

A HISTORY OF THE
GROWTH AND DEVELOPMENT
OF THE SEVENTH-DAY ADVENTIST CHURCH
IN SOUTHERN AFRICA, 1920 - 1960

Dissertation

Submitted in Fulfilment of the Requirements
for the Degree of
DOCTOR OF PHILOSOPHY
of Rhodes University

by

Ronald Charles Lloyd Thompson

October 1977

ACKNOWLEDGMENTS AND PREFACE

My enthusiasm ran high at the prospect of writing a history of the Seventh-day Adventist Church and I took to it like a "duck to water." But there were times when I found myself in "deep waters" and knew that I would either have to "sink or swim." Thanks to Professor Calvin W. Cook who came to the rescue and saved me from "sinking." His kindly advice and counsel contributed to the writing of this history.

I wish to record my appreciation to the Seventh-day Adventist Church for opening all archival centres to me for research purposes and for financial assistance in the project. While travelling from one centre to another the homes of friends and relatives were opened to me for a period of over three months. A word of thanks is therefore due to the Herbsts of Somerset West, the Traceys of Bloemfontein, my brother-in-law, A.R. Ansley of Johannesburg, my Aunt D. Mc Neilage of Salisbury, and my sister A.E. Hudson-Lamb of Port Elizabeth. I am also indebted to those who contributed financially to this research project, namely : T.J. Botha, K.R. Murray, I.L. Ansley, and R.E. Ansley.

"No man works in a vacuum" - especially when he tackles a work of this nature. I therefore express my thanks to the librarians and their assistants at Helderberg College, Andrews University, the University of Natal, and the University of Witwatersrand for obtaining books and materials for research. Appreciation is extended to Mrs. M. Bulley and Mrs. B. Swanepoel who did the initial typing of this dissertation.

I am particularly grateful to my dear wife Dawn who kept the "home fires burning" during the entire year 1975 and then sacrificed her vacation to type the final draft of the dissertation. I express my apologies to my teenage sons Glynn and Lester who took care of many home duties for me and missed a number of outings and visits to the swimming pool.

Finally I am thankful for the responses to my questionnaires in the form of comprehensive files, letters and reminiscences.

May this history be of pragmatic value to those who read it, as expressed by Division secretary, F.G. Clifford when he referred to the past work of Adventists : "We can learn to profit from their mistakes and build upon their achievements."¹

1. Southern African Division Outlook XLVI (April 15, 1948) p. 8.

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ABBREVIATIONS

In the footnote references certain titles and collections of source materials have been abbreviated as follows :

<u>A.D. Outlook</u>	<u>African Division Outlook</u>
<u>S.A.D. Outlook</u>	<u>Southern African Division Outlook</u>
S.A.U.C.	South African Union Conference
Z.U.M.	Zambesi Union Mission ¹

Other Abbreviations

Assn.	Association
c.	About
Co.	Company
<u>Ibid.</u>	In the same place. (instead of op. cit. or loc. cit. the simpler form of reference to the author's surname is preferred or the title is repeated to prevent confusion in this work which calls for many references and multiple footnotes).
n.d.	No date.
S.D.A.	Seventh-day Adventist
Supra	Above.

1. The church has adopted the spelling Zambesi instead of Zambezi.

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INTRODUCTION

THE OUTLINE AND TASK OF THE HISTORICAL SURVEY

The most natural divisions of time for this historical survey of the growth and development of the Seventh-day Adventist Church in Southern Africa fall into three periods : (1) from 1920, when the African Division of Seventh-day Adventists was organized, to 1931, when it was reorganized under the name Southern African Division; (2) from 1931 to 1945, covering the years of the Great Depression and Second World War; (3) from 1946 to 1960, the post-war period.

Attention is given in Chapter I to a certain phase of church development because the church had emerged at the highest level of Adventist organization, i.e. a Division. Although the first group of Adventists adopted the simplest form of organization in 1892 known as the South African Conference, the church was small and little known.¹ The church at Division level therefore embarked on a programme of orientation and adaptation to gain recognition and make itself known everywhere. Closely allied to this was organization. Chapter II defines the organization of the church and explains how it was financed. The history of its organization and reorganization is also traced. Chapters III and IV deal with an era of expansion during the twenties in the establishment of missions, medical missions and training institutions, while new mission fields were entered and old mission fields were further developed.

Chapters V and VI continue to trace the development of missions, mission fields, medical missions, and

1. Advent Review & Sabbath Herald LXX (Jan.24,1893) p. 59.

training institutions together with important changes in the medical and educational work. Further re-organization and new developments in the European church and African church are also outlined. The great emphasis on expansion and the development of institutions finally reached a point whereby "institutionalism" overtook "evangelism". Chapter VII discusses this problem and what was done to try and arrest it. Thus the history of the church is brought to an interesting turning point and climax in Part Two.

Chapter VIII breaks from the common run of growth and development in missions, medical missions and institutions and traces the development of the principles and practice of the Adventist Church. The Southern African Division set itself the objective of full maturity in the establishment of a self-supporting, self-governing and self-propagating church in Africa. The history of these principles are covered together with the principles governing the reception of government grants-in-aid. Chapter IX deals with the analysis and development of the three-fold ministry of teaching, preaching and healing. These chapters in Part Three do not constitute a conclusion but simply give further insights in the growth and development of the church.

A number of the above principles have their origin in the counsels of Ellen G. White, considered the only person with the prophetic gift in the Adventist Church. Another important E.G. White principle related in the main body of this work is with regard to the location of Adventist institutions.

Throughout the historical survey the importance of evangelism and auxiliary agencies is recounted in the growth and development of the church. While there is a tendency for the church to emphasize membership growth as a result of evangelism it believes that

quantitative growth is not more important than qualitative growth. High Christian standards are required of prospective members before they can join the church and they are expected to maintain these standards after baptism. Although it is difficult to measure qualitative development the researcher has given space to describing better training of workers and better facilities in training schools and institutions, etc.

Because the Adventist Church is characterized by a strong sense of progress in all of its activities, it is sometimes difficult to ascertain whether an event was really progress and development or not. What was interpreted as progress by Adventists might not be so when interpreted by non-Adventists. A particular example of this problem of interpretation is in the philosophy of organization. The Adventist believes that development has taken place when new Mission Fields or Conferences have been created. These are brought about for several reasons - such as growth in membership or because of political change. Yet when such organizations were dissolved it was still interpreted as progress and development. Usually the organization was interpreted as being top-heavy in administration and expensive in operation and therefore dissolution followed. Hence throughout this history such organizations are created, dissolved or reorganized and all of this is interpreted as progress and development. For instance the Southern Union Mission of the early twenties was soon dissolved as being top-heavy in administration, only to be reorganized in 1960 (without any reference to the former organization). The later organization was not interpreted as being top-heavy and yet it had many heads as will be discovered in this history.

Expansion and contraction in the organizational structure of the Southern African Division forms an important part of the history of the church. The South

-East African Union Mission expanded its organization by forming three Mission Fields only to be dropped during the Great Depression, and revived many years later in the late 1950's. Likewise at a higher level of organization two separate Union Missions, i.e. the Congo Union Mission and the Central African Union Mission for work in Ruanda-Urundi, amalgamated during the Great Depression and only separated many years later in 1960 because of political pressures. It is difficult to understand why Mission Fields or Union Missions which could operate before the depression were not revived immediately after the depression. If the creation of more mission fields or Union Missions meant greater progress it is strange that these were only revived many years after the depression. Or perhaps the reason for the delay in organizational expansion was due to the Adventist philosophy that progress and development can be detected in either organizational expansion or contraction.

Yet with regard to the European Conferences the organizational philosophy followed a different pattern. Two "successful" Conferences amalgamated during the Great Depression and separated again immediately after the depression.

On the other hand the dissolution of the third Conference in existence in 1929, namely the Orange River Conference, was not seen as a major setback. Nobody called for a revival of this Conference as a step toward greater progress and the knowledge of its existence was well nigh forgotten. Yet without any reference to the former existence of the Orange River Conference there emerged in 1957 the Oranje-Natal Conference, and this was interpreted as an important event in the history of Adventist Conferences. More Conferences meant greater progress. Again there were three Conferences, the third one consisting of the membership in Natal and the Orange Free State.

Apart from understanding the Adventist philosophy of progress and development in organization a strong sense of progress is evident in another aspect. During the 1920's and 1930's baptismal accessions were considered of great importance and very little was recorded about apostasies and other losses. But in the post-war period progress reports dealt more with the problem of losses. Obviously it is much better to dwell on good progress without the unpleasant facts of losses and setbacks. However the truth about growth and development, whether it be in gross gains or net gains, whether it be in quantity or quality, problems and setbacks must be considered. While it is human nature to play down the bad and emphasize the good, this survey deals with "teething troubles" and "growing pains", growth and retardation, problems and setbacks in the history of the Adventist Church in Southern Africa. It is the aim of the researcher to present a balanced objectivity in the growth and development of the church, whether it be physical, material or spiritual.

While this historical survey is bounded by the years 1920 to 1960 there are times when developments before 1920 are recorded. Such developments serve as a background to the whole period of the survey.

SOURCES FOR THE HISTORICAL SURVEY

On Republic Day, 31st May, 1974, the Comrades Marathon took place. On the same day in Durban I commenced a "marathon of note-taking" for this dissertation. The first few thousand pages of reading and note-taking was done in order to gain perspective before attempting deeper research on my subject. Theses, dissertations and published books on the history of Protestant churches in Southern Africa were carefully studied. Although much of the material in these works did not strictly fall within the period 1920 to 1960 they did contribute greatly

towards the purpose for which they were studied.

After this initial research the entire year 1975 was devoted to full time research and writing in the area chosen for the dissertation. Since no history of this nature has ever been recounted the arduous task of reading hand-written and typed archival sources including published works was undertaken.

In the search for historical primary source material several problems were encountered. The first was that such source materials were not kept in one repository, but at different centres in the region of Cape Town, at Johannesburg, Bloemfontein, Salisbury, and Bulawayo. Scattered as these repositories were, each organization jealously guarded its source materials. For instance in the region of Cape Town four centres each retained its own historical records. All of this meant the researcher had to spend several months away from home to do the necessary research. It was also difficult to carry out systematic research. Only when all historical data was gathered clear patterns began to emerge.

The second research problem was in the retention of primary sources. Records were either lost or destroyed through the years. Even as late as 1950 the South African Union Conference advised all its organizations to destroy records over ten years old if they were not needed for further reference.² The loss of certain records obviously resulted in gaps in the chronology of events. However this problem was generally solved when gaps in certain sets of records were filled by other sets of records.

The reproduction of records presented another problem to the historical researcher in interpretation

2.S.A.U.C. Executive Committee Minutes 1950 : Apr.
13, 14, 1950.

and understanding. Nearly all archival sources were in the form of minutes of the executive committees of the various organizations, without any mention of the names of proposers or seconders. General proceedings of the meetings were not recorded. The bare facts of decisions were briefly recorded and therefore the entire executive committee was held responsible. The historian would then have difficulty in isolating individuals for important decisions. Furthermore the reasons for decisions taken were not always stated. Nevertheless a number of important decisions did have long preambles.

