



Trans-Africa Division
OUTLOOK

Volume LXIX June 15, 1971 No. 6
Registered at the G.P.O. as a Newspaper

A Pictorial Visit to

ST HELENA MISSION

Evangelism...



ON ST HELENA ISLAND in the South Atlantic Ocean, made famous in history as the last dwelling place of Napoleon, the gospel message is being proclaimed in positive tones by Brother A. G. du Preez of the Good Hope Conference (see photo number 2). He and Sister Du Preez are located on the island and are leading out in an aggressive program of soulwinning. In the evangelistic meetings Sister Du Preez has charge of the music and conducts the choir in their

Evangelistic Team in front of mission church ready for service.



Evangelist A. G. du Preez presenting the message in the "Open Bible" campaign at Longwood, St Helena.

Shipment of clothing from Germany. Welfare Services leader Mrs A. G. du Preez is aided by a willing helper, brother A. G. du Preez.



Another willing helper in the Welfare Services is the church elder, Brother P. M. Duncan.



The evangelistic choir led by Mrs A. G. du Preez.



Waiting for the Welfare Services "shop" to be opened when needed clothing will be distributed to these islanders.

enthusiastic support of the evangelist (see photo number 3). From church elder to junior MVs all are busily engaged in some form of activity connected with the campaign (see photo number 1).

Along with the meetings a progressive welfare work is being carried on in the distribution of clothing donated by our believers in Germany. Sister Du Preez is the able Welfare Services leader.

A little sidelight on life on the island is revealed in Brother Du Preez's recent letter. "Because of the good rains, a limited supply of vegetables is now available again. Every Friday morning we take our flax-woven shopping bag to Mr Bargo (the one in charge of the Vegetable Growers' Co-operative Society), and he kindly fills it with whatever vegetables he can spare us. For the past three Fridays we have been very pleasantly surprised to find one pound of tomatoes, together with a bunch of carrots, a bunch of beetroot, besides a few potatoes and onions. We are always thankful for small mercies, for vegetables are so scarce."

and Welfare Services

Welcome to . . .

. . . our new Division treasurer, Brother Richard H. Roderick, and his family. Seen here with him are Mrs Althea Roderick, Shama, aged 8 months, Ronald, 9, and Alline, 12. Brother Roderick spent a number of years in the Far East as treasurer of the Korean Union. Their homeland is the United States of America and before arriving in Africa they spent a short furlough there with loved ones and friends.



. . . Pastor and Mrs H. Carl Currie who accepted our call to the presidency of the Zambesi Union while serving in Bermuda, Atlantic Ocean. Most of their mission service, however, has been spent in China and the Far East. We hear that Pastor Currie has probably preached more sermons in Chinese than in English.



WORK DONE SOULS WON IN '71

by WARREN C. HEWES
*Publishing Department Secretary
Zambesi Union*



ABOVE IS THE MOTTO that will challenge the Zambesi Union literature evangelists during 1971. Pictured here are literature evangelists from the Matabeleland-Midlands and Mashonaland Fields as they met at the Luveve Secondary school in Bulawayo, January 11-16. A similar institute was held in Zambia during the month of April.

The following brethren gave valuable assistance during our entire program: J. T. Mason, Division Publishing Department secretary, M. B. Musgrave, Union secretary-treasurer, R. R. Ndhlovu, former Union Church Development and Stewardship Department secretary, S. B. Dube, former president, Matabeleland-Midlands Field, M. M. Mahahu, Luveve church pastor, J. M. Dube, Mpopoma church pastor, and M. Muganda, Voice of Prophecy School director. Pastors T. Mema and Chifamba, Publishing Department

secretaries of the fields, led out with various programs during our lecture periods.

On Wednesday and Thursday, Messrs Hellgreen, Mayo, and Davidson, from the City Health Department gave two very interesting film health lectures.

The Luveve S.D.A. church, just two miles from the school, made our workers feel at home as we all joined together for the Sabbath and heard Pastor Mason bring a challenging message during divine service. In the afternoon an en-

thusiastic symposium was conducted by our publishing leaders and literature evangelists

During the past four years (1967-1970) the Zambesi Union literature evangelists have reported some very noteworthy sales figures along with extra missionary activities. These are as follows:

Sales	\$223 803,34
Pieces of free lit. distributed	58 496
Interested people attending church	3 762
Voice of Prophecy enrolments	10 860
Former S.D.A.s contacted	6 343
Prayers offered in homes	14 869
Bible studies given	9 947
Number baptized	1 340



J. T. Mason, Division Publishing Department secretary, (seen third from right on front row) meets with literature evangelists of the Zambesi Union.

URGENTLY NEEDED

Guides, Little Friends, old Youth's Instructors, Reviews—any good Sabbath reading matter for Lower Gwelo S.D.A. church. Please send to: Pastor R. A. Burns, Lower Gwelo College, Private Bag 9002, Gwelo, Rhodesia. Thank you for your kind help!



Baptismal candidates in the country of Burundi. Seen with them is: (extreme left) Desmond B. Hills, Trans-Africa Division's Youth Director, and on the extreme right can be seen P. G. Werner, president of the Central African Union and D. Gutekunst, principal of Kivogo Seminary.

Below: Baptismal candidates in the country of Lesotho. Of the 400 people present at a recent camp-meeting all the non-baptized members of the church joined the baptismal class. Pastor David M. Malotle, president of the Lesotho Field, is seen on the extreme right of the group.

