



Trans-Africa Division
OUTLOOK

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A Pictorial Visit to

Rusangu Secondary School, Zambia

(ZAMBESI UNION)

SITUATED 120 miles south of Lusaka in Zambia on the Great North Road is Rusangu Secondary School. Rusangu was begun as a mission station in July, 1905, by a group of pioneer missionaries, including W. H. Anderson. None of those who started Rusangu Mission could have dreamed that within 60 years we would have a modern, completely new



**"They need a new tractor."
Mechanical troubles on the farm.**

school plant on a new site about two miles from the original mission and to the west of it. In the past five years Rusangu has grown from a 75-student, four-teacher school, to a secondary school offering Senior Cambridge with 463 students and 26 teachers. Nearly four hundred of these students are baptized mem-

bers of the Adventist faith, 42 of whom were baptized this past year. The school offers a three-pronged curriculum of the arts and sciences, vocational subjects and commercial courses. The system of education followed is fully after the Seventh-day Adventist pattern. Besides the regular courses of Bible, English, Mathematics, Science, History, Geography and French, courses in Cooking, Sewing, Housecraft, Typing, Shorthand and Bookkeeping are offered as well as Woodwork, Metal Work, Technical Drawing and Agriculture. Entrance into the Seventh Grade, the beginning of high school, is on a selection basis, where all applicants write

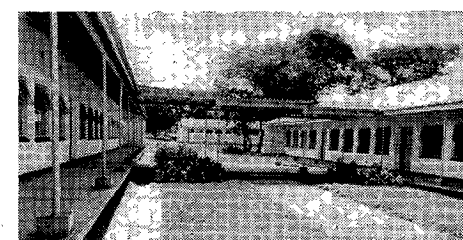
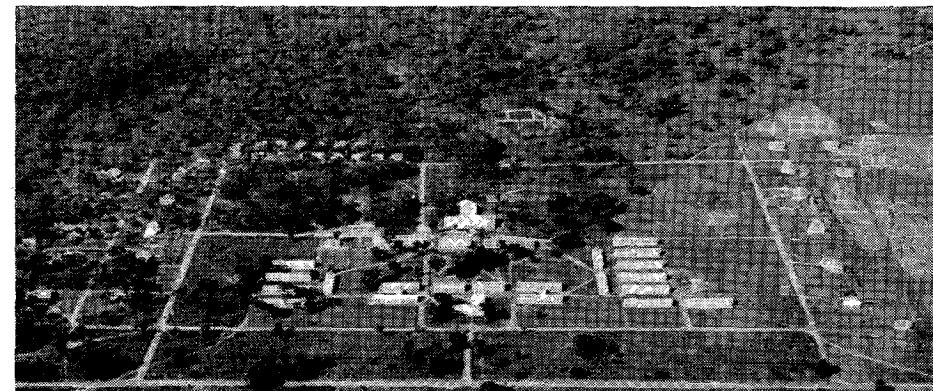
Accuracy before speed in the typing room



The useful art of sewing.



Dining-room/Assembly Hall.



Class-room Block.

Aerial view of Rusangu Secondary School.



First fruits of their gardening

a qualifying examination. The top 140 students qualify. The insured value of the school plant is Kwacha 700 000.00, consisting of dormitories, school block, dining-room and staff houses. It is fortunate that electricity is readily available from the Kariba Dam scheme, but water is still a problem.

Sabbath programs are very full. There are nearly 150 students in the baptismal classes, all the regular Sabbath-school divisions are operating and on Sabbath afternoons ten or twelve groups go out in all directions to conduct branch Sabbath-schools in the neighbouring villages as far afield as seven miles. Others are in literature and correspondence bands. Three choirs and many smaller musical groups are always active.

This is an entirely new experiment in Christian Education and an interest in your prayers is requested that an effective program will continue towards the finishing of the work of God in Zambia.

Central African Union Celebrates Tenth Birthday

by JIM WOOD

Public Relations Secretary

THE Central African Union celebrated its tenth birthday with a forward-looking quadrennial session at Gitwe College in Rwanda. Delegates from the six local fields met to help lay plans for the months and years to come. It was a time of remembering the blessings God has poured out in the past as well as a time of looking ahead in faith to new and yet richer blessings. It was a time of reviewing the pains and progress of the past quadrennium, and it was a time of planning for greater advances in the coming quinquennium. These were days of heart-searching, of inspiration, of consecration, and of preparation for the mighty work that must yet be done.

The power of the Holy Spirit attended the preaching of Pastor E. W. Pedersen of the General Conference and of Pastor V. A. Fenn, then of the Trans-Africa Division. A high point of the session occurred on Sabbath afternoon when these two brethren assisted in the ordination of nearly twenty men. Included in this group was A. M. Long, director of the French Pastoral Training program at Gitwe College.

In view of the fact that 1971 is world-wide Laymen's Year much time was spent discussing plans that would involve lay members in evangelistic endeavours. Youth efforts, lay efforts, and several other areas of lay activities were presented as possible avenues of soulwinning for laymen. Goals, set in faith, were presented for the coming year, and delegates from the local fields were challenged to adopt high goals for Ingathering. The union goal for literature evangelist sales pointed to an increase of nearly 50 per cent over 1970. A baptism goal of 18 600 was set for 1971. What a victory it will be if this goal is realized!

Of special interest were the reports of the union institutions. Delegates were told that Gitwe College will soon be a full six-year secondary school, and her sister school in Burundi, Kivogo College,

Ordination of twenty in the Central African Union, showing E. W. Pedersen of the General Conference on the left and V. A. Fenn on the extreme right.



will soon offer her first year of teacher training. Mugonero Hospital is progressing in the area of nurses' training.

After a decade of progress and growth, this large union has a membership of around 90 000, but the work is not finished here in Rwanda and Burundi.