The recording of decisions was a minor problem to the researcher compared with the matter of implementation, revision or rescission of minutes. Later minutes usually indicated what happened about the earlier minutes. Or another set of minutes amplified the minutes in question. Better still implementation was usually discovered in session reports and published reports in the official organs of the church. Thus in order to arrive at historical facts much collation of source material was necessary.

Beyond these problems mentioned in the search for historical materials there were many compensations. The church maintained a continuous flow of decisions, recommendations and resolutions through its executive committee meetings held several times a year. Of great value were the complete sets of Minute Books of the Southern African Division, the Zambesi Union and the South African Union Conference, all of which provided information on major developments. The incomplete sets of Minute Books kept by Mission Fields and Conferences were valuable for minor developments. All of these records laid bare the real inside problems in the growth and development of the church. Most Minute Books also recorded the reports given at

the various sessions of the church.

The general world church organ the Advent Review and Sabbath Herald, and more especially the local church organs the African Division Outlook (renamed the Southern African Division Outlook from 1st August, 1931) and the South African Union Lantern furnished important historical data. These supplied running reports of developments in the church, although the reports tended to be of a hortatory nature. Many times the reports were a complement to the Minute Books because the implementation of the minutes were recorded.

Beyond the voluminous Minute Books, session reports and periodical reports there were a number of other historical sources. The typescript histories of W.H. Anderson and V. Robinson were useful and the book Missionary Adventures in Africa by W.H. Branson was a first-hand description of Adventist work to 1925. General histories of the world church gave glimpses of the church in Southern Africa. The scholarly Master's thesis by the late L.F. Swanepoel entitled, "The Origin and Early History of the Seventh-day Adventist Church in South Africa, 1886 - 1920", was valuable in background material regarding the church before 1920. A few questionnaires and interviews conducted by the researcher prompted people to write reminiscences and comprehensive letters on Adventist history.

The Adventist Church seems to be averse to reports on human achievements. Obituaries are written like service records and there are just a few biographies and diaries. Also the Adventist proclivity to destroy records accounts for the loss of administrative and departmental correspondence.³ Most reports are of a

3. There was a problem in the retention of records because of a lack of facilities for storage. Most offices were rented until 1935. See pages 60, 178, 179.

statistical nature and the Minute Books record the bare facts of decisions. All of these factors mean one thing, and that is a great deal of Adventist sources lack the human element attached to events, which is bound to govern some of the history recorded in this work.

Besides Adventist source materials non-Adventist sources were negligible. Except for a few letters, a visit to the National Archives of Rhodesia in Salisbury was fruitless, even though Rhodesia has the oldest established mission field of the church. A few newspapers in Southern Africa gave accounts of Adventist activities and carried Adventist advertisements. Several non-Adventist authors made small observations of Adventist activities in histories on the mission field.

This history of the growth and development of the Seventh-day Adventist Church in Southern Africa has by no means exhausted the sources consulted. The researcher had to continually strive with condensation of material, lest too much be written. Plenty of material is available on Helderberg College and public evangelism. But perhaps these are topics for others in the vast field of historiography.

TERMS USED IN THE HISTORICAL SURVEY

The researcher has endeavoured to shy away from Adventist parlance and terminology. But there are a few terms used in the dissertation which require explanation.

Dates

In dating periods terms such as the early thirties, mid-thirties or late thirties are used. The early thirties cover the years 1930 to 1933; the mid-thirties 1934 to 1936; and the late thirties 1937 to 1939.

Such terms have been used consistently from 1920 to 1960.

Place Names

The geographical bounds of this work include the territories which came under the jurisdiction of the African Division or Southern African Division of Seventh-day Adventists. The mission work in the mandated territory of Ruanda-Urundi came under the jurisdiction of the African Division in 1929 and the work in the British countries of East Africa was taken over by the Division in 1942. The earlier Adventist histories of these countries prior to becoming part of the Division are not recounted in any detail. Likewise the histories of Angola and Mozambique are no longer discussed after transfer from the Southern African Division in 1950.

The names of the countries and cities referred to are those used during the period 1920 to 1960 to correspond with the Adventist district names used at that time, obviously preventing confusion. For instance the usage of the territorial name Belgian Congo instead of Zaire coincides with the Adventist territorial division of the Congo Union Mission.

The Church Name

Instead of using the full name of the church i.e. Seventh-day Adventist Church, the abbreviated form Adventist Church is often used. Sometimes it is simply referred to as the church, or the Southern African Division (constituting a division of the world church).

Membership of the Church

Members of the Adventist Church are baptized members. Adherents are those who attend Sabbath (Saturday) services and baptismal classes prior to baptism by immersion.

Evangelism

The Adventist Church exists for the one purpose of evangelizing the whole world by the proclamation of a "full Gospel of salvation". This aim was prosecuted with great vigour in Southern Africa among all races. The term evangelism used in this work incorporates such an aim. The expression evangelistic campaign or crusade means a series of evangelistic meetings.

Other Terms

The terms Africans or natives for the "Blacks" and Europeans for all "Whites" is used throughout this work by preference and also to comply with the period 1920 to 1960.

Words such as "institution" and "operations" have been used with the American connotation. Other American terms adopted by the church include "Sanitarium" instead of "Sanatorium".

Weights and measures conform to the period 1920 to 1960 before South Africa introduced the metric system. Currency is calculated in American dollars and South African pounds used during the period of this history. Approximately three dollars was equal to a pound until World War II.

P A R T I

HISTORY OF THE CHURCH

1920 - 1931

CHAPTER I
THE SEVENTH-DAY ADVENTIST CHURCH
ENTERS AN ERA OF ORIENTATION
AND ADAPTATION
1920 - 1931

INTRODUCTION

The fledgling Seventh-day Adventist Church in Southern Africa virtually came of age towards the end of the year 1919 when it was constituted the "African Division" of the General Conference of Seventh-day Adventists. W.H. Branson was released by the South Eastern Union Conference in the United States and was invited to go to Africa as Vice-President of the General Conference to take charge of the newly organized African Division.¹ Like the other world Divisions the African Division had the same authority, initiative and decision-making powers, under the leadership of its chairman, W.H. Branson, who remained in office for ten years.²

Although it had reached the highest form of Adventist organization, the African Division was small in comparison with the other Divisions in the world mission field. It only had a total church membership of 3 400 in 1921.³ This was

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- 1.L.F. Swanepoel, The Origin and Early History of the Seventh-day Adventist Church in South Africa, 1886-1920 (M.A. thesis, University of South Africa, Pretoria, 1972) p. 151.
 - 2.A.W. Spalding, Origin and History of Seventh-day Adventists (Washington, D.C. : Review & Herald Publishing Assn., 1962) III, p. 353; African Division Executive Committee Minutes & Session Minutes Feb.1929-1930 : Dec.14,1930.
 - 3.Advent Review & Sabbath Herald CIII (May 31, 1926) p. 6.

an insignificant membership against a combined world church membership of 198 088 from eight Divisions.⁴

Apart from its small membership the African Division could only send four European delegates to the General Conference session in 1922. This represented the smallest delegation among a total of 535 delegates convened at the opening of the session.⁵

Yet this small Division was destined in four decades to approach the total world membership which the General Conference itself had achieved in 1921. By the end of 1960 the Southern African Division, as it was then called, reported a total church membership of 183 134, just a few thousand short of the entire world membership in 1921.⁶

To account for the "phenomenal" growth in church membership of the African Division is part of the task of this survey. But growth in membership was not the only goal set before the new Division. It had to grow and develop along other lines too. Since it had emerged from comparative obscurity it was determined to make itself known. At the highest level of Adventist organization the African Division embarked on a programme of legal recognition and standing. It was a comparatively new church, but it was "here to stay", and had the right to voice and define its

4. African Division Outlook, XXII (Sept. 15, 1924) p. 3.

5. General Conference Bulletin, IX (May 14, 1922) pp. 1, 13;
A.D. Outlook XX (Mar. 15, 1922) p. 1.

6. Southern African Division Outlook, LIX (May 15, 1961) p. 12.

aims and purposes.

Thus the new African Division of Seventh-day Adventists entered a decade of orientation, adaptation and establishment. The church set out to acquaint governments and state departments with its ideals. It desired clearly understood relations with other Mission Societies and Churches while it pursued its own concept of the Gospel commission.

The process of orientation and adaptation followed by the African Division was not entirely from without as it related itself to its environment; it was also from within. The faith and doctrine of the church was strengthened, streamlined and spelled out. Separatism and heresy were countered. Even on an international level the firm stand of the church on a particular doctrine was noticed.

LEGAL STANDING

The newly formed African Division did not waste time in commencing business. Important pronouncements and far-reaching decisions came from the inaugural session of the African Division held in January, 1921. As President, W.H. Branson took the chair, and directed the joint session where the Executive officers of the South African Union Conference, the Southern Union Mission and the Zambesi Union Mission were assembled.

This inaugural session adopted the organization of a Stock Company with Articles of Association for the establishment of the Seventh-day Adventist Community of Africa Incorporated. Thus legal recognition was conferred upon the denomination

and it was empowered to legally hold property.⁷

The Memorandum and Articles of Association covered many points. The more important items dealt with the aims and purposes of the church, such as the educational outreach of the church. Rather than being parochial in its educational aims, the church desired to co-operate with local authorities or other bodies in the advancement of education both religious and "secular". The church was therefore interested in the education of the whole man.

An article, not only giving character to the newly organized small church, but making it more vocal was : "to promote, support or oppose legislative or other measures" which might affect the interests of the Association directly or indirectly.⁸

In similar vein, with more than a tiny "voice in the wilderness", the following article of the Association is of interest in view of the fact that the church adhered to the principle of separation of church and state :⁹

"To obtain an Act of Parliament or an Ordinance of any Provincial Council for the incorporation,¹⁰ extension or dissolution of the Association."

7. Zambesi Union Mission Executive Committee Minutes and Session Minutes 1921-Feb. 1931 : Jan. 30, 1921; South African Union Conference Executive Committee Minutes Aug. 1920-May, 1925 : Jan. 23, 1922 and Feb. 1, 1921; African Division Executive Committee Minutes and Session Minutes 1920-1924 : Jan. 7, 1921; Swanepoel, pp. 15, 153; S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 : Jan. 30, 1921.

8. S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 : Jan. 30, 1921.

9. F.M. Wilcox, Seventh-day Adventists in Time of War (Washington, D.C. : Review & Herald Publishing Assn. 1936) pp. 27-33.

10. S.A.U.C. Executive Committee Minutes & Session Minutes 1915-1921 : Jan. 30, 1921.

Although the Adventist Church has never needed an Act of Parliament for its involvements, nevertheless, provision was made for the eventuality.