One Hundred Decisions for Baptism in Two Tiny Countries

DESMOND B. HILLS

Youth and Public Relations Director



there were many "amens" throughout the congregation when he came to the front with the other people requesting baptism. An interesting feature of the baptismal class is the fact that everyone present at camp-meeting who had not made a decision for baptism joined the baptismal class when a call was made in a special meeting at the close of the camp-meeting. There were over four hundred people present in the church for the service and the church administrators in Lesotho rejoiced to see the ready response of so many people to the call for baptism.

The number of young people in these two baptismal classes highlight again the need to have active Christ-centred church youth programs in every community. The teen-age period of life is still the time when there is the highest percentage of decisions for Christ and baptism. Young people who are making decisions and also those who have committed their all to Christ need the privilege of Christian education.

One hundred decisions for baptism in two tiny countries also reminds us that we must seize every opportunity to preach the plan of salvation and to make strong

(Continued on page 9)

COVER:

Mrs R. Davidian, wife of Teacher Richard Davidian of Gitwe Seminary, Rwanda, greets Youth Director Amon Iyamuremge of the West Rwanda Field. Mrs Davidian is wearing the Rwandaise national dress.

THE COUNTRIES of Lesotho and Rwanda are two small countries within the territory of the Trans-Africa Division. Recently, another fifty people in each country made decisions to be baptized. These two countries are separated by thousands of miles, one being located on the borders of the Congo and the other in the heart of South Africa.

The formation of these two new baptismal classes has brought great rejoicing to the gospel workers and laymen in these countries. Many of those making decisions were influenced to do so because of the personal witness of denominational workers and laymen. All have felt the power of the Spirit of God in their lives and want to be ready when Jesus comes.

Those who made decisions for baptism in the country of Rwanda did so at the close of a Youth Rally held at Kivogo College earlier this year. Most of those in the baptismal class are young people, but there are several adults and these people came to the youth church service from near-by villages. They have been influenced to come to the weekly services at the college as the result of student missionary bands going out to the villages Sabbath by Sabbath.

The new baptismal class in the country of Lesotho was formed after the camp-meeting at Emmanuel Mission in March, 1970. Once again the majority of those in the baptismal class are young people.

One of the men in the Lesotho baptismal class is a chief of that country, and



Journey into yesterday

OUR HISTORY—8 BY JEAN CRIPPS



About the same time (1897) the Claremont Sanitarium, a 51-bed institution, opened its doors in Belvedere Road, Claremont. This plant was patterned on Battle Creek. It cost £50 000 (R100 000) of which £30 000 (R60 000) had been supplied by the Wessels family.

A YOUNG MOTHER faced a very solemn occasion when she was baptized in the Wesselton dam at Kimberley and joined the 21-member charter church in Beaconsfield. Her little boy and girl attended services with her.

Circumstances necessitated a family move to Johannesburg where tragedy struck when the father died. The young mother found she could not support her family. Fortunately, Pastor S. N. Haskell was in Johannesburg holding meetings at the time. He offered to take the children and place them in the newly opened orphanage at Plumstead (1895). This was built on Timour Hill on land donated by Mrs P. Wessels. They accepted children up to the age of 10 years.

The children were apprehensive at being uprooted from familiar surroundings but soon settled down under the motherly care of Sister Purdon Smailes.

About the same time (1897) the Claremont Sanitarium, a 51-bed institution, opened its doors in Belvedere Road, Claremont. This plant was patterned on Battle Creek. It cost £50 000 (R100 000) of which £30 000 (R60 000) had been supplied by the Wessels family. No cost was spared to make it the best in Southern Africa, which it was considered at that time. The 4-storey building was furnished with the most expensive imported furniture and fittings from Europe.

Soon its reputation grew and people flocked from far and near for the water treatments in which it specialized. John Wessels was secretary and A. Druillard the treasurer. The indefatigable Mrs Druillard, who had her fingers in many pies in the early days, was matron.

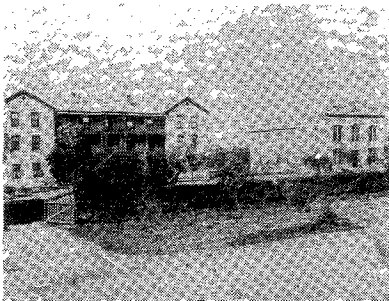
The building, considered large when erected, was soon found to be too small and an extension was planned and executed on just as elaborate a scale. Sister White warned against this expenditure. She stated that if her admonitions were not heeded the building would burn down and trees would grow in the place where it had stood. The warnings went unheeded.

At the grand opening of the new section the little boy mentioned at the beginning of this story was called from the orphanage in Plumstead to act as "guinea pig" for the treatments offered. He had a Russian bath, a Turkish bath, a sitz bath, an electric light hot-cabinet bath, an electric slipper bath and a salt glow. To end the whole procedure he received a vigorous massage. This boy grew to be one of our strong workers. His name? J. E. Symons, a worker from 1916 and now 87 years of age.

Dr R. S. Anthony, the colporteur who came with the first group from the United States, went home and qualified as a doctor. On his return he did a strong work at the Claremont Sanitarium. He was a skilled surgeon. When J. E. Symons worked at the San for a time he had the misfortune to cut his hand on a bottle and sever an artery. Dr Anthony operated. Pastor Symons carries the scars to this day, 65 years later.

The Sanitarium burned down as had been predicted. Trees grew on the site as Sister White said they would. Visiting brethren from the General Conference were taken to see the evidence of prophecy fulfilled. They would solemnly contemplate how God overrules the plans of men if they are not in accord with His will.

Journey into yesterday



Old Union College
Cape, showing
the building which
is now used
for our publishing
house, the Sentinel.

The orphanage at Plumstead closed in due course to open later as the Plumstead Sanitarium. To this institution came Dr George Thomason and his sister Ida, who did exceptional work during their service in Africa. His fame was so great that Louis Botha, prime minister of the newly formed Union of South Africa (1910) became a satisfied patient.