The challenge has never been greater. The needs have never been more urgent. God grant that the plans laid at this Third Quadrennial Session of the Central African Union will contribute in a large way to the finishing of God's work in the heart of Africa.

NEW MONTHLY INTERNATIONAL REVIEW and HERALD

The General Conference of Seventh-day Adventists, the Review and Herald, Washington D.C. U.S.A., and the Stanborough Press, Grantham, England, take great pleasure in announcing a NEW INTERNATIONAL MONTHLY EDITION OF THE REVIEW AND HERALD.

The regular weekly edition of the international Review and Herald will still be published in Washington D.C., but a NEW INTERNATIONAL MONTHLY EDITION OF THE REVIEW AND HERALD will now be published at the Stanborough Press in England. This, of course, will be a new and challenging undertaking for the World Church of Seventh-day Adventists.

It was felt at the last Autumn Council that the time has come when special emphasis must be given to the fact that we are a world church, in harmony with which a monthly edition of the Review and Herald should now be published to reiterate this fact to the world field, and that it should be printed outside of the United States. So, from Grantham, England, the Stanborough Press Limited will publish the first edition, July 1, 1971. Special significance will be placed on the divisions, unions, conferences and missions outside of the United States. Naturally, because the publication is from England, it will be anglicized and have English spelling. The price will be only £1.00 (translate into local currency) for a yearly subscription.

We are also happy to announce that with each charter subscription, the Stanborough Press will send, post paid, with the subscription, a free copy of Pastor Arthur S. Maxwell's latest full message book **Good News for You**.

You may order your subscription and free book through your local conference or field office.

In these closing moments of earth's history the new Review and Herald will be a special blessing to God's great family around the world. Do not miss even one issue—subscribe now—so that you have all of the issues as they come from the Press. **ORDER NOW**

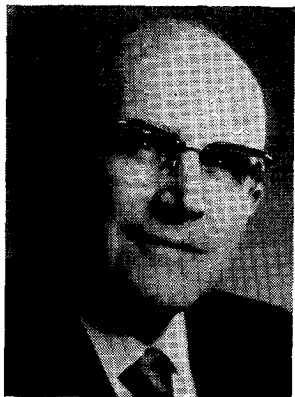
COVER:

"Here am I: send me." Cape Town MVs ready for service.

a new REVIEW!



YOUR GENERAL CHURCH PAPER IN TWO EDITIONS—The weekly international edition published in Washington D.C. and NOW the NEW MONTHLY INTERNATIONAL EDITION published by The Stanborough Press Ltd. in England.



Divisive elements are at work in all parts of the world. There are all sorts of gaps—generation gaps, racial gaps, nationality gaps, and many more! These are days when God's people need to be pulling together. Our love for the Lord, our love for His last-day message and His church of the remnant, and for one another, must increase as we near the end.

In my opinion the REVIEW is one of the greatest unifying agencies we have in the church. We all need its deeply spiritual and highly informative messages. We need to keep in touch with our brethren and sisters around the world to know how they are faring and what they are doing to finish the work of God. I would not be without the REVIEW, and I hope, brother and sister of mine, that you won't either.

Now your church paper can come to your home! With the appearance of a new, monthly REVIEW at an invitingly low price, every Seventh-day Adventist in the world who reads English can afford to subscribe.

Do join the members of the Advent family around the world who are reading, enjoying, and being blessed by, the REVIEW.

ROBERT H. PIERSON, President, General Conference.

The Seventh-day Adventist Church is a world church. About 80 per cent of its members live in countries other than the United States and Canada.

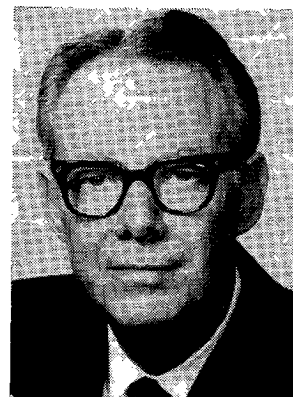
This church is held together by many ties, not the least of which is the REVIEW, the general church paper. Now this tie is to be strengthened by the publication of a monthly edition published at our Stanborough Press in England.

Will the Monthly REVIEW be as much the church paper as the Weekly? Yes. Though the content of the two editions will be somewhat different, their message will be the same. Both will breathe the spirit of dynamic, historic Adventism.

Some may wish to subscribe to both the Weekly and Monthly editions. The important thing is that every Adventist family subscribe to at least one! "Every family should have this paper. . . . Those who consent to do without the REVIEW lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."—Testimonies, vol. 4, page 599.

The cost of the Monthly REVIEW is low, so be a charter subscriber. Keep step with the Advent family the world around.

KENNETH H. WOOD, Editor, "Review and Herald."



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Echoes from the past

OUR HISTORY—7 BY JEAN CRIPPS



It is very possible that the wealth of Solomon could have been won from these scattered diggings



The historical Zimbabwe bird.

ONE OF THE MOST investigated ruins in Africa is situated in Rhodesia—the Zimbabwe. Most of the reports of surveys are erudite and dull, for the archaeologist must deal only with the cold facts.

It was in the area below the Zambezi River that the elephant hunters had stumbled upon the ruined temple and the mine shaft. A decade after 1892 the number of shaftlike pits and other miscellaneous excavations of a past age that had been discovered numbered over 1 000. Another decade brought the figure to over 2 000—scattered over central Mashonaland. (This was the same area which was once known to the Portuguese as Monomotapa and to the men with oxwagons as Rhodesia.)

Soon a large number of mines, albeit small ones, had come into production upon the sites of the ancient workings. But the result was disappointing—the reefs below the ancient diggings proved frustratingly unco-operative. It is true that a large number of small mines in Rhodesia have, on aggregate, produced a fair amount of gold but there have never been more than some half-dozen larger mines producing over a long period. One may thus reasonably conclude that the greater weight of gold had already been won from the reef outcrops by the ancients. In fact, it is very possible that the wealth of Solomon could have been won from these scattered diggings.