RELATIONS WITH GOVERNMENTS AND STATE DEPARTMENTS

From the beginning the African Division clarified how it stood as a religious body. Furthermore from this point of strength the same joint session in January, 1921 prepared an illuminated address of loyalty to be presented by a delegation of ten leaders of the church to His Royal Highness the Governor-General of South Africa, Prince Albert, Duke of Connaught. The address was intended to place before the Government of South Africa the object of the church's work and to express the loyalty of the denomination to the rulers of the land. It dissociated itself from any religio-political movements in the country as follows :

"We beg to state to your Royal Highness that we have no connection with the 'Israelites' sect. We are in no wise affiliated with what is known as the 'Watch Tower', nor with the 'Ethiopian' movement. Our work among the natives does not result in any fanatical or religious agitation." 11

Dissociation of the Seventh-day Adventist Church from the "Israelites" sect was well timed since in May, 1921 the Bulhoek tragedy occurred, in which more than three hundred natives were either killed or wounded by armed policemen. Defiance of civilized law had precipitated the tragedy. 12

11.S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 : Jan. 21, 1921.

12.B.E. Beddoe, "The Bullhoek Tragedy" The African Sentinel (Aug. 1921) p. 18;
G.B.A. Gerdener, Recent Developments in the South African Mission Field. (Cape Town : N.G. Kerk Uitgewers, 1958) p.196.

The activities of the Watch Tower and Ethiopianism were regarded with suspicion by the South African government so the Adventist Church wished to avoid being confused with this organization and movement. Hence the document of loyalty stated that the church deplored any movement which resulted in unrest and was only interested in the promotion of peace and loyalty to the government in authority.¹³

The statement of loyalty in 1921 created a precedent and set the pace for future declarations. In similar vein the Zambesi Union Mission executive committee under the direction of W.E. Straw decided in 1924 to send greetings to the new Governor-General of Southern Rhodesia, and to acquaint the government with the work of Adventists. Whereas the 1921 statement dissociated the church from the Watch Tower and Ethiopianism, the 1924 memorial roundly condemned these organizations :

"Especially do we condemn the propaganda being carried on by what is known as the 'Watch Tower' and 'Ethiopian' movements, which we believe to be contrary to the true interests of the natives and calculated to result in unrest and disloyalty to the Government." 14.

An editorial comment in the Bulawayo Chronicle referred to the above statement as the most striking passage in the address of loyal greetings. The address exhorted "all to be subject to principalities and powers, to obey magistrates, and to be ready for every good work." The Zambesi Union Mission stated that its objectives : "include the material and physical no less than the mental and moral upbuilding of the peoples among whom we work."

13.S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 : Jan. 21, 1921.

14.A.D. Outlook, XXII (Apr. 1, 1924) p. 5.

Not only did the church attach importance to the fourth commandment regarding the observance of the Sabbath, it also pointed out that the commandment demands equally :

"... faithful labour during the six working days; and we endeavour by every possible means to inculcate habits of industry and thrift, which we hold to be the only sure foundation for a Christian civilization."

This address further expressed that the chief occupation of the natives, "at least in their present state of advancement", should be with the "soil". It also mentioned training schools of the church in which "practical handicrafts" were taught.

The Bulawayo Chronicle editorial commented on the Zambesi Union Mission's objectives : "All this is to the good, for the natives cannot have too much encouragement on such lines."¹⁵

Thus the church in 1921 and in 1924 sought direct contact with the governments of South Africa and Southern Rhodesia to acquaint them with the objectives of the church and gain their approval. In reality the church adapted itself more fully to its surroundings by explaining itself, and by finding a way into the hearts of those at the top.

As the work of the Zambesi Union Mission extended into Northern Rhodesia and Nyasaland the leaders of the missionary work in these countries were also authorised to present memorials of loyalty to the respective governments.¹⁶

The occasion for the presentation of the address of loyalty in Nyasaland took place in 1927 when the

15. Ibid. XXII (Apr. 1, 1924) pp. 5, 6;

Bulawayo Chronicle, Mar. 8, 1924, quoted in the above issue of A.D. Outlook.

16. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb. 1931 : June 26, 1924.

Governor-General of Nyasaland and his wife visited Malamulo mission in Cholo, about forty miles south-east of Blantyre. Once again the address of loyalty fulfilled its objective of differentiating between the Adventists and the "Watch Tower" with which it had been confused in the past and an article in the Nyasaland Times elaborated on this point. The Governor-General replied to the address of loyalty and was impressed with the steps for the treatment of leprosy at Malamulo mission.¹⁷

The final round in acquainting the governments within the African Division with Adventist mission work took place in 1928 when a similar statement of loyalty was presented to His Excellency Sir James Crawford Maxwell, Governor-General of Northern Rhodesia.¹⁸

During the twenties the church gave evidence of loyalty to the government and its ministries in other ways besides statements of loyalty. A petition was forwarded in 1924 to the Ministry of Defence in the Union of South Africa. The petition was prepared in order to fully legalize government recognition of Adventist principles relative to military service in non-combatant units such as the Medical Corps, "with freedom from drill on the seventh day of the week" (i.e. Saturday). Part of the petition read :

"That, while holding aloof from party strife, and seeking for themselves no advancement in the arena of politics, they take pride and pleasure, within the scope of their religious convictions, in serving their country, both in times of peace and war, as witness the conduct

17. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Dec.6, 1926;
A.D. Outlook, XXV (Nov. 1, 1927) pp. 2,3;
 E.E. Howell, The Great Advent Movement (Washington D.C. : Review & Herald Publishing Assn. 1947)
 p. 237.

18. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Jan.2, 1928;
A.D. Outlook, XXVI (Feb.15, 1928) p. 9.

of a number of their young men who served in non-combatant service during the late war." 19

Brigadier General A.J. Brink, Chief of the General Staff, replied to the petition and outlined the procedure to be followed by Adventists which was published in the official organ of the church, the African Division Outlook. 20

In 1926 an unusual petition was passed on to the Ministry of Railways and Harbours in South Africa. It requested Sabbath privileges for bona fide Adventist converts in the employ of the Railways, and that they be retained in service. The petition made no demands but offered solutions, such as reduction in pay or substitutional work on Sundays in order to have Saturdays free from labour.

The petition arose as a result of W.H. Hurlow's evangelistic series of public lectures in Pietermaritzburg. Consequently a number employed by the South African Railways and Harbours began to observe the Sabbath day in the city and their cases were reviewed by Railway officials. 21

As Branson brought the Adventist Church "out into the light", and defined who the church was and what it stood for, he placed before the South African government another strong appeal in 1926. The appeal sought for Sabbath observers, the same protection against unemployment as Sunday observers received. The government replied to Branson and regretted its "inability to accede to the request put forward." 22

19. A.D. Outlook XXII (Feb.15,1924) pp. 5,6.

20. Ibid. XXII (Mar.15,1924) p. 4.

21. Ibid. XXIV (Apr.15,1926) pp. 4,5.

22. D.M. Baird, Sunday Legislation in South Africa, (Kenilworth, Cape : Sentinel Publishing Company, n.d.) p. 7.

Thus various ministries of the state were confronted with the rudiments and principles of Adventism. The ministries of health and education were contacted in the expansion of missions throughout Southern Africa, still to be discussed in the course of this history.

The influence and impact of the church was felt in various sectors of society, not the least of which mission societies. How was the Seventh-day Adventist Church to relate itself to other mission societies, as it became more established in a vast mission-field in many cases already entered by Christian bodies?

RELATIONS WITH MISSION SOCIETIES AND CHURCHES

Early in 1922, as the African Division was ready to launch a concerted drive for the establishment of missions in Southern Africa, it authorised the Sentinel Publishing Company to print a thousand copies of a leaflet entitled, Statement of our Relations to other Missionary Societies. The leaflet, originally drafted by missionaries W.H. Anderson, E.M. Howard and F.R. Stockil was distributed among workers of the church, government officials and missions.

The leaflet pointed out that the Adventist Church recognised every agency that lifted up Christ before men was part of the Divine plan for the evangelization of the world. Those engaged in such work were held in high esteem.

The leaflet advocated that members of other communions should be admitted to the Adventist Church only by force of religious conviction. It went so far as to suggest consultation with the new convert's former church leaders in this regard. For persons under censure of another mission society for moral misbehaviour, eligibility for Adventist membership

must be accompanied by repentance and reformation. Agents employed by another mission or church should not be engaged by the Adventist church without preliminary consultation with the agent's former church.

The leaflet even contained a clause on the matter of setting salaries, and advised that the local mission auditing committee should give consideration to the salaries paid by other missions in the same mission field.²³ As an illustration of this the South African Union Conference executive decided in 1928 to ask J.F. Wright, while he attended the Missionary Conference at the Lovedale institution, to make investigations into the native wage scale paid by other denominations.²⁴

The leaflet elaborated further on the principle of comity. With regard to territorial divisions and the restriction of mission work to designated areas, the Adventist view was bolstered by historical and Scriptural arguments. It was reasoned that in the historical development of God's work, denominational bodies and religious movements had arisen under Providence to give special emphasis to different phases of Gospel truth. Hence the mantle of truth fell into the hands of the Advent movement to emphasize the Gospel of the Second Advent calling for the proclamation of the special message of preparation as revealed in Holy Scripture.

From the Scriptural point of view the leaflet cited Matthew Chapter 24, verse 14 and Revelation Chapter 14, verse 6 as evidence of the proclamation of the Gospel and judgment hour message to "all nations."

23. African Division Executive Committee Minutes and Session Minutes Aug 1920-1924 : Feb.14,1922 and Mar. 2,1922;
S.A.U.C. Executive Committee Minutes Aug.1920-May,1925 : Jan.19, 1923.

24.S.A.U.C. Executive Committee Minutes June 1925-Oct. 1929 : May 24,1928.

This Scriptural commission would therefore make it impossible to restrict the witness to any limited area. It was therefore the policy of the church to reach the great masses everywhere.²⁵

Except for disregard of the principle of comity regarding spheres of influence, the Adventist leaflet on relations with other societies was conciliatory and ecumenical. After all as a late-comer to certain parts of the mission field, Adventists might have been in the same predicament as the Methodist Church in the Transvaal, who reasoned that if they had accepted the principle of comity there would have been no Methodist activity in the Transvaal. Examples of acceptance of comity by Methodists in this area were rare.²⁶

Nevertheless before 1920 Adventists were obliged to accept spheres of influence in the mission field without adverse effects. German Missionaries entered German East Africa (Tanganyika) at Dar-es-Salaam in 1903 and were allocated a portion in the Pare Mountains. Soon they established five mission stations and later the New Testament was translated into the native tongue. By 1955 the Pare area was among the strongest centres of Adventist work in Tanganyika.²⁷

Likewise in 1906 the British Union Conference was assigned a specific region near Kisumu, south

25. African Division Executive Committee Minutes and Session Minutes Aug. 1920-1924 : Mar. 2, 1922.

26. D.C. Veysie, Wesleyan Methodist Church in the Transvaal 1823-1902. (Ph.D. dissertation, Rhodes University, Grahamstown, 1969) p. 161.