The graduating class of 1907 saw three young ladies and W. H. Hurlow receive their diplomas. Later W. H. Hurlow served as an evangelist and administrator. I. B. Burton, Chris Robinson and others also received their training at the old San.

Mrs R. C. Honey, a member of a pioneer family, served on Dr Thomason's staff. Her daughter, Irene, graduated at the Plumstead San. Mrs Honey was connected with most of our early institutions and was a greatly respected worker.

Eventually Dr Thomason was called to the General Conference. The Plumstead San carried on for some time but eventually closed. This was a blow from which our medical work in South Africa has yet to recover.

Brother Reprongle, a trained nurse from Battle Creek, opened some treatment rooms in Cape Town. He offered water treatments on the pattern given by the Claremont Sanitarium.

Mr Beissner pioneered the health work at Sweetwaters, Natal. In the early 1900s he opened the Health Hydro and donated land for a church. This was later sold to outside interests.

We have read a great deal about the American, J. V. Wilson, at whose home the missionaries stayed in Kimberley. When he took over the treatment rooms they were in debt. He balanced his budget by selling flowers and vegetables.

No one called on this family in vain. When Harry Anderson was alone at Rusangu, desperately ill, he sent a telegram to J. V. Wilson. Without hesitation Wilson boarded the train for the north and nursed Harry Anderson back to health.

During the time of the Anglo-Boer war, when Kimberley was under heavy siege, the Wilsons served good vegetable soup which was voted superior to the mule and horse soup consumed at that time. Cecil Rhodes and De Beers Company valued the Wilsons' work and made a donation to it.

At Pietermaritzburg besides health work a tract society operated for a time.

What about our educational work? Union College, with B. E. Miller as president, was a busy place in 1893. Two buildings served the College. One is left standing, in which the Sentinel Publishing Association operates today. The 23-acre site also had a very small printing works where **The African Sentinel** and its Dutch counterpart, **De Wachter**, were published.

The city was encroaching and a decision was taken to move the school to the country. A mission site, which had been in denominational hands for five years, was selected, 18 miles from Ladysmith, Natal. A colporteur by the name of Van der Molen

sold a book to Farmer R. F. Stockil. He joined the church and told F. B. Armitage about a 3300-acre site which was for sale. Armitage had reluctantly come south after his daughter, Irene, had suffered repeated attacks of blackwater fever. The deal was clinched and Spion Kop passed into denominational hands. After a period it was found that the mission was too far from the people so they were willing to turn the site over for a college.

Armitage at this time looked for a place to hold a camp-meeting. Mr W. Birkenstock of Hlobane, near Vryheid, Natal, offered his barn. The hens had not been alerted of the plans and all during the meetings came to lay their eggs in the nests and cackle their way out again. This was our first African camp-meeting. The first one for Europeans was held in tents at Mowbray, Cape Town (1896).

Immediately the decision had been taken to move the college and the last class had graduated, one of the buildings was demolished and the timbers shipped to be built into Spion Kop. Funds were short and this economy measure was necessary (1919). This site proved to be too isolated and in 1928 Helderberg College, situated near Somerset West, Cape Province, replaced it.

Our first church at Beaconsfield was fortunate in having Mrs Jessie Rogers, a born teacher, open a school. She was so gifted that the Claremont church called her in 1894. This is the only school in this Division, as far as I know, to have continued uninterrupted through the years.

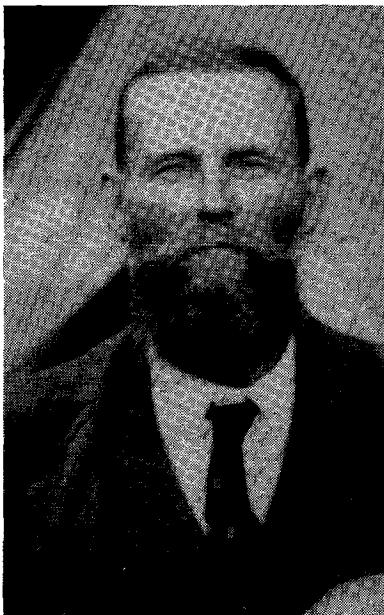
Many years later, E. L. Cardey, a man of great initiative and drive, had the foresight to move this school to ground opposite the Rosebank Station in the Cape Peninsula, leased from the municipality and added secondary school work. The next development was the purchase of a site from the Methodists in Bollihope Crescent, Mowbray.

Sedaven Secondary School in the Transvaal was next established. Both these schools act as feeders for Helderberg College.

Pastor Cardey was also instrumental in starting the Voice of Prophecy Correspondence School in Cape Town. It was one of the first to be opened outside America. A small beginning was made, first in the vacant school-room at the Claremont church, then in one of our semi-detached houses in Bishoplea Road, Claremont, where workers fell over each other because of lack of space. The basement of the Roeland Street church was later utilized for a time, until a building opposite the Mowbray station was acquired and adapted. In 1957 the Division moved north and the V.O.P. moved into the premises left vacant in Grove Avenue, Claremont.

OUR COLOURED PEOPLE

Some 300 years ago a group of Malays arrived, bringing with them the magic of the east, in which they were steeped. These skilled workmen settled in the Cape Peninsula. Many of the gables which characterize the



Charles Sparrow

ay OUR HISTORY—8 BY JEAN CRIPPS



TEACHING STAFF—
UNION COLLEGE,
KENILWORTH, (CAPE) 1897.
Seated, front: Unknown, Professor
J. L. Shaw, Mrs Shaw, Miss Edith
Commin.
Standing, back: C. H. Hayton
(afterwards Doctor), Mrs Hayton,
W. A. Ruble (afterwards Doctor),
Mrs Ruble.

old Cape homesteads are the work of their hands.