These simple gold-bearing outcrops, very possibly splashed with visible gold and readily accessible above the ground, contained between 2 000 and 3 000 individual mines concentrated within an area no bigger than the Kruger National Park. Surely a concentration of mine workings unique in the world! Some with an intimate knowledge of the Mashonaland goldfields record exceptionally high gold values in the gold mines from the original workings in ancient times. Some of the figures arrived at have represented intriguing approximations to the Biblical records. It is a sad fact that not a single ancient working has been preserved. One by one they have been attacked by black powder and gelignite. Only a strange good fortune saved the stone Zimbabwe ruins from being blasted to fragments.

Carbon tests have proved a date between the first and third centuries A.D. While this does not go back to King Solomon it certainly pre-dates the Bantu movement by some 1 000 years. (Researchers agree that the Bantu movement southwards reached

the lands between the Limpopo and Zambezi rivers not earlier than the 12th century.) But those eerie and silent walls—that strange tower and dark passages and stranger bird-like effigies remain, mute and inscrutable.

It was in this land of Rhodesia, with its silent past, that we left our mission with depleted lines and tenuous hold on the future. But soon, very soon, reinforcements were on the way.

REINFORCEMENTS TO SOLUSI

On April 4, 1899, F. L. Mead came to take the superintendency which Pastor Tripp had so prematurely laid down. He was accompanied by his wife and two children—Walter and Lena. Dr H. A. Green, just out of medical school and married to a nurse, replaced Dr Carmichael. Miss Hiva Starr, who had worked as a Bible instructor in Cape Town, came to teach.

Soon the superintendent was busy with administrative duties and the doctor with healing ulcers, particularly ulcerated eyelids which were highly contagious, bad teeth and, of course, endless fevers. He was a sincere Christian and a conscientious doctor.

J. A. Chaney had been a missionary for another society in West Africa. He knew that there was not much glamour or glory attached to mission work but lots of hard labour and heartbreaking disappointment, plus isolation and loneliness. But he willingly joined the Solusi staff and made a good contribution.

Pastor Mead was a good organizer and soon had things moving along well on the station. He decided to press the work further afield. Some of the orphans, who had by now received a fair smattering of education, were sent to man the outposts. One went to open a school at Isiwabeni and another to Umkupuvula, about 25 miles north-east on I. B. Burton's farm. These acted as feeder schools for the central mission.

Chaney and Burton worked well together and often travelled to the villages to teach, preach and heal. We must remember that the farmers around Solusi considered themselves missionaries first and farmers second.

Pastor Mead sent I. B. Burton through the desolate Kalahari desert to "spy out the land" like Joshua of old. He did not bring back a good report. In that vast desolation he found one mission station south of Lake Ngami run by the London Missionary Society.

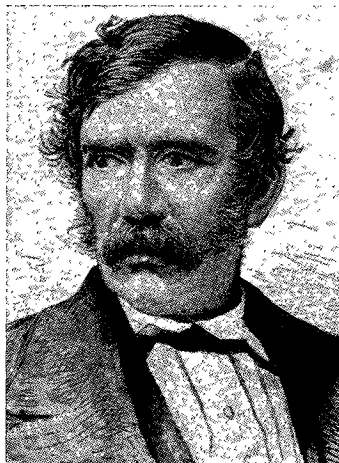
In the March issue of the "Outlook" it was stated that the Willmores were among the 1820 settlers. It appears on checking the records that this is not historically correct.

—EDITORS.

Echoes from the past



Anderson went north to view the land and prospects.



Doctor Livingstone. Temba Temba remembers him visiting his father's village when he was a little boy. Said he, "I saw the doctor had a book which was a letter from God."

RUSANGU

Anderson went north to view the land and prospects. He went to within 34 miles of Wankie, the end of the railway line, and then started his long four-month walk which was to take him over 1 000 miles into new terrain. First he headed for the great Zambezi River, 2 000 miles long and fourth largest in Africa. He gazed in awe at the great waterway and watched the Victoria Falls plunge over the gorge as the river journeyed toward Kariba and the sea.

Anderson was heading into King Luineka's country—Barotseland. This king had attended King Edward VII's coronation and was full of the wonders he had seen. He wanted missionaries among his people.

After crossing the Zambezi Harry Anderson headed for Kalomo, the seat of the government, to request permission to stake a claim. He was urged to change his plans and choose a site among the Batonga. So he did not go to Barotseland but set his course 100 miles north-east to survey the land.

This change of plan caused an old African called Temba Temba to say to Anderson years later, "I remember the visit of Dr Livingstone to my father's village when I was a little boy. I saw the doctor had a book which was a letter from God. When Livingstone had to leave he said he would send someone who would remain with us and teach us. I have watched the path for that teacher ever since. I have grown old and my children and grandchildren and great-grandchildren have grown up around me. And now at last, when I am blind and cannot see the Book, you come to me with it. Why have you waited so long? Dr Livingstone promised us the Book when I was a boy. It never came until I am too old and blind to see it. Now you can teach it to my grandchildren, but it has come too late for Temba Temba. Why?"

Barotseland was passed by on this journey but Tongaland was the choice. Anderson looked for a place with a good spring, land with fertile soil, a dense surrounding population and where he would judge the railway would be routed. Eventually he reached Chief Monze's kraal and was directed to a possible site. This met all the requirements, plus an ever-bubbling spring. The quest was ended and thus Rusangu was chosen. The Jesuit fathers followed closely on Anderson's heels but were pipped at the post as we obtained the better site and they had to be content with an inferior lower one.

In two days 5 000 acres were pegged. The land cost 16 cents an acre and no interest was levied. Now Anderson and his porters had the long tramp back to Kalomo to file their claim and return home. He had been away so long he found the railway had reached Wankie.