27. S.A.D. Outlook LIII (June 1, 1955) p. 5;
LVIII (Aug. 15, 1960) p. 4;
Howell, p. 243.

of Kavirondo Gulf on the north-eastern shore of Lake Victoria in Kenya, extending south to the Tanganyika border. By 1955 when the spheres of influence had long before dissolved, but the results remained, the Adventist work there had by far exceeded all other groups. The work among the Luo tribe was well established and Miss G.C. Clarke, who had accepted a call to Kenya in 1921, was awarded a life membership by the British and Foreign Bible Society for her extensive work as one of the translators of the Old Testament into Jalu. She had also completed the manuscript of an English - Luo dictionary. Honoured with her by the British and Foreign Bible Society was G.G.A. Lewis, a long-time missionary among the Kisii tribe of the region, whose translation of the New Testament into Kisii was published by the same Society.²⁸

No matter how fruitful the results of the spheres of influence in Tanganyika and Kenya might have been, the African Division did not accept territorial boundaries for missionary endeavour. Anyhow what went on in East Africa before and after 1920, was not well known by the African Division because the Adventist work in East Africa was only assigned to the Southern African Division as late as 1942.²⁹

The question of comity among mission societies was bound to cause embarrassments. Northern Rhodesia was a fertile field for missionary expansion and

28. S.A.D. Outlook LIII (Oct.15,1955) p. 7 and
 (Sept.1,1955) p. 7;
 XLVIII (Aug.15,1950) p. 3;
 XLVII (Dec.1,1949) pp.5,8;
 Howell, p. 243.

29. S.A.D. Outlook XLV (Sept.15,1947) p. 8;
 Spalding, IV p. 30.

societies scrambled for missions in this land. W.H. Anderson in 1905 left Solusi mission in Southern Rhodesia and secured a 5 000 acre farm near Pemba among the Batonga which was later named Rusangu mission.³⁰ Three days later he entertained two Jesuit Fathers who had hoped to secure the same farm to open their missionary activities in Northern Rhodesia. Later in the same year Anderson lent them a wagon to transport goods to their newly established mission Chikuni located very close to Rusangu.³¹

Since 1905 Adventists and Jesuits joined by the Universities' Mission to Central Africa in 1911, all oblivious to the principle of comity, continued to compete for the religious allegiance of the Batonga.³²

Although the South African Union Conference executive had reaffirmed the principles of the leaflet on relations with other mission societies in 1923, a problem arose in another section of the African Division : Northern Rhodesia.³³

Rivalries between Adventists and Roman Catholics in Northern Rhodesia continued until an Adventist missionary thought he could solve the problem at a conference in Lusaka.

The secretary of the African Division read an official report of this conference held in Lusaka on 5th July, 1923, in which an Adventist representative

30.Howell, p. 238.

31.W.H. Anderson, On the Trail of Livingstone (Mountain View, California : Pacific Press Publishing Assn., 1919) pp. 200,201;
W.H. Anderson, A Brief History of the Barotse Mission n.d. p.5;
R.I. Rotberg, Christian Missionaries and the Creation of Northern Rhodesia (Princeton, New Jersey : Princeton University Press, 1965) p. 71.

32.Rotberg, pp. 71,82,86,154.

33.S.A.U.C. Executive Committee Minutes Aug.1920-May 1925 : Jan.19,1923.

made certain concessions on the division of territory among various religious bodies. The representative agreed to remove certain schools from territory allotted to Roman Catholics. He also proposed a five mile limit between different mission societies in the establishment of mission out-schools.

After careful study of the report Branson and his Division Committee reiterated the world-wide scope of Adventist activities that made it impossible for the church to unite with other evangelical bodies in opening up mission territory. The Division recognised the authority of the government in controlling the activities of mission bodies, but Adventist representatives were not permitted to enter into any alliance with other mission societies in the division of territory.³⁴

While the Adventists were first to occupy Rusangu Mission in 1905, competition for mission sites continued between Adventists and Catholics in Northern Rhodesia. The Society of Jesus in 1924 built a seventh out-station as a victory over the Adventists who had tried hard to obtain it.³⁵

One more problem on the principle of comity was reviewed in 1924 when Branson reported on a letter from missionary J.D. Baker with reference to an interview he had with members of the American Board of Congregationalists. They had requested Adventists not to commence mission work in the district of Lepi, Benguela, in Angola. They suggested that Adventists leave the territory for their own missionary work and asked the Adventists to begin work elsewhere in Angola.

34. African Division Executive Committee Minutes and Session Minutes, Aug. 1920-1924 : Aug. 21, 1923.

35. Rotberg, p. 87.

Branson and his committee delegated W.H. Anderson and T.M. French to draft a letter to the Congregational Board which stated that the Division was unable to comply with the request, and that they were bound to secure the site for a mission.³⁶ The result was that the Adventists gained a foothold in Angola and established their first mission at Lepi.

RELATIONS WITH OTHER CHURCHES

Relations with other European churches, particularly in South Africa, took a different form from the mission field. Whereas in the mission field the Adventist Church in many instances broke new ground and pioneered along with other societies, in the European cities of South Africa it was a late comer and entered an arena of long established traditional churches. Many Adventist converts came from these churches and struggles ensued between them and the Adventists. Doctrinal diatribes were directed against the church in an endeavour to depreciate its activities. One of these was prepared by the Rev. C. Garratt of the Wale Street Baptist Church in Cape Town. He presented his paper entitled, "Those Seventh-day Adventist Mistakes" to the annual assembly of the South African Baptist Union in the Troyville church, Johannesburg, in September, 1923. Later it appeared in The Midnight Cry and in tract form.³⁷

It was no wonder that strong opposition arose against Adventists through Garratt's tract because

36. African Division Executive Committee Minutes and Session Minutes, Aug. 1920-1924 : Jan. 13, 1924.

37. A.D. Outlook XXII (Apr. 15, 1924) p. 1.

one of its "dynamic" preachers aroused public attention.³⁸ None other than the President of the African Division, W.H. Branson, had been asked to conduct a major series of evangelistic meetings for the public in the Cape peninsula. He opened his series of Bible lectures in January, 1923 in the Opera House, Cape Town, with an audience of about eight hundred. For ten weeks he maintained an average Sunday night attendance of about eight hundred and an average week night attendance of over two hundred. By June of the year an initial result brought forty converts by baptism into the Adventist church, and W.L. Hyatt continued with Sunday night meetings.

W.H. Branson had a trenchant pen and used it to reply to Garratt's tract in the form of an apology to the public. It appeared in April, 1924 as a sixteen page issue of the African Division Outlook, and ten thousand copies of it appeared in tract form for distribution. The Cape Town Adventist Church itself ordered three thousand of these tracts and distributed them while soliciting for the Harvest Ingathering Appeal.³⁹

Whether Branson's reply really quieted the religious public's mind in Cape Town or not, is not known. Yet his reply was still advertised for

38. Letter, M.M. Webster : Sept.21,1976;
 Letter, D.A. Webster : Sept.26,1976;
 D.A. & G.L. Ochs, The Past and the Presidents
 (Nashville, Tennessee :Southern Publishing Assn.,
 1974) p. 196.

39. S.A.U.C. Executive Committee Minutes Aug.1920-
 May,1925 : Jan.20,1923;
A.D. Outlook XXI (June 15,1923) pp. 6,7 and
 (Jan.15,1923) p. 4;
 XXII (Apr.15,1924) pp. 1,2 and
 (June 1,1924) p. 8.

distribution in the African Division Outlook two years later in 1926.⁴⁰

Garratt's tract, on the other hand, affected A.W. Staples' Sunday night series held in Oudtshoorn in 1924. He began his series of evangelistic lectures in the Gaiety theatre with about five hundred in attendance. Soon afterwards locally printed leaflets together with Garratt's tract were scattered broadcast.⁴¹ Many were turned away from the public meetings and only nine were baptised.⁴²

In spite of the results of Garratt's tract in Cape Town or the counter effects of Branson's reply, the Adventist cause in the Cape peninsula grew during this period. W.L. Hyatt followed after Branson's Cape Town series in January 1924, with evangelistic lectures in a tent erected in Wynberg. He ran meetings every night except Saturdays for ten consecutive weeks and held an average audience of about seven hundred on Sunday nights and a week night average audience of about three hundred. By August 1924 seventy nine had been baptised and a new church of seventy members was organized in Wynberg.⁴³

Relations between Adventists and other churches in South Africa often became strained as they contended for the souls of men. Such was the struggle in Worcester in 1925, soon after Branson's reply made an impact in the Cape peninsula. While

40. A.D. Outlook XXIV (May. 1, 1926) p. 8.

41. Ibid. XXII (Sept. 1, 1924) p. 5.

42. Ibid. XXII (Nov. 1, 1924) p. 6.

43. Ibid. XXII (Apr. 1, 1924) p. 7, and (Aug. 15, 1924) p. 3.

J.J. Birkenstock ran his evangelistic meetings, the Worcester Dutch Reformed Church issued a lengthy article against Branson's tract. Several anonymous letters were sent to Birkenstock containing threats and ultimatums. The Adventists replied to the Dutch Reformed article and circularized every farmer in the district. The agitation ceased and a marked silence descended upon the district. Birkenstock closed his public meetings and raised a church in October 1925 with sixteen charter members.⁴⁴

Although "tract wars" were fought between Adventists and other denominations after the Second World War, the Garratt-Branson tract conflict appeared to attract the most attention.⁴⁵ The misunderstanding of the Adventist faith compelled Branson to come out in the early thirties with a reply to D.M. Canrights' book, Seventh-day Adventism Renounced. Branson's book was entitled, In Defence of the Faith.⁴⁶

Nevertheless the contributions of Branson and others during the 1920's did acquaint South Africans with Adventism as never before. Thus in an era of orientation, adaptation and establishment the Adventist Church became more established in the South African society by means of its relations with other churches. There were times when the Adventist

44. Ibid. XXIII (Oct.15,1925) p. 4.

Charter members are foundation members after baptism by immersion.

45. S.A.U.C. Executive Committee Minutes 1942-1947 :
Sept. 23, 1947;

Dec. 1947-1949 : June 29, 1949;

S.A.U.C. Executive Committee Minutes (Group I, II,
Joint) Dec. 1950-1960 : Dec. 1, 1959.

46. S.A.D. Outlook XXXIII (Aug.15,1935) p. 5.

Church was received in an atmosphere of cordiality and there were times when the church was not.

FAITH STRENGTHENED

Doctrinal refutation (such as Garratt's tract) has the effect of reappraisal and the strengthening of fundamental belief. South African Adventism needed to be spelled out in no uncertain terms in its adaptation to Southern African society. Branson, who began with his reply to Garratt, was called upon by the Cape Argus to fulfil this task. The newspaper published his response under the heading, "Why I am a Seventh-day Adventist", and it also appeared in a 1928 issue of the African Division Outlook.⁴⁷

Branson's Argus article served as a stepping stone to a development in 1930, when J.F. Wright succeeded Branson as Division President. The Division under Wright's leadership requested the General Conference to insert in the annual denominational "Yearbook" a statement of what Seventh-day Adventists believe. It was felt by the African Division that such a statement would help government officials and others in Africa who received the Yearbook to have a better understanding of Adventists.

Apostates and antagonists had constantly misrepresented the Adventist Church and projected distorted caricatures of its faith. Within the ranks of Adventism there had been divergent opinions over the years on the Deity of Christ, the Trinity and the personality of the Holy Spirit. Hence the African Division request was seized upon by the General Conference to prepare (what had never

47. A.D. Outlook XXVI (June 15, 1928) pp. 1, 2. See Appendix A.

been done before) an official statement of "Fundamental Beliefs of Seventh-day Adventists". It appeared in the 1931 Yearbook.⁴⁸ The following year it came out also in the newly published Church Manual which was well received by the African Division in order to strengthen and unify the church in its organization and doctrine.⁴⁹ It also served to enlighten others on Adventism.