Attend one of their khalifa performances and you will be roused by the throbbing drums, flashing scimitars and the smell of drifting incense. Swords are thrust down throats, into torsos, through cheeks and tongues, to be withdrawn without the loss of a drop of blood. As the drums rise to a crescendo and the men chant, excitement rises to a high pitch.

A Malay bride spends her life preparing for her wedding, as "face" is all important. Six wedding gowns are common, each more lavish than the previous one. She, however, is absent from her wedding in the mosque. She is married by proxy.

Their greatest festival is Ramadan, beginning with the new moon. At the end of the month the people gather to watch for the sickle-moon to appear in the sky to signal the end of the fast and start of the feast. In mosques the muezzin calls musically "Llaho Akobar—A—ll—ah is the greatest. Fast when you see the moon and feast when you see it a second time."

For years D. C. Theunissen was its only coloured minister. Now the work among the Coloured people is flourishing. The Good Hope College on its 169-acre tract of land at Kuils River is a most representative plant. In every activity of the church the Coloured people are responsive and enthusiastic.

HUGUENOTS

Before leaving the Cape Peninsula we must mention the Huguenots who came in the very early days. Because of religious

persecution they fled from France and some sought refuge in Holland. This small land could not accommodate them so they came to the Cape, then a Dutch Colony, and founded the town of Fransch Hoek. The vines came with them. They were godfearing, industrious Protestants who contributed much to their adopted land. They became absorbed into the nation, losing their language and identity but not their names or characteristics. Some bearing French names, who have played their part in our work, are: Marais, Du Preez, Du Plessis, De Gourville, and many, many more.

OUR INDIANS

In 1860 the Indians came to Natal to work on the sugar plantations. Most of them were Hindus and they brought their culture with them.

One of the most spectacular ceremonies, even today, is the firewalking which takes place at Easter. On the morning of the great day the devotees meet at the Hindu temple. They proceed down to the river to cleanse themselves. Here another ceremony is held. The devotees go into a deep trance. Several hang hundreds of limes through their pierced flesh or drag around little carts attached to hooks fastened through their backs. On the temple ground 20 tons of wood is burnt and spread over an area of about 30ft x 7ft x 6ins deep. When this is prepared the "Goddess of Fire—Duropadi" is carried half-way to the river to summon the devotees. They walk across the red hot ash without oil on their feet, or any other aid, and emerge without any sign of burns or blisters.

Our work progressed very slowly among the Hindu people until an effort was held at Merebank near Durban when 24 were baptized. Previously two or three were considered fair results. The women find great difficulty in removing their jewellery. This is only taken off if they are widows or from women who have been found unfaithful. Many are now willing to make the sacrifice for Christianity.

For some time we ran a clinic for Indian people at Port Shepstone and this gave us good publicity.

With all these contrasting cultures in Southern Africa to contend with Christianity is nonetheless making inroads.

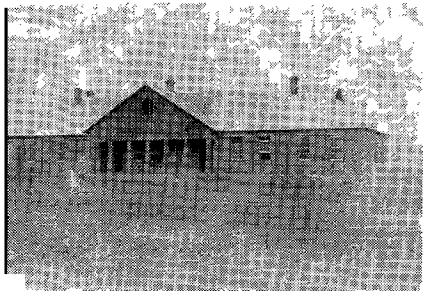
OUR AFRICAN WORK

You may be wondering if our African people have been forgotten in all these efforts. Let us find out!

The Zulu, Pondo, Xhosa, Basuto and many more tribes were waiting. Many had customs in common. The Zulu, Shangaan and Xhosa all belong to the Nguni group.

The world of the tribesman is usually a man's world but the women are valuable. They are immensely strong and some can carry 4 cwts on their heads without effort.

The practice of ukulobolo is practised to this day. When the required number of cat-



Spion Kop
Administration
Building.

Journey into yesterday

OUR HISTORY—8 BY JEAN CRIPPS

tle are transferred to the bride's family a true marriage is contracted—a time-honoured custom. If the woman proves childless the husband can take her younger sister without payment. This wife is called "the seed-bearer."

The missionaries had to learn many new customs. For example, among the Zulu people they consider it bad manners to show demonstrativeness toward wife or family. When they leave there are no fond farewells. Their return is as unceremonious as their going.

The women build up their hair with quantities of red clay but the Pondos allow it to grow, often down over the eyes and behind the ears. Bead work is widely used to attract the opposite sex.

The Basutos wear colourful blankets and are an upright and self-assured people. They were often distinguishable by the embellishments on their faces. Scars, notable on the cheeks were regarded as marks of beauty. They practised what anthropologists call "cicatrization" and regarded it not as a disfigurement but as a beautifying process.

It was considered good manners to talk loudly. This showed that no secret plans were in operation. Conversation was protracted, circuitous and the point of the matter deferred as long as possible. When two were talking it was considered right to pass between them. To go behind might signify an intention to injure the one in the middle.

Most of the tribes held initiation ceremonies at secret schools when young men of the same age group learned tribal laws.

S. N. Haskell went on a journey by cart through Basutoland with David Kalaka, who was our first Basuto convert. As they journeyed they saw Mount Machache, the giant of Basutoland's Maluti range. From this mountain one gazes on the magnificence of the undulating interior of the country, upon the bridle paths which zig-zag into the hollows and then out of sight over the majestic passes and upon limpid streams and large expanses of fertile lands in deep valleys. Basuto horsemen ascend and descend the slopes. Shepherds watch their flocks on mountain sides and their huts puncture the surroundings wherever there are paths leading out of the mountains.