The South African Conference, away down in Cape Town, had reluctantly given their consent to the new project. In 1905 Anderson left Solusi with his wife, small

daughter Naomi, all their worldly goods, and some of the teachers from Solusi. The railway had by now reached the Falls. From there they had to ferry their goods across the great river, buy a wagon and span of 16 oxen, and trek north.

They hardly had time to offload at the new site when the first student appeared. He was far from welcome, as nothing was ready. Soon others presented themselves and a school was in progress. There was no written language so lessons were taught phonetically and the missionary had to prepare his own readers, keeping one jump ahead of the students.

When 40 boys were boarding, meals posed a real problem as there was no appropriation. Once, the mealie meal ran out and hunger faced the students. The oxen were inspanned and Anderson went to obtain supplies but found the trader away hunting. So he took as much grain as the oxen could pull. Before leaving he wrote a note asking the trader to come and get the money. He had already written to Pastor W. S. Hyatt at Cape Town requesting funds. The mission was 100 miles from a post office and mail was collected once a week by a runner. On his return home he found a letter from Pastor Hyatt saying there was no money in the "kitty." Another urgent letter was despatched explaining the urgency of the matter and stating that some of the grain had already been eaten.

Two months went by when Anderson saw Mr Gruges arrive for his money. He wrote a cheque and prayed that it would be honoured when presented in Bulawayo. On receipt of his January 1906 bank statement he saw that the money had arrived on January 19 from Cape Town and on the 20th when the cheque was presented it was honoured. So prayer and faith had their reward.

ANOTHER SACRIFICE

Harry Anderson went on a trip to the villages to preach and expected to be home before the tropical rains started. They came unexpectedly early. Mrs Anderson was alone with her child when one night a side of the mud house collapsed. This proved too much for the exhausted missionary. When her husband returned she said,

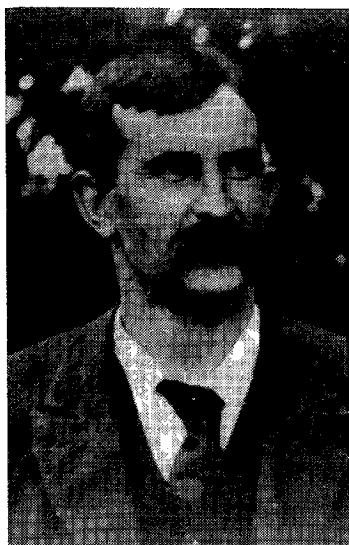
"Harry, I am tired. It seems I have no energy left."

She grew worse. Blackwater fever burned through her body. There was no doctor; nobody to help. He took his little girl into his arms and said,

"Naomi, I do not know whether your mamma will be here in the morning." The little girl went to bed and prayed for God to spare her mother.

On Monday he placed his wife in a hammock and she was carried to the railway line to catch the train for Bulawayo. After two weeks she was fit to start for the coast. There was only one train a week. The couple arrived in Kimberley and stayed at the home of J. V. Wilson and his wife as so many before them had done.

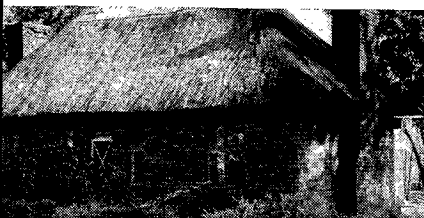
OUR HISTORY—7 BY JEAN CRIPPS



In 1901 the man who loved people, Pastor Armitage, left Solusi and founded Somabula Mission located 20 miles south-west of Gwelo and east of Bulawayo.



Brother Jewell was associated with James White in his printing press. This picture shows Brother Jewell at a much later date with twins that he had delivered.



On Wednesday she called her husband to her bedside and said, "Harry I want you to take the train tonight and go back to the mission."

"Wife, I cannot do it. I promised I would stay with you until death should us part."

"I do not need you now. Mr and Mrs Wilson are good nurses. I have good doctors. But there are those sheep of ours. There are those boys and girls we have gathered to the mission station. Who will take care of them?"

"I cannot do it," was the reply.

She lifted herself upon her elbow and, with the little strength she had left urged, "Harry, you must do it."

With heavy heart he packed his things and took the train back to the mission.

His wife left for the Cape Town Sanitarium one month later. Every week a runner was waiting to get the letter and news. Harry watched the path for his return.

News was that she was gaining strength. She wrote that she wanted to start a little garden near the house and would bring up some rosebushes which would remind her of her home so far away.

One morning the boy came back with the usual letter and two telegrams. He opened one and read, "Your wife has had a relapse of blackwater." The other was brief, "Your wife passed away yesterday. Buried this afternoon. Sorry."

The little girl was at Cape Town among strangers. Stricken with grief she sprang to the side of the grave and cried, "O, Mamma, why have you left me alone in the world?"

When Mrs Anderson knew she had no chance to live she sent her husband this message: "Take care of Naomi, stay with the mission, and make it all we have planned, under God, it should be."

At the close of 50 years' service for Africa Harry Anderson wrote, "I have given my money, my strength, my wife, and I intend to give the rest of my poor self to finish the work God has given me to do. I want you who read these lines to ask yourself the question, Lord what wilt Thou have me to do?"

LOWER GWELO

In 1901 the man who loved people, Pastor Armitage, left Solusi and founded Somabula Mission located 20 miles south-west of Gwelo and east of Bulawayo. Later this mission was moved to a more healthful location and renamed Lower Gwelo Mission. Armitage had by this time married Mrs Tripp who was the widow of the first superintendent of Solusi.

One of the first problems they faced was that their herd of cattle had been decimated by disease and they had no milk. One day a herd of oxen, stampeded by lions, headed panic-stricken past the mission. Pastor Armitage immediately diverted the herd into the empty kraals where he fed and cared for the frightened beasts. Much later a man came past seeking his property. He was so grateful for the care taken of the animals

that he sent some cows for mission use until a herd could be built up.