Little did Branson realize in 1928, when he submitted a brief, yet far-reaching statement of faith to the Cape Argus, that he would be designated chairman one day of a committee to prepare a uniform baptismal certificate of similar format for the world church. It was adopted by the church in 1941 and unequivocally stipulated, inter alia, belief in the Trinity, the atoning act of the Cross and trust in the imperative of Righteousness by Faith.⁵⁰

THE CHURCH DEALS WITH SEPARATISM AND HERESY

As Branson steered the Adventist church through the twenties he carefully met the opposition of other denominations and strengthened the fundamental beliefs of the church. With equal dexterity he and his colleagues strengthened the faith of the church against separatism and heresy. Although the small offshoot Rowan movement caused a stir in America, its influence was barely noticeable

48. L. E. Froom, Movement of Destiny (Washington, D.C., : Review and Herald Publishing Assn. 1971) pp. 409-414. See Appendix B.

49. S.A.D. Outlook XXX (Aug. 1, 1932) p. 20 and (Sept. 1, 1932) p. 16.

50. Froom, pp. 420, 421.

in Southern Africa. Just to be sure, a thousand tracts published by the Southern California Conference against the movement were ordered for distribution in 1924.⁵¹

The offshoot Seventh-day Adventist Reform Movement (Rowan) spread to different parts of the world. The International Missionary Society of the organization with headquarters in Hanover, Germany, had connections in Northern Rhodesia. Its activities in Northern Rhodesia prompted the church to write a letter in 1929 to the Director of Native Affairs explaining that a certain African, J. Muyunda, was once employed by the Adventist Church, but was now affiliated with the Reform Movement. The letter dissociated any connection with the Reform Movement and its activities.⁵²

Whereas in the United States of America several break-away movements and heresies have arisen, very little schism or heresy has occurred in Southern Africa. The strong organization of the new African Division forestalled proliferation and heretical tendencies, and gave a certain measure of coherence to the developing Adventist Church in Southern Africa. But in the process of spiritual strengthening during the twenties, the African Division was confronted with a home-grown attempt of separatism and heresy in the European church. It is the only example of an indigenous attempt among Europeans during the period 1920 - 1960. Two men were involved, the more prominent of whom will be related first.

51. African Division Executive Committee Minutes and Session Minutes, Aug. 1920-1924 : Mar. 7, 1924.

52. Z.U.M. Executive Committee Minutes and Session Minutes, 1921-Feb. 1931 : June 9, 1929.

H. Elffers, who was born in Holland in 1858 and brought up as a Mennonite, arrived in South Africa in 1878. By 1892 he established a printing business in Cape Town called Rustica Press and began work as a sworn translator to the Supreme Court in English, Dutch, German, French, and later Afrikaans. In 1895 Elffers left the Dutch Reformed Church, which he had joined soon after arrival in South Africa, and became a Seventh-day Adventist.

Elffers served the church from 1909 to the year of his defection - 1926, as a minister, Conference administrator, editor, and translator. He provided literature in the Dutch language for the church and produced an Afrikaans Hymnal of 120 hymns published by Rustica Press.

The Rustica church, of which Elffers was elder, was situated adjacent to Rustica Press. It was a small comfortable chapel which he had built. Around him had gathered a small congregation with a reported membership in 1921 of fifteen members. By 1924, the last date in which the Rustica church was listed with all other bona fide Adventist churches in the Cape, it had a membership of twenty eight.

In 1926 Elffers severed his connections with the Adventist Church for the second time and about fifty people followed him. The group agreed not to form a new denomination but simply to call their Association the "Brotherhood of Christ" and to worship in the Rustica chapel.

Elffers continued a faithful observer of the Sabbath, somewhat averse to denominational organization and leadership, rather mystical in personal religion, until the end of his life. His contributions to education and language in South Africa will be long remembered. His last monograph, Scripture Lights bears testimony of his personal religion.

Considered from an Adventist point of view Elffers was not a heretic. On the other hand he did follow a course of separatism at two different times. The first separation from the organized Adventist Church lasted seven years after which he was again welcomed into fellowship by the Seventh-day Adventist Church. The second separation was final, and the Adventist Church handled it with circumspection.⁵³

The second individual involved in separatism and heresy was M.W. Carey. Unlike Elffers his case was short-lived and was more inclined to heresy than to separatism and yet Carey did connect with the independent "Brotherhood of Christ."

M.W. Carey of Australia received a call to connect with the South African Union Conference.⁵⁴ He arrived in South Africa in 1922 and was appointed pastor of the Johannesburg church.⁵⁵ His pastoral and evangelistic labours through the years continued in Dundee, Newcastle, Pretoria, Krugersdorp, and East London. His evangelistic campaign in a tent in Krugersdorp in 1926 resulted in twenty five being baptized and the organization of the Krugersdorp church with a charter membership of twenty. Carey's

53. H. Elffers, Scripture Lights (Wynberg : Rustica Press Ltd. 1929) pp. v - xviii;
Swanepoel, pp. 130-133;
A.D. Outlook XX (Aug.1,1922) p. 4 and (Aug.15, 1922) p. 5;
XXI (Mar.15,1923) pp. 3, 4 and
(Jun.15,1923) p. 6;
Sentinel Publishing Company Board Minutes 1916-1934 : Aug.21,1923;
Cape Conference Secretary's Record 1905-1921; 1922-1932.

54. S.A.U.C. Executive Committee Minutes Aug. 1920-May 1925 : Oct.10,1921.

55. A.D. Outlook XX (Jan.15,1922) pp. 4,5.

last appointment was pastor of the Cape Town and Wynberg churches in 1928.⁵⁶

It was during Carey's Cape peninsula pastorate that his activities were called in question in 1929. He appeared several times before a large committee comprising members of the African Division, South African Union Conference and the Cape Conference, over a period of two months. Prayers were offered and many appeals and entreaties were made for him to amend his ways without avail. The final decision was the withdrawal of ministerial credentials and passage back to Tasmania. The settlement proposal stated that it would not debar him from appealing to the General Conference headquarters in Washington, D.C., United States of America, against his dismissal and for the return of ministerial credentials.

Carey's problem arose over two points, one of which was his practice of face-reading and character reading associated with phrenology, which was condemned by the church.⁵⁷ The last heard of him and the problem was his excommunication from the Cape Town church in November 1929, because he had withdrawn from the Adventist Church and had accepted the leadership of the independent, undenominational, "Brotherhood of Christ."⁵⁸

56. Ibid. XXII (Jan. 15, 1924) p. 6; XXIV (Mar. 15, 1926) pp. 1, 3; XXV (Feb. 1, 1927) pp. 7, 8; XXV (June 1, 1927) pp. 2, 3; XXVI (May 15, 1928) p. 12. Church Clerk Record, East London 1926-Oct. 1931 : Apr. 28, 1928.

57. Cape Conference Executive Committee Minutes 1925-1930 : Apr. 1929; May 15, 17, 20, 1929.

58. Church Clerk Record, Cape Town 1928-Jan. 1937 : Nov. 17, 1929.

It is of interest to note how two very different personalities and their activities, became merged in the "Brotherhood of Christ." Thus the episode ended and the Adventist Church emerged the stronger to enter the next decade with well defined doctrine and a unified church.

THE CHURCH ON AN INTERNATIONAL LEVEL

Not only did the Adventist Church establish itself in Southern Africa during the 1920's, but its presence was also felt on an international level at Geneva. The new year 1931 opened with a bold protest directed to the Secretary-General of the League of Nations in Geneva. The African Division protested against the adoption or the recommendation of Calendar Reform. It protested against any change in the present Gregorian calendar that would break the continuity of the weekly cycle.

Calendar Reform envisaged the introduction of a uniform thirteen month calendar with a Blank Day wandering through the year. Such a calendar would molest the hebdomadal cycle and affect the regular recurrence of the Sabbath or Sunday.

The African Division protest presented by J.I. Robison to the International Conference called by the League of Nations, was bolstered by a petition of 10 300 signatures initially, followed a few days later by another 22 363 signatures. 10 000 of these signatures came from the Cape peninsula and about 22 000 came from the rest of the African Division.

The most prominent and influential religious organization present at the seven day Conference on Calendar Reform was the Seventh-day Adventist Church. The Jews were represented by two Jewish rabbis who were the first to speak at the Conference. The Lord's Day Alliance of Great Britain was also

represented.

Although J.I. Robison did not speak at the Conference, A.S. Maxwell of the United States spoke on behalf of the church. Other Adventist speakers included R.A. Anderson of Australia, Dr. Nussbaum of Europe who spoke in French, and C.S. Longacre of Washington. Longacre represented the International Religious Liberty Association whose protest included quotations from ministers of many denominations. It fell to him to present the petitions with 450 000 signatures in protest against Calendar Reform before an assembly of delegates from forty two nations. This made a definite impression upon many delegates and contributed in no small way to turn the tide against Calendar Reform. Thus a victory was gained at Geneva for the supporters of the present Gregorian calendar.⁵⁹

The triumph of the Adventist Church at Geneva reverberated throughout the African Division and the principles of religious liberty were studied in relation to Calendar Reform. By June 1931 a Religious Liberty Association was established, and at the African Division Council held in Southern Rhodesia messages of salutary greetings were delivered to His Excellency, Sir C.H. Rodwell, Governor-General of Southern Rhodesia and to the Prime Minister, the Honourable J.U. Moffat.

An extract from the communication of goodwill follows :

"We further hope and pray that the principles of civil and religious liberty and of inalienable rights of men irrespective of religion may continue as a glorious example so that all men everywhere may enjoy the

59. African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jan.30,1931; S.A.D. Outlook XXIX (Nov.1,1931) p. 20 and (Dec.1,1931) pp. 4 - 6.

peace and blessings of religious freedom to which they are entitled by nature and Natures' God." 60

SUMMARY AND CONCLUSION

During this era of orientation, adaptation and establishment, from 1920 - 1931 the African Division of Seventh-day Adventists did all in its power to enhance the image of the church. By means of tactfully worded statements the church defined its aims and purposes before governments. Unusual requests were made of various state departments which had the effect of publicising the unique tenets of faith held by the church. The church won the recognition of the ministry of defence and its stand on religious liberty was well timed.

For its own protection, and for future business and spiritual relations, the organization of the African Division as a Stock Company was a good decision. The 1922 leaflet on relations with other mission societies placed the African Division on a par with other mission organizations and entitled it to a place in the large mission field in Southern Africa. Branson's personal contribution by voice and pen helped pave the way for integration in the European society of South African Christians. Both Branson and Wright had a share in strengthening and clearly defining the doctrine of the church. Finally Branson's careful handling of a small case of heresy and separatism did not affect the unity and strength of the church. Elements of the case show convincingly that if it had been mishandled there would have been grave consequences.

60. African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jun. 9-11, 1931 and Jun. 16, 1931.

The foregoing developments did much to strengthen the hand of the African Division in its greater achievements of building an extensive mission field in the same decade.