The great mountain road climbs over Machache; it fringes the Molimo Nthuse (Lord Help Me) region where mountain waters plunge over rocky ledges into the streams below. Bridle paths accompany the great mountain road into the interior. If you stand on the banks of the Sinqunyane and gaze into the mountains above, you can behold blanketed Basuto riders, both male and female, mule trains, and a score or more of pack donkeys descend the bridle paths into the valley. Maybe you will see a ngaka (witchdoctor) and hear his strange guttural singing, "Umthakathi uzofika makat lalalani" (the witchdoctor will arrive, listen ye young brides). Around his neck he will have a string of heavy beads, charms and trinkets and a leather thong to which his cluster of bones will be attached. A blanket may cover

his left shoulder and almost conceal a large pouch and a studded belt with many small compartments for medicines and concoctions gathered over the years.

As Haskell and Kalaka travelled Haskell persuaded this good translator to take **Steps to Christ** and translate it into Sesuto. This was one of the first translations of this book into a local language. Kalaka was later baptized in Kimberley and returned home permanently to spread the gospel. He was brought before the Paramount chief Leronthli who listened and agreed that Kalaka was right. The chief donated a site which became our Kolo mission. Later on, in 1910, our Emmanuel Mission opened.

I. B. Burton, due to ill health, had come south and canvassed from farm to farm among the Dutch people. He now joined forces with G. W. Shone in 1903 to look for a mission site among the Xhosa people. They searched and searched but found nothing suitable. Charles Sparrow, who had a farm in the vicinity of Grahamstown and Alice, heard of their plight. He offered them a portion of his land—about 520 acres. They looked out at night and saw the glow of thousands of camp-fires and knew their quest was over. This opened as our Maranatha Mission about 12 miles from the great Fish River.

P. Smailes worked in the Transkei under great hardship. He often travelled with Richard Moko who was to become our first ordained African minister. They found the people wanted permanent buildings and often the brethren dug into their own pockets for means to build little churches. This gave a sense of permanency to our work.

Missionaries of other faiths had preceded us and one church gave out tickets to those who paid their church dues. These could be met monthly or quarterly. One old man was dying but had no ticket so he was sure there was no chance that he would go to heaven. The minister was sent for. The first question he asked was, "Have you got your ticket?" The man replied that he had not. He was told that nothing could be done without a ticket. Relatives were sent to sell some cattle, pay the back dues, and get the ticket. The man hung on grimly to life. When the ticket was put in his hand he said, "I am safe now. I am going to heaven. I have my ticket."

W. C. Tarr had located at Maranatha Mission. The brethren asked him to go into the Transkei and find a mission site. I. B. Burton joined him. They trekked with their wagon, which was their home, to near Butterworth. People in the villages were visited and many were converted. The magic lantern was a great drawing card. An effort was held at Ibeka, five miles from their headquarters, in a tent pitched on ground owned by a man called Jele.

Opening night found a packed audience. Before the preacher could begin one man rose and said, "We don't know who you are but we want to hear you. But first tell me, have you noticed the drought? It has not rained for months. Our cattle and sheep are dead or dying. Our waterholes are dry; the rivers flow no more. Soon it will be too late

to plough and plant; our people will perish. Many have prayed for rain with no answer. Now you pray." Burton remarked, "This is a challenge." Tarr replied, "The moon is shining in a clear sky with not one cloud visible." "So much the better; I have faith," retorted Burton.

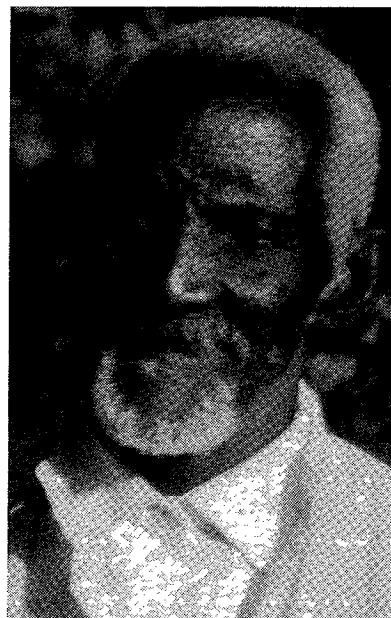
Burton gave the conditions for answered prayer. Tarr prayed. In a few minutes rain commenced to fall softly, ever so softly, then spattered on the roof like hailstones until the speaker's voice was inaudible. The tent was inches deep in water. Many could not get home that night but slept in the tent. This made a profound impression.

Yes, our pioneers were not afraid to put their faith to the test. One man they baptized was the oldest Sabbath-keeper in the world—John Dambuza—over 100 years of age with still four more years to live. He attended Sabbath services faithfully.

In 1916 Burton and Tarr chose the site for our Bethel College, five miles east of Butterworth on a 300-acre site for which they paid £1 000 (R2 000). The name was chosen because the brethren had a habit of going to a small outcrop of rocks to pray. They called it their "Bethel" and the name remained.

So the work, like a river, gained momentum to grow and spread and consolidate.

(In the next issue we join some well-known personalities as they head north to work in Malawi.)

