was away from home. It was here that Erna, Doreen and John were born.

Back again to civilization as the wife of the newly appointed president of the Orange River Conference and later of the Cape Field and South Bantu Mission Field respectively, she was always near to help and encourage.

Of an unassuming and quiet nature, she was very seldom in the limelight but in this lay her strength. No matter what changes, frustrations, or disappointments came to her household she was there to help, admonish and encourage.

After the death of her husband she made her home with her elder daughter where she was lovingly cared for by Erna and Frank, faithfully assisted by the servant Maria.

In spite of the weaknesses accompanying old age our dear sister was often seen at the Claremont church until she became bedridden a few months ago. About a week before she died she had the unfortunate experience of breaking her leg in a fall and this hastened her death. As she felt the end approaching she admonished her loved ones not to mourn for her and expressed the wish to be laid to rest in the Helderberg cemetery with the saints of God.

Our heartfelt sympathy goes to her children, Erna, Doreen and John, their companions and their children. Although Doreen cannot be here today it was her privilege to fly from America to spend a month with her mother a few weeks before she passed away.

May God bless each one of them and help them to be ready to meet their saintly parents on the blessed resurrection morning.

—W. Marais.

BUTLER.—John Melville was born in Natal, South Africa, and was taken to Rhodesia with his family as a child.

He was an extrovert by nature and made many friends, as was evidenced by the large number of people who attended his funeral. He loved children and young people and they in turn loved him.

For more than thirty years after his conversion in another church he was a sincere child of God, and tried to live according to Bible teachings. A few years ago he became acquainted with Brother Alan Kok who studied the message with him. Sickness later came to Brother Butler and he was forced to give up his work. He came to live in Salisbury where the writer was able to study further with him. He had a second heart attack, but the Lord brought him back from the brink of death and raised him up without physical restrictions. A little later we took him into fellowship in God's remnant church, but exactly eight days afterwards he succumbed to another sudden attack of illness. It seemed that the Lord raised him up to take the last step in a victorious life, that of joining God's true church, and then called him to rest at the age of 69 years.

—J. B. Cooks.

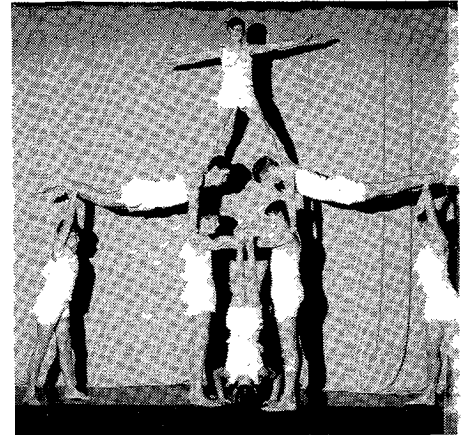
A Haven for Our Children

by J. B. COOKS, *President, Rhodesia Conference*

Anderson School

- Is a spiritual and educational haven for children from Seventh-day Adventist homes in the Rhodesia Conference and from missionary families living north of the Zambezi River.
- Conducts classes from Grades I to X or K.G.I. to Form III, which is junior high school level.
- Has English as its official language. Afrikaans is taught, however, for those who wish to enter more advanced schools in South Africa.
- Has a staff of well-qualified teachers which will be augmented by an additional male teacher during 1971.
- Has a good academic standing.
- Is situated in peaceful surroundings in an excellent climate.
- Has a deeply spiritual tone.
- Has its own vegetable garden which supplies an abundance of fresh vegetables daily.
- Provides the students with good, wholesome, nourishing home-made bread.
- Also provides a variety of mind- and body-building activities: games, gymnastics, horse-riding, tennis, swimming, and useful work.
- Fosters good music through the media of piano, choir, string and wind instruments.
- Is not a large school, hence there is much opportunity for close and personal contacts between teachers and students resulting in young lives being influenced and inspired for God and service.