Pastor W. S. Hyatt travelled from Cape Town to Somabula to visit the mission. One day he was called upon to conduct a funeral service. He went to the village. After waiting an hour he asked how soon they would be ready. The son was very apologetic as he said, "I am sorry but my mother is not yet dead." He immediately went into the hut to tell his mother the missionary was waiting and suggested she had better speed things up a little so her funeral could proceed. So the experiences of the missionaries multiplied as they learned new customs and procedures greatly different to their own.

INYAZURA

M. C. Sturdevant had the honour of establishing Inyazura in 1910. Approximately 4000 acres of Solusi land were traded for an equal number of acres in Mashonaland. This mission lies fairly close to Umtali and east of Salisbury.

While on a trip to America Pastor Sturdevant met the Jewells who wanted desperately to work in Africa. He brought them back with him to Inyazura. In his youth Brother Jewell met many well-known personalities. On a journey to Chicago Willie White introduced the Jewells to his mother, Ellen G. White. For a time he was associated with James White in his printing press. He stood with Pastor W. A. Spicer and watched the Review and Herald building burn down in Battle Creek. The famous Kellogg brothers were well known to him. He took some of his nurse's training at the Kellogg Sanitarium before it burnt down. He also saw the new 18-storey building when it was erected to replace the one which had been destroyed.

When a smallpox epidemic hit Inyazura in 1916, his nursing experience proved most valuable. In 1917, dysentery plagued the people. Despite all their efforts two European children died—Frankie Tarr and Lawrence Bowden.

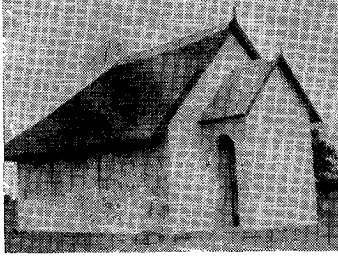
Some of the previous directors had moved on and we come to the time when Evelyn Tarr was in charge. He was the son of Walter, whom we have met previously, and brother to Claude and Claris, who became Mrs I. B. Burton.

In 1918, the year of the great 'flu epidemic, many lay sick on the mission. One evening Mrs Tarr complained of not feeling well. She said she would make a pudding and then go to bed. She never rose from her bed as she had the dreaded blackwater fever. When she knew her case was hopeless she wanted to see her husband. He was in bed too weak to stand. She asked for her two girls, Enid and Gwen. They were brought from their beds to her side so she could give them her last instructions.

Pastor Tarr grew delirious. The brethren decided to anoint him and have special prayer. Soon after he became quiet and felt so well he went out to direct matters on the mission.

Echoes from the past

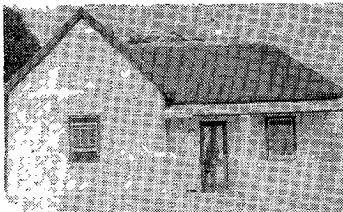
OUR HISTORY—7 BY JEAN CRIPPS



A year later an effort resulted in the first church in Botswana being raised



H. M. Sparrow (seen here with his wife) was later to become one of our most powerful administrators.



H. M. Sparrow's first house built in 1916. The picture has faded much and he and his wife can just be seen.

How true it was during this time that every mission planted graves to point the way to those who followed.

The Jewells now planned a short holiday at the coast. There were two trains a week and the convenient one made Sabbath travelling necessary. Despite inconvenience and a shortened leave they upheld their principles and waited for the next train. The earlier one was wrecked at the bend on the Macheke river with a great loss of life.

After 13 years at Inyazura the Jewells transferred to Solusi where they served for 29 years. He estimated that he travelled each year 6 000 miles by bicycle to assist mothers and babies. He personally estimated that 1 640 babies were delivered by him. At an average of 5½ lbs each that would amount to some 4 tons of babies!

Brother Jewell was instrumental in changing the custom of abandoning twins in the veld to die or be eaten by wild animals. Babies born with a tooth were also killed. It was believed they brought bad luck to the tribe.

THE RIGHT ARM IN ACTION

In 1919 Dr Kretchmar had the opportunity of opening work in Botswana at a site now known as Kanye Mission. He was reluctant, as he had to give an undertaking that he would confine his labours to the medical field and leave the propagation of the gospel alone. Pastor Anderson advised him to seize the chance and await events. Miss Daisy Ingle joined him and together they battled in the most primitive conditions.

One day the Queen Mother needed a physician's skill and our doctor restored her to health. The way had opened for him to explain his plight and how the purpose of leaving his homeland was defeated by the embargo placed upon his work. He stated he was contemplating moving to a place where his actions would not be restricted. The old queen did not want this to happen and therefore set the wheels in motion. After much debate the Kgotla (council meeting) voted by 15 to 17 that the medical personnel could bear witness of their faith. Thus, once again, the right arm opened the way for the preaching of the gospel. A year later an effort resulted in the first church in Botswana being raised.

A FEW FACTS

These are included for those who might be interested. In 1901-1916 the work was administered from the South African headquarters in Cape Town. In 1916 the Rhodesia-Nyasaland Mission (Zambesi Union) was established with U. Bender as the first president. W. E. Straw soon succeeded him. W. H. Branson came north to organize the new set-up. W. E. Straw held an effort in Bulawayo in 1921 and P. Hendrie, the first European convert, was baptized. The first Salisbury convert was a man called Onions, initials unknown.

H. M. Sparrow, who was later to become one of our most powerful administrators, came to Solusi from near Grahams-town. He married A. W. Staples's sister. We already know his uncles—Chris and Fred—who were closely connected with Solusi.

Chris Robinson and his wife spent 24 years at Inyazura and accomplished a powerful work. Their influence remains to this day. Chris was a convert of H. J. Edmed who took up the burden and spent his life in service.

The first ordination in Southern Rhodesia was of well tried and seasoned missionaries: J. N. de Beer, F. R. Stockil and H. M. Sparrow. The first Africans to be ordained were Jim Mayinza, a convert of Pastor Mead, Isaac Nkomo who worked at Hanke Mission and Emory Mlalazi from Inyazura.