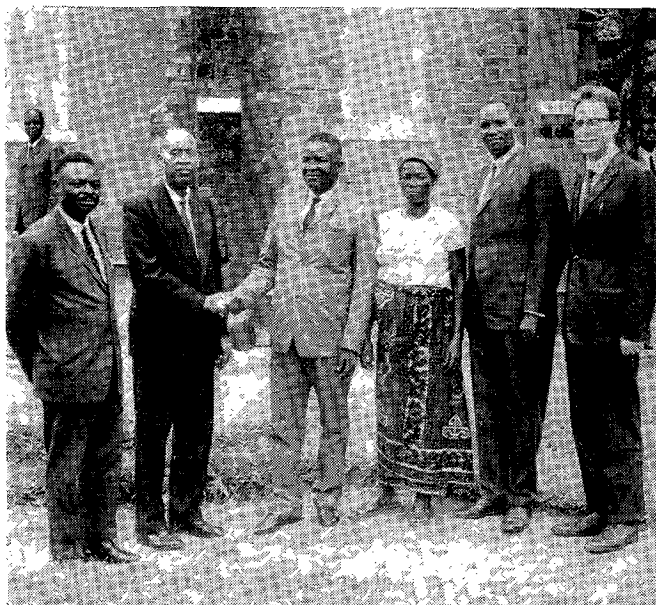


Richard Moko

Ordinations



Cederic Wallace listening to the charge given by D. B. Hills at his ordination, while Alfred Birch, president of the Cape Conference, (centre, rear) and fellow workers assist. Pastor Wallace was ordained at the camp-meeting at Hartenbos in April. Photo: M. Lawson.



At Songa Mission, Congo, Samson Luhunga was ordained to the gospel ministry. Seen with Pastor Luhungu and his wife are, from the left, Pastor Simon Muhune, vice-president of the South Congo Field, Pastor Jonas Mbyirukira, field secretary of the Division, Pastor Elasto Basaninyenzi, departmental secretary in the Congo Union, and Pastor Th. Pedersen, president of the South Congo Field.

One Hundred Decisions

(Continued from page 4)

appeals for decisions for Christ. Let us remember when we preach and give Bible studies that the cross still draws better than anything else. Our Master stated this truth when He said, "If I be lifted up from the earth, will draw all men unto me" John 12:32. This fundamental truth of soulwinning is also pointed out to us many times in the writings of Ellen G. White. Let us notice one of the inspired statements: "The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Never should a sermon be preached or Bible instruction in any line be given without pointing the hearers to 'the Lamb of God which taketh away the sin of the world' John 1:29. Every true doctrine makes Christ the centre, every precept receives force from His words." *Testimonies*, vol. 6, page 53.

In this Fiftieth Anniversary year we are desiring in the territory of the Trans-Africa Division to see fifty thousand members added to the Church. Our prayers will be answered when we clear the way and make room for the working of

the Holy Spirit. No soul is ever won to the Lord Jesus Christ save through the ministry of the Holy Spirit. We are only channels of blessing through whom the Holy Spirit can work.

A basic principle of soulwinning is stated in Acts, chapter 16 where Luke tells us that Lydia, the seller of purple, heard the preacher but it was the Lord who opened her heart. After this experience she "attended unto the things that were spoken of Paul . . . and was baptized, and her household," (verse 14). We must remember, it is the Lord who opens hearts. Therefore, we need to uplift the Lord Jesus Christ and plead for the power of the Spirit of God.

Thousands will be converted in a day in Africa as in Palestine in the days of the apostles. Pentecost will be repeated when the remnant church and its leaders match their profession with practical godliness. The story of the early church in the book of Acts inspires us but we need to make sure that we follow the same basic pattern of living which the early church members followed prior to the day of Pentecost. We must, first of all, "be of one accord". Then, we are to get on our knees and earnestly pray for the power of the Holy Spirit.

PRAYER ANSWERED

FOR FIVE YEARS I prayed to be free from work on the Sabbath. One night I dreamed that I should ask a very big person in our church to write a letter to my employers and ask them to allow me to be free on the Sabbath.

Up to this time I had not seen Pastor M. L. Mills, president of the Trans-Africa Division, for he was new in the field. But I wrote him a letter and explained how many times I had asked my employers to allow me to be off work on Sabbath. I told him I had been praying all the time but I had failed. In his reply to my letter he asked me if I was prepared to suffer for the Lord and I said Yes. He then told me he would put my name on the Division's prayer list.

I prayed harder than before. Pastor Mills wrote to my employers, sending me a copy of his letter. To my great joy the general manager wrote that "as from today, Mr Samuel Fred Bhepe will be free to go to his church for worship." I have been free since then, 1968, until today. God does answer prayer—sometimes quickly and sometimes after a long while. He chooses His own time and way.

—SAMUEL F. BHEPE.



MRS RUTH GORLE came of genuine pioneer stock. Her grandfather, Thomas M. Thomas, a missionary for the London Missionary Society, arrived in Rhodesia in the early 1850s. After several years of work among the Matabele people, he became a personal friend and adviser of Mzilikazi. This association was so close that his son, William Elliot Thomas, was made a member of an impi of the Khumalo clan and in later years became a counsellor to and acquaintance of Lobengula. With this background and a childhood spent in Matabeleland Ruth Thomas learned to speak the Ndebele language fluently and had a thorough understanding of local customs. This was to stand her in good stead in later years when she returned to this area.

In 1924 she married Robert Vaughan Gorle. The young couple moved to Salisbury where he was appointed Sergeant-at-Arms in the Legislative Assembly and also Parliamentary librarian in the government. He was an obvious choice for these positions: he had a reputation for being an honest and conscientious man and had won the Victoria Cross during the first world war. Furthermore, he was quiet and reserved and refused to discuss, let alone flaunt, his V.C.

How Mrs Gorle accepted the message of truth with her husband and her subsequent life of service for her Master is an interesting and thrilling story. Although both Robert and Ruth came from religious homes, they paid little attention to this aspect of life but busied themselves trying to become established financially. Then in November, 1928, an event took place which was to change their lives.