CHAPTER II
FINANCIAL ORGANIZATION,
CHURCH DEVELOPMENT AND
GENERAL ORGANIZATION
1920 - 1931

The years 1920 to 1931 were marked by orientation, adaptation and establishment of the African Division, as already outlined. In addition the period was one of organization. Constitutions had to be drawn up and implemented. The higher organization of the African Division had to be broken down into smaller units of organized work. The financial structure of church organization had to be defined and put into operation.

Since the growth and development of a church includes brick and mortar in the erection of buildings, this chapter will deal with the financial implications in the building of churches and the extent to which churches were acquired or erected.

The African Division started out with a "broad vision" of its scope and territorial bounds of mission work. In time this was narrowed down and led to reorganization as the Southern African Division.

As the African Division set out on its mission programme what appeared good on paper from initial deliberations was not always good in practice. This meant further organization and reorganization was required until the Division settled down to what it considered the best form of organization. With an expanding mission programme organization had to keep pace with mission advance.

INITIAL ORGANIZATION AND MODUS
OPERANDI OF THE CHURCH

In August 1920 the old order of church organization in Southern Africa was replaced by the new order. The South African Union Conference relinquished its responsibilities of leadership in the mission field to the newly organized Zambesi Union Mission and the Southern Union Mission. At the same time the organization of the African Division was introduced as the overall body of organization to direct and co-ordinate the entire church work within the South African Union Conference and the two "Union Missions." ¹

A few months later in January 1921, in a joint session of the same organizations, the African Division presented the constitution of the new policy on Union Missions for adoption. Whereas the officers of the African Division such as the President, secretary-treasurer and departmental secretaries were appointed by the General Conference, the officers of the constituent "Union Missions" of the African Division were appointed by the African Division to serve for two years.

The constitution of the Union Missions provided an article on the division of the Union Mission territory into districts known as local "Mission Fields." The Union executive committee in its biennial session was authorised to elect for each Mission Field within its territory a Superintendent and a secretary-treasurer, and appoint an executive committee of not more than five members.

The powers of the African ministry were defined by an article in the constitution. Native ordained

1.S.A.U.C. Executive Committee Minutes Aug.1920-May 1925 : Aug.25,1920;
Swanepoel, p. 149;
African Division Executive Committee Minutes and Session Minutes Aug.1920-1924 : Aug. 22,1920.

ministers had the right to baptize with the approval of the Mission Field executive committee regarding such candidates for baptism, and could administer the ordinances of the church such as Holy Communion and Foot-Washing. But they were in no case to take precedence over a European church elder, even if he was not ordained to the ministry.

These were the salient points of the constitution regarding Union Missions which were not self-supporting and therefore could not be self-governing. On the other hand the European work in South Africa was self-supporting and a constitution based on self-government was provided them at the session held in January 1921. The South African Union Conference constitution granted the nomination of the executive committee to the delegates representing the churches, who would therefore nominate for election their own executive officers and transact any other business arising at a biennial session.

As the Union Missions had Mission Fields within their territories, so the South African Union Conference had within its territory self-supporting, self-governing Conferences - such as the Natal-Transvaal Conference, the Orange River Conference and the Cape Conference. These Conferences in turn at their own duly called sessions elected their own executive committees comprising a President, secretary-treasurer and departmental secretaries including several ministers and laymen.²

2. African Division Executive Committee Minutes and Session Minutes Aug. 1920-1924 : Aug. 22, 1920; Jan. 10, 1921; S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 : Jan. 21, 1921; Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb. 1931 : Jan. 21, 1921; Swanepoel, p. 153.

The relationship between a Conference and the Union Conference, or between a Mission Field and the Union Mission were on a level of mutual understanding and co-operation. A similar situation prevailed in the relationship between the South African Union Conference or the Union Missions and the African Division executive. Appeals were made and advice sought by the lower organizations of the higher organizations. The higher organizations served as a clearing house for the lower organizations. On the other hand, the higher organizations passed down resolutions and recommendations to the lower organizations. There might have been some duplication of work and reference back and forth, but this is how the Adventists achieved concerted action. Examples of the relationship between the executive organizations are covered elsewhere in this historical survey.³

From the organization of the Division down to the smallest Conference or Mission Field the work of the President or Superintendent was the most important. As chairman of the executive committee he guided in the decisions of that committee as it met from time to time between sessions, and saw that actions were carried out. In the Conferences the President was generally engaged full time in administrative work. On the other hand in the Mission Fields this was not the case.

In 1922 W.H. Anderson was appointed Superintendent of the Bechuanaland Mission Field with the understanding that he was subject to calls from time to time by the Division, to assist with other work

3. Church Manual (Kenilworth, Cape Province : Sentinel Publishing Company, 1959) p. 45.

such as pioneering new mission enterprises.⁴

Over in Nyasaland three Mission Fields were named for the territory in 1929. But the Superintendents of these Mission Fields did not give their full time to administrative work. The medical supervisor, Dr. E.G. Marcus of Mwami in Northern Rhodesia, also served as Superintendent of the Central Nyasa Mission Field. G. Pearson, director of Luwazi mission, also carried the superintendency of the North Nyasa Mission Field. Likewise M.M. Webster, who was director of Tekerani mission, added to his responsibilities the superintendency of the South Nyasa Mission Field.⁵

These heavy responsibilities persisted generally in the organization of the Mission Fields; and it was not until the 1950's that Superintendents or Presidents were really free to strictly attend to administrative matters alone.

On all levels of organization within the African Division there were the executive positions of President or Superintendent and secretary-treasurer. Beyond these two positions were the departmental secretaries. But full time or part time departmental secretaries were only added if finances were sufficient. For example the Orange River Conference in 1928 comprised the following : S.G. Hiten, President; Mrs. M. Botes, Secretary-treasurer; S.G. Hiten, Home-Missionary Secretary (for the promotion of lay missionary and evangelistic activities); Mrs. A.F. Tarr, Sabbath School Secretary and Young Peoples' Missionary Volunteer Society Secretary; S.J. Fourie, Publishing Secretary

4. African Division Executive Committee Minutes and Session Minutes Aug. 1920-1924 : Dec. 3, 1922.

5. A.D. Outlook XXVII (Oct. 10, 1929) p. 5;
V. Robinson, Third Angel over Africa, Part II, n.d.
p. 54.

(for the promotion of the sale of books by Colporteurs or Literature Salesmen).⁶

These departments within the Orange River Conference were also represented in the organizations of the South African Union Conference and the African Division. The Division also fostered the medical work with the appointment of a Medical Secretary in 1922⁷ and Christian Education was yet another department.⁸

While the Conferences adhered to the regular departmental structure of the church, the Mission Fields lagged behind. It was only in 1929 that the Kaffirland Mission Field was able to appoint an African worker, E.S. Jakavula, to carry two departments, those of Missionary Volunteer Secretary and Publishing Secretary.⁹

At the Union level of organization the South African Union Conference in 1921 had a man to promote Education and the youth department of Missionary Volunteers.¹⁰ But in the mission field such appointments came much later. The South East African Union Mission only appointed a full time Education Secretary in the person of E.M. Cadwallader as late as 1928.¹¹

6. A.D. Outlook XXVI (Apr.15,1928) p. 3.

7. Ibid. XX (Jan.15,1922) p. 6.

8. Ibid. XXV (Nov.1,1927) p.2.

9. Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Dec.20-22,1929.

10. S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 :Jan.21,1921.

11. A.D. Outlook XXVII (Aug.22,1929) p. 3.

FINANCIAL ORGANIZATION AND DEVELOPMENT

General Conference Appropriations

Having noted the early organization of the African Division the financial organization and development will be considered. Money was needed to carry on church work and the greatest share of it came from America.

The African Division received a General Conference appropriation for 1921 of £35 934. It increased to £40 657 for 1922. Then there was a serious cut in appropriation from the General Conference. A minor depression following World War I had caused the General Conference in November 1922 to allocate the sum of £29 000 to the African Division for the year 1923. The African Division carefully studied the drastic reduction in appropriation and sent an urgent plea to the General Conference for a further £13 000 in order to prevent retrenchment. In the consternation of the hour, within a week, two men were asked to find ways of supporting themselves. But the General Conference was able to respond to the urgent request and in February 1923, granted the African Division £45 000 with the stipulation that £3 500 be used in the development of work in new territory. The next year 1924, the appropriation was £43 219, and it continued to increase each year until the appropriation reached a total of £64 178 for the year 1930.¹²

General Conference appropriations to the African Division and other Divisions were made possible by the world wide operation of the institution of the Sabbath School. In 1909 the General Conference voted

12. African Division Executive Committee Minutes and Session Minutes Aug. 1920-1924 : Jan. 8, 1921; Feb. 14, 1922; Nov. 17, 1922; Feb. 1, 1923; Feb. 1929 - 1930 : Oct. 21, 1929.

that all regular Sabbath school offerings taken up week by week throughout the world should go to missions. Just as the early Moravians had regular meetings to listen to the reading of mission diaries and letters, so the Adventists read from a Missions' Quarterly about the work in mission lands every week. This inspired them to make good contributions to the world mission programme.¹³ The offerings to missions from the Adventist membership in North America during 1925 was over two and a half million dollars, a per capita of \$ 23,43 compared with the per capita of \$ 1,25 which was the average from three of the largest Protestant mission boards in North America. The average contribution to foreign missions from Adventists the world over in 1925 was \$ 14,03.¹⁴

Harvest Ingathering Appeal

In addition to the annual General Conference appropriations there were smaller amounts of money which contributed to the mission work. But these funds, including the appropriations, came from within the church. From without the church came the ever increasing funds known as the "Harvest Ingathering Appeal." From the legal point of view the Seventh-day Adventist Community of Africa incorporated in 1921, was entitled to obtain subscriptions or donations from persons or companies whether members of the Association or not, who were willing to support the church or to further its objectives.¹⁵

13. Seventh-day Adventists, General Conference :
The Story of Our Church (Mountain View, California :
 Pacific Press Publishing Association, 1956) p. 396;
 J.E. Hutton, A History of the Moravian Church
 (London : Moravian Publication Office, 1909) p. 247.

14. Advent Review & Sabbath Herald, CIII (May 31, 1926) p.7.

15. S.A.U.C. Executive Committee Minutes and Session
 Minutes 1915-1921 : Jan.30, 1921.

The Harvest Ingathering Appeal sponsored by the Home Missionary department of the General Conference from 1913, made a small start in Southern Africa. The annual Appeal was carried out by employees and members of the church who went from door to door and from business to business, soliciting the public for donations in support of missions, and medical and uplift work.¹⁶ These methods of solicitation were followed as the standard procedure throughout the world including South Africa.

Owing to hard times in 1922 Branson appealed for a goal of £3 000 for the 1923 Harvest Ingathering Appeal. An amount of £2 352 was collected.¹⁷ Then the General Conference, in order to create more incentive locally, arranged for the Divisions to retain in 1924, the amount received in the Appeal above that received for the year 1923. Prior to this arrangement the funds had flowed into the General Conference treasury for general distribution. Eventually all Appeal funds were retained within the African Division.¹⁸

As a result of the 1924 incentive the South African Union Conference reached its Appeal goal for the first time.¹⁹ By 1930 the South African Union Conference, which always collected far more than the Union Missions, passed its goal and reached

16. The Story of Our Church pp.481-485.

17. A.D. Outlook XXI (Jan.1,1923) pp.1,2 and (Oct. 1, 1923) p. 7.

18. African Division Executive Committee Minutes and Session Minutes 1920-1924 : Jan.13,1924;
South African Union Lantern, I (Apr.15,1951) pp. 2,3.