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SUNSET CALENDAR

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

FEBRUARY 1971

	5	12	19	26
Cape Town	7.49	7.42	7.34	7.27
Johannesburg	6.58	6.53	6.48	6.42
East London	7.09	7.02	6.55	6.48
Port Elizabeth	7.21	7.14	7.06	6.59
Bloemfontein	7.10	7.05	6.58	6.51
P'maritzburg	6.54	6.49	6.42	6.35
Durban	6.52	6.47	6.40	6.33
Windhoek	7.37	7.33	7.28	7.23
Bulawayo	6.47	6.43	6.39	6.35
Salisbury	6.33	6.30	6.26	6.23
Gwelo	6.40	6.38	6.35	6.32
Lusaka	6.40	6.39	6.38	6.35
Blantyre	6.17	6.13	6.09	6.06
Lubumbashi	6.41	6.37	6.35	6.33
Nairobi	6.50	6.50	6.50	6.49
Mombasa	6.43	6.41	6.40	6.39
Kisumu	7.00	7.00	7.00	7.00
Kampala	7.08	7.07	7.06	7.06
Dar-es-Salaam	6.49	6.47	6.45	6.44
Tabora	7.12	7.10	7.09	7.09

How Do You Fall?

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

ALL OF US are subject to falling at times, but how we fall will determine our success in life as well as our fitness for the kingdom of God. One must learn how to fall—for there is a right and a wrong way.

Did you know that some people go to school in order to learn how to fall? For instance, a person who parachutes from a plane must be given careful instruction, going through a rigorous training program. Falling through the sky is the simplest part of the process. How one falls when coming into contact with the ground is of utmost importance. Failure to follow certain techniques can lead to a parachutist becoming a cripple throughout life. So in our relationship to life, both figuratively and literally, failure to adjust properly to a fall from a position of honour, or because of a blunder or mistake will lead to misery, sorrow and disaster.

It may be that you have been a church elder, or member of the conference executive committee. But the time comes when the brethren wish to give someone else this opportunity, not because you have been a failure but to have an infusion of new blood or give experience to a younger man. Maybe you have been a Sabbath-school superintendent, a teacher, a choir leader or a treasurer for several terms but have not been re-elected. Do you become morose, surly or miserable? Many times during my years as a pastor, I was snubbed after the nominating committee had rendered its report. Certain ones were not re-elected, not because they were faithless or unfit, but because of a genuine desire to give others an opportunity to develop and share their talents. How sad to see such individuals lacking in resilience and flexibility! They fall so hard that their Christian experience is affected by the bitterness and discontent they experience.

Are you one who, because of some failure and mistake, has lost confidence in yourself and become discouraged? Or maybe, having made a mistake you refuse to admit it. Both positions can be equally damaging and detrimental to your welfare and happiness. Human nature is prone to err. Life is an experiment of trial and error. We must learn from our mistakes.

What would you think if a little babe just learning to walk refused to rise after he had fallen? He learns to walk because he has fallen. So, with each of us in our journey through life. We are certain to make mistakes in judgments and actions but we must not yield to pessimism or defeatism. Like the child who gets up after falling and tries again, so we must make a new start, profiting by our past mistakes.

Whether our fall is due to an error of judgment or a violation of principle, we must not become disconsolate and yield to gloom. All who have ever lived have made mistakes. Thus, we must take courage and face the realities of life, knowing that if we try again, our mistakes can become stepping-stones to victory. The messenger of the Lord has said, "We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us."—*Steps to Christ*, pages 64, 65, pocket edition.

An unwillingness to acknowledge an error or wrong reveals stubbornness, pride and self-righteousness. These are sins which blight the soul. The only way to make a wrong right, to rectify a mistake, is to admit it and make amends. Such a procedure calls



for a spirit of humility, nevertheless it will establish confidence and restore broken relationships. The one thing which gave David great favour in the Lord's sight, notwithstanding the grievous wrongs of which he was guilty, was his willingness to admit his guilt and confess his sins. He stated, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Psalms 32:5. David was guilty of a moral fall but he did not seek to conceal it nor to exonerate himself. He acknowledged his wrong and, as a result, we are told that the Lord forgave his iniquity.

Friend of mine, regardless of mistakes and wrongs you may have been guilty of in your past or present life, why not confess them? Why fall so hard that you suffer unnecessary injury because of your unwillingness to admit your mistake?

Pray God to help you rid your heart of all pride and self-sufficiency. Of all sins, these are the most hopeless, the most incurable and the most offensive to God. The only way you can overcome these stubborn, malignant sins of the heart is to cast yourself at the foot of the cross and, in penitence, cry out, "Lord, wash me, melt me, fill me, take me as Thy servant, make me conscious of my insufficiency. Lead me through all the experiences of life, conscious that my hope and security is found only in the saving power of Christ my Saviour."