In 1933 teacher training was introduced at Solusi which then became Solusi Training School. In 1954 the name changed to Solusi Missionary College when the teacher training was transferred to Lower Gwelo. Now it is Solusi College.

WHAT HAPPENED TO THE MEAD PARTY?

Pastor Mead left Solusi on his way to Cape Town to attend a committee meeting in 1901. He appeared to be in the best of health but at Kimberley he suffered a stroke. At the home of the J. V. Wilsons Miss Amelia Webster nursed him devotedly but in vain.

The Greens, through sickness, were forced to return home to face a future without sustentation, sick benefits and no money. They survived and remained faithful.

Miss Hiva Starr became seriously ill and had to leave for a better climate.

In our next issue we shall return to South Africa to see what has been happening there. After that we head north to the Congo and Central Africa.

YOU CAN WIN A SOUL THROUGH INGATHERING

by H. W. PETERSON

Secretary, Lay Activities Department, Trans-Africa Division

HARVEST INGATHERING has many worthy objectives. First and foremost it is an evangelistic contact. Every year ingatherers contact thousands of new interests along with many former members of our communion. A large group will be present in the kingdom who would not have been there but for a friendly ingathering visit.

Many people need YOU because they need friendship, because they need spiritual help, because they need material help. During the Ingathering campaign you discover interests. "We are not to wait for souls to come to us; we must seek them out where they are."—*Christ's Object Lessons*, page 229. During the Ingathering follow-up you develop interests. "Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus."—*Gospel Workers*, page 120.

Ingathering is also a gathering in of funds. Large sums are needed to help the Church follow its Lord in service.



MEET OUR VISITOR

PASTOR V. W. SCHOEN, secretary of the General Conference Lay Activities Department, visited headquarters on his way to itinerate in the northern unions. In association with Pastor H. W. Peterson, Trans-Africa Division Lay Activities Department secretary, and union Lay Activities Department secretaries, he has been connected with three Lay Activities congresses in the south, thrilling his audiences with the story of his own remarkable conversion and his experience as a prisoner-of-war, and inspiring them to greater achievements in lay evangelism and soulwinning.

On Thirteenth Sabbath

Remember . . .

BUGEMA ADVENTIST COLLEGE

by JAMES T. BRADFIELD, Principal

WITH THE PROGRESS that has been made in developing Africa in recent years has come the urgent need for better qualified workers who can meet the challenge of the seventies. Men are needed who can meet every man with a clear, forceful presentation of the truths for these times. The evangelist training has thus far been on a secondary school level, but the College Board took action early in 1969 to begin a Junior College in 1970. Now with the organization of the Afro-Mideast Division at the 1970 General Conference, plans have been laid by the new division for Bugema Adventist College to become a full senior college immediately.

In order for this to become a reality there are many changes and improvements that must take place on the campus. The most urgent of these are:

1. A residence hall must be constructed for the men who will take the theological course.

2. A new cafeteria and kitchen must replace the one that is now inadequate for even the secondary school.

3. More class-rooms must be built and adequately equipped with furniture and teaching materials.

The men who have been trained at Bugema over the years have done a stalwart job of promoting the work. Some have risen to high positions of responsibility where they are now valuable leaders of their own people. In establishing yet another senior college it is the hope that under the blessing of God another link will be forged in the chain that will reach from earth to heaven and hasten the second coming of Christ.

New arrivals at Division headquarters: Pastor and Mrs Timothy V. Gorle, with Lyndon, Valerie Jean and Robert. Pastor Gorle, M.A., is now secretary for the Education and Sabbath School Departments of the Trans-Africa Division.



Help Bugema Adventist College on Thirteenth Sabbath

LAYMEN'S YEAR, 1971

IN A RECENT BOOK, entitled *Official Recommendations*, published by the Lay Activities Department of the General Conference, a 17-point program is outlined for the counsel and inspiration of our laity around the world, for 1971 must go down into history as the greatest year for soulwinning by our lay believers in the history of our church. On pages 147-150, Point No. 7 reads: "Recommended, that in each division a standing committee be appointed to co-ordinate new lay evangelistic developments, including the area of Gift Bible Evangelism, to provide, where possible, new Gift Bible lessons geared to the younger generation, and to plan decision-type follow-up programs."

Join the world-wide army of Seventh-day Adventist laymen in the giving of one million Bible studies a month.

At Rest

RUTH V. GORLE, M.A.

RUTH V. GORLE, née Thomas, was born at Tegwani in the Plumtree district of Rhodesia on November 8, 1899, and passed peacefully to her rest in Bulawayo on March 26, 1971.

As the organ sounded the strains of such hymns as "Beyond the Sunset" and "No Disappointment in Heaven," about five hundred people—friends, staff, former and present students—moved silently into the church at Solusi College to pay their last tribute to a dearly beloved mother in Israel and a highly respected educator.

Pastor F. Unger read a selection of comforting and encouraging passages from the Bible before the choir rose to sing "We've No Abiding City Here." Those present were led in prayer by Pastor R. E. Clifford who represented the Trans-Africa Division. The writer gave the obituary in which God's leading was very evident in Mrs Gorle's life. Quietly and unhurriedly Pastor H. H. Mattison preached the sermon, interpreted by P. Masumbika. Using several texts of Scripture Brother Mattison reminded us of certain outstanding characteristics of "Grango"—her sincere love of the Lord revealed in her steadfast devotion to duty, unflinching attendance at all religious services, constant Christian aid to those in need, wise counsel and, at times, stern but friendly rebuke when she felt this necessary. Of her it could surely be said by all those who had associated with her: "Her children arise up, and call her blessed." Prov. 31:28.