19. A.D. Outlook XXIV (Jan.15,1926) p. 4.

a figure in a six week campaign of £4 385.²⁰ The African Division total for the same year was £6 069. While these figures are not impressive, it was the beginning of a programme of fund raising which would assume greater proportions in the coming years. Nevertheless from an insignificant beginning in 1917, when the Harvest Ingathering Appeal was launched with a total of £9, by 1930 a cumulative total of £37 592 was raised.²¹

The Harvest Ingathering Appeal was not only intended to raise funds from the public for Adventist missions, but was one of the best public relations endeavours to acquaint the public with the work of Adventists. For distribution in 1930 the Sentinel Publishing Company printed 44 000 Harvest Ingathering Appeal leaflets in English and Afrikaans and over 25 000 in the African vernaculars.²² Thus year after year the public was reminded of the growing missionary work of Adventists as solicitors received donations.

Tithe

Almost the whole budget of the mission field which was not self-supporting was estimated on appropriations from the General Conference. On the other hand the Conferences were self-supporting and their budgets were estimated on the income from

20. Ibid. XXVIII (Sept. 15, 1930) p. 7;
 1930 Harvest Ingathering Appeal Funds : Z.U.M. £575;
 Rhodesia-Bechuanaland Conference £400
 (A.D. Outlook XXVIII Sept. 29, 1930 p. 12).
 1959 Harvest Ingathering Appeal Funds : South Bantu
 Mission Field £4 560; S.A.U.C. £70 332
 (S.A.D. Outlook LVIII Mar. 15, 1960 p. 12).

21. A.D. Outlook XXIX (Jun. 1, 1931) p. 3.

22. Ibid. XXVIII (Jul. 14, 1930) p. 12.

tithe receipts.²³

The Seventh-day Adventist Church is not a "faith mission" like the Africa Inland Mission, but it does have faith in the tithing plan.²⁴ Although tithing is not a test of fellowship, it is taught and encouraged as a means of support for the ministry. In the Mission Fields and in the Conferences importance is given to tithe receipts in the budget. Though, with regard to the former, the percentage income from tithe is much smaller than the income from General Conference appropriations, owing to the fact that the general African income on which tithe is based, is vastly different from the income of the European.²⁵

One may notice the relationship of tithe to the General Conference appropriation from the budget estimates of the Kaffirland Mission Field for the year 1928. The estimated income from tithe was £300, whereas the General Conference appropriation from the higher organization amounted to £3 895.²⁶ This tithe figure was not high since a small church like the European congregation at George equalled it.²⁷

In a comparison of a non self-supporting Union Mission with the self-supporting South African Union Conference, one may note the relationship between the appropriation from the General Conference and the

23. Reminiscences, R.E. Ansley (Dec.31,1974) p. 40.

24. K. Richardson, Garden of Miracles, A History of the Africa Inland Mission (London : Victory Press, 1968) pp.53,185.

25. Reminiscences, R.E. Ansley (Dec.31,1974) pp.39,40.

26. Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Jan.13,1928.

27. Cape Conference Session Reports : Dec.31,1926.

tithe receipts. The Zambesi Union Mission budgeted an appropriation of £14 021 for 1930.²⁸ In the same year, the South African Union Conference received £13 463 in tithe to pay its workers. Broken down into smaller units comprising the South African Union Conference it appeared as follows : Cape Conference £6 150; Natal-Transvaal Conference £5 976; Kaffirland Mission Field £479; Transvaal-Delagoa Mission Field £857 (figures to the nearest pound).²⁹

The tithe receipts for the African Division made steady progress during the twenties, from £12 884 in 1920 to £17 755 in 1930.³⁰ By 1940 tithe receipts were nearly double the figure for 1930.³¹ Then in 1950 tithe income was four times greater than in 1940.³² Finally in 1960 tithe receipts reached a total of £329 917 which was more than twice the tithe received in 1950.³³

Government Grants-in-aid

In the financial organization and development of the Adventist Church the importance of General Conference appropriations, the Harvest Ingathering and the tithe receipts must not overshadow the reception of Government Grants-In-Aid. Because of an ambivalence regarding government grants to Adventist medical and educational work, this subject

28.Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Nov.26,1929.

29.A.D. Outlook XXIX (Mar.1,1931) p. 7.

30.Ibid. XXIX (Jul.1,1931) p. 4.

31.S.A.D. Outlook XXXIX (Jun.1,1941) p. 6.

32.Ibid. XLIX (Jul.1,1951) p.4.

33.Ibid. LIX (Sept.15,1961) p. 3.

will be handled in more detail as a separate topic in Chapter VIII.

Indebtedness and Liquidity

Although the African Division benefitted from generous General Conference appropriations and increased tithe during the twenties, it had to contend with the problem of debt. Yet a strict cash policy was enunciated from the beginning in 1921 with respect to Book Depositories. It was also stressed that Conferences, schools and sanitariums should adhere to the budget plan.³⁴

Even with good intentions the African Division ran into financial problems with its institutions and the Conferences. Two of its largest institutions ran into debt. The first one was the Cape Sanitarium. In 1922 the South African Union Conference voted to raise a loan of £3 000 to keep the Cape Sanitarium going.³⁵ Next the African Division took over the institution and requested £5 000 from the General Conference in 1924.³⁶ The year end financial report revealed the liabilities of the Sanitarium as £14 349.³⁷ By April of 1925 the balance sheet showed the resources of the Sanitarium as £13 406, and liabilities as £10 369.³⁸ The only solution to the financial crisis was to dispose of the sanitarium. This was effected when the Cape Sanitarium was sold in 1925 for £5 700.³⁹

34.S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 : Jan.27,1921.

35.Ibid. Aug.1920-May,1925 : Apr.4,1922.

36.Ibid. Aug.1920-May,1925 : Nov.16,1922;
African Division Executive Committee Minutes and Session Minutes Aug.1920-1924 : Nov.28,1922;
Jul.10,1924.

37.African Division Executive Committee Minutes and Session Minutes 1925-1926 : Mar.24,1925.

38.Ibid. 1925-1926 : Jul.16,1925.

39.S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jul.16,1925.

The second institution that ran into debt in the twenties was Spion Kop College. A series of droughts at the college caused crop failures and the operating expenses amounted to over £7 000 in 1925. The African Division provided for the debt, and soon after this the institution was transferred to the mission department, to prepare the way for the establishment of Helderberg College for the training of European missionaries and ministers.⁴⁰

When Branson presented his report to the General Conference session in 1930 he pointed out that the African Division had reduced its indebtedness. In 1924 the institutions in the African Division owed accounts to the extent of \$ 131 000. Nearly \$ 100 000 of this amount was liquidated in six years.⁴¹

Besides the institutions, the question of liquidity may be extended to the European Conferences, especially the Orange River Conference which repeatedly had a deficit until 1927. A windfall in the form of a legacy of £820 from the Cloete estate enabled the Conference to function until January 1929, when the Conference was disbanded and its membership was absorbed by the other two Conferences.⁴²

The Natal-Transvaal Conference from 1926 to 1928 also had a financial struggle with a total

40. A.D. Outlook XXIII (Jul.1,1925) p. 2 and (Jul.15,1925) pp.13,14.

41. Advent Review & Sabbath Herald CVII (Jun.3,1930) p. 75.

42. A.D. Outlook XXVI (Apr.15,1928) p. 4; XXVII (Jan. 24,1929) p. 4.

operating loss of £1 733. The trend changed in 1929 with a gain of £401.⁴³

The financial operations of the Cape Conference were a little better. While the Conference showed a loss of £96 in 1928, its gain in 1929 was £520. The Conference President was pleased, and even spoke of the possibility of an increase in staff in view of the gain.⁴⁴

The financial position of the Conference appeared marginal during the twenties since a world-wide recession "was in the wind." Furthermore the Conferences functioned on the tithe income from the church membership and a drop in tithe was bound to affect the operating budget.⁴⁵

A measure was introduced in 1928, which in the long run would partly counteract the onslaught of the Great Depression. The African Division passed down a recommendation to the South African Union Conference to endeavour to build up its working capital, equivalent to the salaries for one month of all workers within its jurisdiction.⁴⁶

In spite of the financial setback that caused the closure of the Cape Sanitarium and the disbanding of the Orange River Conference, progress was noted in the expansion of missions, medical missions and other educational institutions. This will be recounted in the next chapters.

43. Ibid. XXVIII (Feb.13,1930) pp. 2,3.

44. Ibid. XXVIII (Feb.27,1930) p. 3.

45. Letter, S.G. Hiten : Nov.1,1928.

46. S.A.U.C. Executive Committee Minutes Jun.1925-Oct.1929 : Dec.5,1928.

THE CHURCH EXTENSION FUND AND CHURCH DEVELOPMENT

Finances obviously had a lot to do with the organization, growth and development of the African Division. Policies governed the use of General Conference appropriations, tithe and Harvest Ingathering Appeal funds. Beyond these forms of income were free-will donations from church members and all other private appeals by employees or members of the church were discountenanced by official actions in 1921. Even the financial responsibilities for the erection of church buildings were left as far as possible in the hands of church members, obviating the borrowing of money on conference promissory notes.⁴⁷ While sales of work were permitted to raise funds for church buildings, solicitation from the public was discouraged, with a few exceptions through the years.⁴⁸

To assist in the building of churches the General Conference set up the Church Extension Fund in 1921 with an initial sum of £821.⁴⁹

Without a vast reservoir of capital to draw upon for the building of churches the members had to rely to a great extent upon their own resources. The financial obligations of tithe, church expense and mission offerings did not leave much extra money for

47. Ibid. 1915-1921 : Jan.27,1921.

48. A.D. Outlook XXIV (Oct.15,1926) p. 8;
South African Union Lantern VIII (Nov.1,1958) pp.6,7;
 There was an action in 1936 granting the privilege of local public solicitation to African members in South Africa for the purpose of building churches distinct from Harvest Ingathering solicitation (South Bantu Mission Field Executive Committee Minutes 1936-1942 : Apr. 6,1936).

49. African Division Executive Committee Minutes and Session Minutes 1920-1924 : Jan.8,1921.

the building of churches. For a congregation to build a church contributions were made with a degree of sacrifice. For this reason houses of worship were delayed in some cases, and were always built without ostentation or ornamentation. In addition modesty was a part of the Adventist philosophy.⁵⁰

The period 1920 to 1931 is not singled out as an era of church development, nevertheless, while much attention was focussed on the mission field, the building of churches among Europeans continued until all major cities in South Africa had places of worship. The financial implications and the time involved in the development of church buildings will now be related.