Ernest Marter, then a young student-colporteur, knocked at the door of the Gorle home and received a somewhat cool reception. When finally invited in, he tried to sell Mrs Gorle a copy of *The Great Controversy*. She could not have been less interested. In the first place, the book was expensive and they could ill afford such an expense. Secondly, she did not make such decisions without consulting her husband. Thirdly, and most important, the book was of a religious nature and she saw no need for such a purchase. She made this clear to the salesman but he did not leave the house. For several hours he remained in the home in spite of Mrs Gorle's excuses. Finally, in desperation, she decided to order a copy of the book and thus get rid of the persistent young man, who

Life Sketch of



Ruth V. Gorle

later admitted he had never done this before but felt impressed to remain in the home until he received an order.

When her husband arrived home that evening and was told of the day's events, his displeasure was evident. This was an expense they could not afford, especially for an unwanted purchase. These were young people of principle, however, and so were determined to honour the order they had placed. The book was delivered and paid for, creating a new problem of what to do with it. Finally, it was decided to give it to a relative who was more religiously inclined than they were, but since it had cost them so much they decided they would read it first. This they did and it left a marked impression on their minds.

Early in 1929 Pastor Arthur Ingle arrived in Salisbury to conduct a series of meetings. He advertised that he was willing to answer any questions that had to do with the Bible. Mrs Gorle decided she would draw up a list of questions that would give the young preacher con-

siderable discomfort, but Pastor Ingle's experienced eye told him at once that the questioner had a detailed knowledge of *The Great Controversy*. Needless to say he soon made his acquaintance with the Gorles and rapidly became involved in discussions which convinced him of the conscientiousness of these young people. At the same time it was made abundantly clear that this family was not going to accept just any and every doctrine presented to them. Discussions led to Bible studies and these led to conviction and conversion. The tobacco habit was given up immediately and arrangements were made for Mr Gorle to be off duty on Sabbaths. From this time on it was a weekly occurrence to see him walk out of the Legislative Assembly just before sunset on Friday afternoons. Before long the Gorles requested and received baptism and became charter members of the Salisbury Seventh-day Adventist church.

Immediately they began to press for a church school since they believed in Christian education. But the church could not afford this and so the Gorles decided to pay the teacher's salary out of their own meagre resources. An unexpected blow came in 1937. While on holiday in South Africa, Robert Gorle died, leaving his widow and three young children to take care of. After settling her husband's affairs, Mrs Gorle took her family to Helderberg College where she resolved to work her way through school and thus obtain the professional training she needed. After her B.A. degree came her M.A. degree and along with her teaching load in the English Department of the college she accepted in 1950 the additional responsibility of becoming the college librarian, a position she carried with distinction for eight years. Towards the end of 1957 she accepted a call to Solusi College where she was responsible for laying the foundation for the college program.

For over 30 years Mrs Gorle was closely connected with the college training program in the Trans-Africa Division, and the majority of the national workers in this Division passed either through her classrooms or under her sphere of influence. She knew no eight-hour work day, for she gave herself to her work. She leaves behind a host of colleagues and friends who thank God for the privilege of having known her and having been associated with her.

—Milton Siepman.

REPORTING ON PEOPLE AND EVENTS

Brother Richard H. Roderick, the new Division treasurer, paid a short visit during May to headquarters, in company with Pastor Kenneth H. Emmerson of the General Conference. Prior to attending the Division's mid-year executive committee he was present at a meeting of union presidents and treasurers in discussions of financial and policy items.

In company with Pastor V. W. Schoen of the General Conference Lay Activities Department, our Pastor Henry Peterson, secretary of the Division's L.A. Department, conducted seven training schools in missionary endeavour, some in areas where no such program has been conducted before, such as Barotseland and isolated places in Botswana. Union Lay Activities secretaries were associated with these brethren.

Further encouraging word from the Lay Activities Department is that during the five congresses held recently by these brethren, members and workers pledged to conduct 2 528 evangelistic campaigns, hoping to win 11 169 souls.

Thrilling news has just been received from Pastor Raymond Kent, currently conducting an evangelistic campaign in the city of Johannesburg. Brother Kent writes: "Last Sunday was our eighth week and we had more than three thousand people out to the two Sunday lectures. During the week we have four lectures and have about twelve hundred attending. Already we have people attending the churches." In one of the audiences is a group of Jewish people and their interest is most encouraging. A young lawyer is anxious to preach the new message he is learning, for he feels it is the answer to his many years of searching for truth.

In East London, Evangelist L. J. Cherry is enjoying most unusual success. It was necessary for him to hold ten sessions at his opening lecture to accommodate a combined audience of nearly 9 000.

Ingathering is just beginning as we write but for the first week thus far, the South African Union reports R49 479, the South-East Africa Union K3 500, and the Southern Union R1 597.

Leaving on furlough during June are the Dr B. Brozio family of Helderberg College, for Germany; the H. F. Dubbersteins of the Sentinel Publishing Association, also for Germany; and Pastor and Mrs T. W. Staples of the Congo Union will be spending their furlough in the United States visiting their children and becoming acquainted with their new grandchildren.

IMPORTANT DATES

<i>Special Literature Sales Week</i>	July 3-10
<i>Free Literature for Colporteur Distribution Offering</i>	July 10
<i>Pioneer Evangelism</i>	August 7

The Drs Floyd and Charlene Anderson, new appointees, have arrived in the Congo and are serving at Songa Hospital. Pastor and Mrs J. M. Howard, also destined for the Congo Union, visited headquarters en route to Lubumbashi.

Quoting from a recent LANTERN: "Great plans are afoot for the Presda school in Pretoria for 1972. At the moment the congregation is busy converting the existing two-classroom building into a double-storey building with four classrooms. Brother Quinton de Beer drew up the plans, and the building work is being done by the congregation."