A quartet of college men sang of the assurance that "There'll Be No Dark Valley When Jesus Comes," and then a large group of women came forward and after each was handed a wreath they walked singly up the aisle, out of the church and towards the cemetery. Mrs F. Unger at the organ played as the congregation stood. The ministers then left the church and proceeded to the cemetery, followed by six honorary pallbearers and the casket borne by three teams of active pallbearers—relatives and most of the men on the Solusi staff. The immediate family included Mrs Gorle's son, Pastor Timothy

V. Gorle, his wife and family; her daughter, Dr Drusilla Hertogs, husband and younger son, of Kendu Bay, Kenya; and a nephew, Dr J. E. P. Thomas, his wife and family from Bulawayo.

Following the close relatives, the congregation formed a line behind the procession on its way to the graveside. There a double quartet sang "When the Roll Is Called Up Yonder" in Sindebele, a language Mrs Gorle spoke fluently. After the casket had been lowered slowly Pastor Mattison read the committal and P. Masumbika gave the benediction.

We left the little cemetery knowing that Mrs Ruth Gorle rests in Jesus, and that the godly influence of her dedicated life will live on to bless and enrich Solusi.

—Milton R. Siepman.

(A Life Sketch will appear in the next issue of the OUTLOOK.—ED.)



R. E. Clifford, Trans-Africa Division secretary, reading a scripture at graveside. Sister Ruth Gorle rests near Sister Annie Shone.

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THE WEAVER

*My life is but a weaving
Between my God and me:
I may not choose the colours,
He knows what they should be:
For He can view the pattern
Upon the upper side,
While I can see it only
On this—the underside.*

*Sometimes He weaveth sorrow,
Which seemeth strange to me;
But I will trust His judgment,
And work on faithfully.
'Tis He who fills the shuttle,
And knows just what is best,
So I shall weave in earnest
And leave with Him the rest.*

*At last when life is ended,
With Him I shall abide,
When I may view the pattern
Upon the upper side;
Then I shall know the reason
Why pain, with joy entwined,
Was woven in the fabric
Of life that God designed.*



AT REST

We regret to announce the death on May 6 of Sister Raitt, wife of Pastor A. J. Raitt, principal of Good Hope College. An obituary will be published in a later issue. We extend our heartfelt sympathy to Pastor Raitt and his family.

REPORTING ON PEOPLE AND EVENTS

Pastor Merle L. Mills, president of the Division, held revival meetings in the Durban area during the month of March. Two churches, one in Durban and the other in Pinetown, had alternate meetings every night for two weeks. In conjunction with these revival meetings, Dr Dunbar W. Smith held two Five-day Stop Smoking Clinics.

Three Five-day Stop Smoking Clinics were conducted in Cape Town, South Africa, by the Trans-Africa Division Medical Secretary, Dr Dunbar W. Smith, in association with Brother David de Waal, Temperance Department secretary of the Cape Conference. Originally it was planned that only two such meetings should be conducted but the first met with such favour and approval by those attending that one businessman on learning that another Clinic could not be held because the budget had run out, sat down there and then and wrote out a cheque for the full budget for a second series in the Cape Town city area. The third Clinic was conducted in the Good Hope Conference section of the Peninsula. Attending the first Clinic was the widow of Louis Washkansky, Dr Chris Barnard's famous first heart transplant patient. Mrs Washkansky was heard to remark that had her husband been able to have the benefit of a Five-day Stop Smoking Clinic and been helped to give up smoking she believed he would have been alive today.

Pastor Kenneth H. Emerson, treasurer of the General Conference, was a visitor to our Division during the early part of May when he visited various parts of our territory and also assisted in finance meetings at headquarters. Pastor Richard H. Roderick, the new Division treasurer, interrupted his furlough to come to Trans-Africa for these finance meetings and to attend the Mid-year Division Committee meetings.

Membership figures for last year stand at 217 106, revealing an increase of 17 454 above the 1969 figures. These figures do not include the Tanzania Union. Unfortunately, we have recorded a decrease in accessions of 5 048 for this same period. Since 1970 was a General Conference Session year when many leaders and workers were on furlough, this may account to some extent for this situation. But with 1971 being celebrated as our golden anniversary year and also Laymen's Year, when all workers and laymembers are being challenged to do something unusual for Christ, it is anticipated that no further decreases in accessions will be recorded.

The Salisbury Seventh-day Adventist church is planning a long week-end retreat for its members and their families at the Vumba youth camp at the end of May.

Returning from furlough are Miss Mary V. Stewart to Solusi College; Miss V. M. Harrison to Mwami Hospital, Zambia; Dr and Mrs C. F. Clarke to

Solusi College; Miss A. Ithier to the Congo Union office; Pastor and Mrs Ray Kent to South Africa; and Mr and Mrs J. L. Jennings to Malamulo Hospital, Malawi.

Brother and Sister Paul Delhove of the Central African Union office are spending their furlough visiting relatives and friends in Malawi, Rhodesia and South Africa. The H. D. Ingersoll family of the Malamulo Press, Malawi, and the E. E. Lampson family of Helderberg College, are on furlough in the United States; Pastor and Mrs Brian Pilmoor of Rusangu Secondary School, Zambia, are in England; and Mrs Muriel Pike of the South-East Africa Union office is visiting the United States, the homeland of her parents.

Pastor and Mrs T. R. Potts have arrived from Australia. Pastor Potts is pastor of the Salisbury Seventh-day Adventist church and Mrs Potts is serving as secretary to Pastor H. W. Peterson in the Division's Departments of Lay Activities and Radio/TV.

New appointees joining our Division family include the William L. Burns family, now located at Kivogo Secondary School in Burundi; Pastor and Mrs H. Carl Currie, new president of the Zambesi Union; and Pastor and Mrs John Howard, serving in the MV Department of the Congo Union.

Returning to Africa for further service is Miss Dolly Alexander who is now serving at Gitwe College in Rwanda.

Trans-Africa Division OUTLOOK

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SUNSET CALENDAR

JUNE 1971

	4	11	18	25
Cape Town	5.44	5.44	5.44	5.45
Johannesburg	5.23	5.23	5.24	5.26
East London	5.08	5.08	5.08	5.10
Port Elizabeth	5.16	5.16	5.16	5.17
Bloemfontein	5.24	5.24	5.25	5.27
P'maritzburg	5.05	5.05	5.05	5.07
Durban	5.03	5.03	5.03	5.05
Windhoek	6.12	6.13	6.14	6.15
Bulawayo	5.32	5.33	5.34	5.35
Salisbury	5.25	5.26	5.27	5.28
Gwelo	5.26	5.26	5.27	5.29
Lusaka	5.37	5.38	5.38	5.40
Blantyre	5.15	5.16	5.17	5.18
Lubumbashi	5.54	5.55	5.55	5.57

JULY 1971

	2	9	16	23	30
Cape Town	5.48	5.51	5.55	6.00	6.04
Johannesburg	5.28	5.31	5.34	5.38	5.41
East London	5.12	5.15	5.20	5.24	5.28
Port Elizabeth	5.20	5.23	5.27	5.32	5.36
Bloemfontein	5.29	5.32	5.35	5.39	5.43
P'maritzburg	5.09	5.12	5.16	5.20	5.24
Durban	5.07	5.10	5.14	5.18	5.22
Windhoek	6.17	6.20	6.23	6.26	6.29
Bulawayo	5.37	5.40	5.42	5.45	5.47
Salisbury	5.30	5.33	5.35	5.38	5.39
Gwelo	5.31	5.34	5.36	5.39	5.41
Lusaka	5.41	5.44	5.46	5.47	5.49
Blantyre	5.20	5.21	5.24	5.26	5.28
Lubumbashi	5.59	6.00	6.03	6.04	6.04

Now

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



MANY of our generation have placed their hope in human efforts and devisings. Recent scientific achievements in outer space have led some to make a fetish of human ingenuity. But listen to this important discovery enunciated by Dr Harry Hansen, director of the Eastern School of Music:

"The work in the humanities has no real cause for discouragement, for in the age of science we are making one important discovery, the discovery of what science cannot do. Science has killed and maimed but it cannot of itself minister to man's spiritual need. It cannot supply him with the sustenance his soul demands."

If time permitted, other men of repute could be quoted who have spoken similarly, telling us of the ominous, hopeless hour to which we have come unless we rely upon a greater Power for deliverance.

What does this mean to us? What should be our position toward the fast-moving panorama of world events? "Prepare to meet thy God, O Israel." Amos 4:12.

That Christ will return to this world in triumph and majesty, there is no doubt. If there is one subject emphatic and clear in the Scriptures it is the assurance that Christ will return to this world to intervene in the affairs of men. He will punish the wicked and reward the righteous. This is the only panacea for this troubled world. Peace will come to earth only when Christ expurgates sin and ransoms the saints. As a people, this is a subject we love. It inspires the imagination and brings hope to the penitent.

The question we must each ask is: "Will I be ready to meet Him when He comes? To make the question more poignant, we should each ask the question: "Am I ready now to meet my Lord? If Christ should come tonight, would I be ready? We have been admonished: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

As you read the context of this verse you will find that the coming of Christ will be sudden and unexpected. No one knows the day nor the hour. When He is least expected Christ will come. "Be ye also ready."

This involves a personal work. It calls for preparation. It means that we must have an experience with our Lord, that we will make it our first concern to be ready to leave this world at a moment's notice to make our journey through space as we accompany King Jesus back to the heavenly courts. A passive experience will not do. To have only a head religion will be tragic.

In the *Review and Herald* of June 11, 1901, the servant of the Lord penned these lines:

"If we are faithful in doing our part, in co-operating with Him, God will work through us to do the good pleasure of His will. But He cannot work through us if we make no effort. If we gain eternal life, we must work, and work earnestly. . . . Let us not be deceived by the oft-repeated assertion: all we have to do is believe. Faith and works are two oars which we must use equally."

We certainly are not saved by our works, nevertheless we have an individual work to do. We cannot just say that we believe in the coming of Christ. We must do something about it.

In view of the seriousness of the times, would it not be fitting to courageously examine our hearts and make certain that we are ready for the grand climax of the ages which is stealthily and inevitably stealing upon us? Should we not make today a soulwinning time which will lead to a deeper experience with our Lord?

Our desire and eagerness to be ready for the coming of the Lord must supersede everything else. The value we place on our souls must be so high that nothing can induce us to sell out. No interest, no attraction or no affection must be permitted to deviate us from our course.

If there are sins unconfessed, if we have ought against our brother, if we have been given to complaint or criticism, pointing out mistakes in others as a justification of our own unproductive lives, let us repent and renew our dedication to the Lord and resolve that He will be supreme in our lives. Let us not permit the devil to discourage us to yield to despair. Rather, let us claim the promise of God and believe that there is power to save us from our sins. The gospel is the good news of salvation which brings deliverance, both from the power of sin through justification and the indwelling Christ, and from the presence of sin at the second coming of Christ. It matters not how miserably we have failed and how far we have wandered from Christ. If we will acknowledge our sins and permit Christ to come into our lives, we will be given pardon and power which will give us the victory over the carnal life.

Friend of mine, will you not dedicate yourself to God and make the preparation needed to be ready for the coming of Christ?

We are not far from the Promised Land. Events in the world tell us that the hour will not be long delayed when Christ will suddenly appear to take His people to that home in the kingdom that He has gone to prepare. Thank God, we are nearing the end of the journey!

Yes, we are "homeward bound." Let there be no mourning or foreboding in the expectation of this event. Now is the time to make an earnest reappraisal of our relationship to God that we may be prepared for that long-anticipated and eventful hour when we may see our Saviour face to face and be at rest and peace forever more.