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Trans-Africa Division OUTLOOK

Printed and Published monthly by the Sentinel Publishing Association, Rosmead Avenue, Kentlworth, Cape, for the Proprietors, General Conference of Seventh-day Adventists (Trans-Africa Division), P.O. Box 951, Blantyre, Malawi

Subscription price 35 cents (3/6) per year.

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SUNSET CALENDAR

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

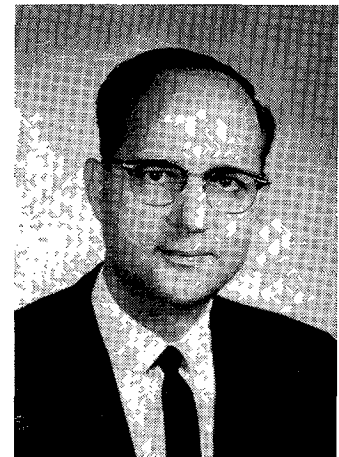
AUGUST 1971

6 13 20 27

Cape Town	6.09	6.15	6.19	6.24
Johannesburg	5.44	5.47	5.51	5.53
East London	5.33	5.38	5.43	5.47
Port Elizabeth	5.41	5.47	5.51	5.56
Bloemfontein	5.46	5.50	5.54	5.57
P'maritzburg	5.28	5.32	5.36	5.39
Durban	5.26	5.30	5.34	5.37
Windhoek	6.31	6.34	6.37	6.39
Bulawayo	5.49	5.52	5.54	5.55
Salisbury	5.41	5.43	5.45	5.46
Gwelo	5.43	5.44	5.44	5.47
Lusaka	5.49	5.50	5.51	5.52
Blantyre	5.29	5.31	5.32	5.33
Lubumbashi	6.05	6.06	6.06	6.06

YOU AND YOUR MONEY

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



MONEY can be both a blessing and a curse. Strange as it may seem, the giver with right motives and a worthy cause is far more blessed than the receiver. Why then do so many devote their talents and efforts to the search for and the hoarding of money? The answer is found in the nature of man.

Unless there is a change in the unregenerate heart, which can be brought about only by the working of the Holy Spirit, the natural inclination will be to think in terms of self. This is why the virtues of compassion, empathy, liberality and love are completely foreign to the thinking and behaviour of one whose life has never been genuinely attached to Christ. Under such circumstances money becomes a curse, for it is not used to meet one's needs, but rather to fulfil one's desires and wants. The carnal heart can never be satisfied. The more one has the more one wants.

With many, money is a symbol of material prosperity, prestige, influence and success. Thus it becomes an object of covetousness and idolatry, dwarfing the soul and shrinking the spirit. Is this not what led to the most infamous and dastardly act of human history—that committed by Judas Iscariot? He became a miser, a thief and a traitor, all because of his avid desire for money. What a tragic end to an otherwise capable and intelligent man, whose name could have been emblazoned in immortal glory. But this is what money will do for the one whose heart remains cold, selfish and insensate. Under such circumstances money fails to bring peace of mind and soul and only contributes to a life of discontent. This is why Holy Writ declares: "The love of money is the root of all evil." 1 Tim. 6:10. Money as such is not evil, but the love and possession of it as an end in itself is wrong and results in cala-

mity to the soul. Why not recognize it as a potential source of danger and disaster and make certain that the pursuit of it will not be motivated by selfishness?

If money is not to be a curse but a blessing, then it must be shared. This is why the Lord has specified that one tenth of all our gain be considered holy, to be reserved for Him. But in addition we are also to bring to Him our offerings. Such a plan was instituted from ancient times, the purpose being to remind us of our dependence upon and indebtedness to God. Our offerings are to be an expression of our love and gratitude to our heavenly Maker. "The Lord does not need our offerings. We cannot enrich Him by our gifts. Says the psalmist: 'All things come of Thee, and of thine own have we given thee.' Yet God permits us to show our appreciation of His mercies by self-sacrificing efforts to extend the same to others. This is the only way in which it is possible for us to manifest our gratitude and love to God."—**Review and Herald**, December 6, 1887.

God requires no specific amount to be paid as offerings, as in the case of the tithe. He does, however, state the principle that should guide us in our giving. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. In other words the Lord makes it clear that each should give proportionately of his income. Of whom much is given much is required. This we call proportionate giving. The more we are blessed and the larger the income, the greater should be the offering, for God interprets liberality not in what we have given but in what has been kept back for our own use. "They should not allow the amount given to God to be disproportionately small

when compared with that apportioned to their own use."—**Counsels on Stewardship**, page 326.

Now it is obvious that the Lord does not expect us to give away everything we have. Common sense would dictate that one must be prudent, avoiding a course of improvidence. There is nothing amiss in making wise and modest plans for the immediate future. It is not wrong or a violation of the principle of stewardship to own a home or accrue some material assets as one plans for the declining years of one's life. But how should one plan for the disposal of such assets after death? Here again we have inspired counsel:

"There are aged ones among us who are nearing the close of their probation: but for the want of wide-awake men to secure to the cause of God the means in their possession, it passes into the hands of those who are serving Satan. Their means was only lent them of God to be returned to Him. . . . In disposing of your property by will to your relatives be sure that you do not forget God's cause. You are His agents holding His property and His claims should have your first consideration."—**Counsels on Stewardship**, pages 323, 328.

Reader of mine, will you allow money to be a curse or a blessing in your life? Remember that someday you must give an account of your stewardship to God. What will the record reveal? Why not carefully examine the motives that prompt your acquiring of money? Determine that the pattern of your giving now and the disposal of your assets at the end of your life will be in harmony with God's plan. When you stand at last before your Judge may you hear the words "Well done, thou good and faithful servant."