The Claremont congregation in 1921 vacated the chapel at the Sentinel Publishing Company and received £1 500 for its interests in the building. The General Conference had provided this amount so that the Sentinel Publishing Company could remodel the chapel for printing purposes. Soon afterwards the Claremont congregation of about eighty members - the largest church in the Cape Conference, used the money to build a new church in Grove Avenue, Claremont, Cape.⁵¹

Early in 1922 the South African Union Conference voted to include in its next budget £1 000 for the new Durban church and the same amount for the proposed Port Elizabeth church.⁵²

50. Cape Conference Session Reports : Secretary-treasurer
1927 : cover n.d.

51. Sentinel Publishing Company Board Minutes 1916-1934 :
Mar. 3, 30, 1921;
A.D. Outlook XXI (Dec. 1, 1923) p. 5;
Cape Conference Secretary's Record 1922-1932.

52. S.A.U.C. Executive Committee Minutes 1920-May 1925 :
Feb. 15, 1922.

The old church at Florida Road in Durban was sold and a new church at Keits Avenue was dedicated with a congregation of about a hundred in January 1923. The total cost of the furnished church including the cost of the land was approximately £2 150.⁵³

Early in 1925 the South African Union Conference passed the church building plans for Bloemfontein and Port Elizabeth. But in the case of the former the church steeple was to be substituted for what was called a "flat tower".⁵⁴ No sooner had the plans been passed, than the Port Elizabeth church was completed in 1926, with a membership of about fifty.⁵⁵ The Port Elizabeth members had to wait a long time for a respectable church building since the time they were organized as a church in 1898.⁵⁶

J.J. Birkenstock pointed out that a church would soon be planned for the old Pretoria congregation, but another five years passed before it became a reality.⁵⁷ A church was purchased from the Spiritualists with the help of a gift of £1 000 from the Church Extension Fund. It was renovated and dedicated in February 1928. With a seating capacity of about two hundred the Pretoria congregation were content to worship in the old

53. A.D. Outlook XXI (Feb.15,1923) p.4.

54. S.A.U.C. Executive Committee Minutes 1920-May 1925 : Jan.4,1925.

55. A.D. Outlook XXIII (Aug.15,1925) p. 5;
Cape Conference Secretary's Record 1922-1932.

56. Swanepoel, p.61.

57. A.D. Outlook XX (Oct.1,1922) p. 5

church until they built a new church in 1950.⁵⁸

The East London company organized with a charter membership of about ten in 1918. By 1926 the transition from a company to a church took place with a charter membership of twenty. Seven years elapsed before the congregation of fifty eight built a church for about £1 300 (over £200 came from the Cape Conference).⁵⁹

During the twenties some congregations, almost as soon as they were organized as churches, were ready to build or acquire places of worship. The Potchefstroom congregation was organized into a church of seventeen members by J.J. Birkenstock in 1922. Two years later thirty three were baptized by Birkenstock after a series of evangelistic meetings. The membership then swelled to forty three members and they immediately purchased a church for £450.⁶⁰

W.L. Hyatt in 1924 raised a new church of seventy members in Wynberg, Cape, directly after his evangelistic meetings. The members were ready with materials and cash pledges to the value of £1 100, whereupon the South African Union Conference appealed to the African Division for £700. By 1926 the congregation was already installed in a new church.⁶¹

58. Ibid. XXVI (Feb.1,1928) p. 7 and (Feb.15,1928) p. 4; S.A.D. Outlook XLVIII (May 1,1950) pp.3,4.

59. Church Clerk Record, East London 1932-1933 : Jun.12, 1932 and Jul.9,1933;
A.D. Outlook XXIV (Nov.1,1926) p.5;
S.A.D. Outlook XXXI (Aug.1,1933) p.1.
 A company is the smallest organized congregation. When the company has grown sufficiently it is organized into a church.

60. A.D. Outlook XX (Mar.1,1922) p. 4 and (May 15,1922) p. 4; XXII (Jun.1,1924) p. 6 and (Dec.1,1924) p. 6.

61. Ibid. XXII (Apr.1,1924) p. 7 and (Aug.15,1924) p. 3; XXIV (Sept.15,1926) p. 3;
 S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jul.8,1924.

A.W. Staples ran a series of evangelistic meetings in 1925 and baptized twenty six people. These constituted the newly organized church at George, Cape. The next year they were already in their own church with another ten newly baptized members. The furnished church cost £455, the land cost about £155 and the Church Extension Fund contributed £250; the rest was raised by the members and through a local collection list.⁶²

The financial involvements among the Coloureds was similar to the European membership. The Coloured Adventist members of the Cape Conference only had brick-built churches at Salt River and Uitenhage until just before the close of the 1920's. A.V. Edwards conducted evangelistic services in Athlone, Cape peninsula in 1927, after which ten were baptized and a church of nineteen was organized. The new congregation met in the home of the elder until they entered their new wood and iron church in 1930 with thirty seven members.⁶³

The Elsie's River Coloured church was organized in the early twenties and in the year 1931 about fifty members met in a new solid brick church. The church had a high pitched roof with buttressed walls, valued at least for £800. The Church Extension Fund and the Cape Conference provided about £400 towards the project, the balance came from the local congregation and business friends.⁶⁴

62. A.D. Outlook XXIII (Oct.1,1925) p. 8 and (Oct.15, 1925) pp.3,4; XXIV (Oct.15,1926) p.9.

63. Cape Conference Session Reports : Secretary-Treasurer 1927 : cover n.d.;
A.D. Outlook XXV (May 1,1927) pp.2,3; XXVIII (Nov.24,1930) p. 10;
 Cape Conference Secretary's Record 1922-1932.

64. S.A.D. Outlook XXIX (Sept.1,1931) p. 11;
A.D. Outlook XXIII (Sept.1,1925) p. 7; XXIV (Feb.15,1926) p. 5;
 Cape Conference Secretary's Record 1922-1932.

The larger European churches erected or acquired from 1920 to 1931 averaged in value anywhere between one thousand and two thousand pounds. These included the churches at Bloemfontein, Claremont, Durban, Port Elizabeth, Pretoria, and Wynberg. But the Johannesburg church, built before 1920, cost £2 400 and the old Cape Town church on Roeland Street, which had been of prestige value to the Adventists since 1892, was built with not much more than the munificent donation of £2 500 from J.J. Wessels (Snr.). The Cape Town church eventually fetched £19 000 in 1953 to make way for the financing of two modern suburban churches in the Cape peninsula.⁶⁵

In addition to these churches the following congregations built or acquired church buildings during the twenties : Ermelo, George, Kimberley, Potchefstroom, Standerton, Uitenhage, and Worcester. Rokeby Park, Cape Town, Pietermaritzburg, Sweetwaters, and Johannesburg were the only congregations to retain the church buildings possessed before 1920.⁶⁶

All European, Coloured and African churches within the African Division by 1930 represented an investment of £31 398. This figure is not very high when compared with the total investment at the leading educational institution, Helderberg College, which was £22 556. The total denominational

65. Swanepoel, pp. 24, 25, 145, 146;
A.D. Outlook XXVI (Jan.15,1928) p. 4;
S.A.D. Outlook LI (Jul.1,1953) p. 8; LII (Aug.15, 1954) p. 7.
 By way of comparison the Baptist Troyville church, Johannesburg, was constructed in 1911 for over £3 000 (H.J. Batts, The Story of a Hundred Years, 1820-1920, Being the History of the Baptist Church in South Africa, Cape Town : J. Maskew Miller, p. 94.)

66. A.D. Outlook XX (May 1,1922) pp.2,3; XX (Oct.1, 1922) p.5; XXI (Nov.15,1923) pp.5,6; XXI (Dec.15, 1923) p.6; XXIII (Nov.1,1925) p. 5; XXIV (Dec. 15,1926) p.5; XXVI (Apr.1,1928) p. 2. Historical evidence in these references seems to point to the Uitenhage church building being acquired in the twenties, though it is not conclusive.

investment in land and buildings at this time was £115 737.⁶⁷

The East London congregation, whose church was finally built in 1933, was the last congregation among the major centres in South Africa to have their own church edifice. In the smaller towns only about half of the congregations had their own churches and the majority of the Coloured congregations were without churches.⁶⁸

Although churches were erected with contributions from the Church Extension Fund, from members' donations, and occasionally from public donations, loans were also raised by Conference promissory notes of repayment. The practice was discouraged by Branson and his executive committee but it still persisted in some places.

As late as 1932 many years after the Pietermaritzburg church had been completed, the debt on the church was finally paid. In the same year, over in East London, the church listed in its budget estimates a figure of £325 as a loan against the cost of erecting a church.⁶⁹ Such were the financial burdens in the erection of Adventist churches in South Africa and before a church could be dedicated it had to be free from debt.⁷⁰

66.H.G. Hankins, Gold, Diamonds and Precious Souls, n.d. p. 48; Swanepoel, p. 121.

67.A.D. Outlook XXIX (Jul.1,1931) p. 4.

68.S.A.D. Outlook XXXI (Aug.1,1933) p. 1.

69.Ibid. XXX (Aug.1,1932) p. 9;
Church Clerk Record, East London 1932-1933 : Jun.12,1932.

70.S.A.D. Outlook XLVIII (Feb.1,1950) p. 3.



The number of European churches built or acquired from 1920 to 1930 amounted to about twelve. Although this does not appear impressive, it compares favourably with succeeding years. From 1931 to 1945 churches built or acquired only amounted to about half the total achieved in the twenties.⁷¹ But after the Second World War there was a building boom and the Adventists erected many more churches. The Natal-Transvaal Conference alone reported ten churches built in a four year period.⁷²

Furthermore when compared with the period before 1920, the number of churches built or acquired from 1920 to 1931 represented a marked growth in church buildings.⁷³ More church buildings in the larger cities helped to place the Adventist Church on the map during the twenties and raise the church from comparative obscurity.

BROAD VISION

Much initial organization came from the meetings of the African Division executive in 1921. From the same meetings broad plans were laid as the leaders concentrated on mission work beyond South Africa.

As a missionary strategist, W. Shaw dreamed of a chain of Methodist missions along the eastern shore

71. Ibid. XXXV (Jul.15,1937) p.2; XXXIX (Aug.15,1941) p. 4; XL (May 15,1942) p. 4; XL (Dec.1,1943) p.2; XLII (Nov.18,1944) p. 2.

72. Ibid. XLVII (May 1,1949) p.2;
S.A. Union Lantern, II (Jan.15,1952) p. 7.

73. Swanepoel, pp. 144 - 146.

of Africa to the Red Sea.⁷⁴ Likewise in 1921 W.H. Branson and his committee laid plans for the extension of the Gospel right into the interior of Africa. It was no mistake that the newly formed Division was named the "African Division", for it intended the conquest of Africa for Christ.⁷⁵

In 1921 the African Division with headquarters in Claremont, Cape, had mission work in South Africa and Basutoland.⁷⁶ Beyond the borders of South Africa, the church had missions in the territory of the Zambesi Union Mission, comprising Southern Rhodesia, Northern Rhodesia and Nyasaland. A start had been made in the Belgian Congo, with a new mission named Songa (1920).⁷⁷

Branson and his committee looked beyond the bounds in 1921, and despatched a report to the General Conference, arguing that Uganda, Kenya and Tanganyika, together with the islands of Madagascar and Mauritius, should be placed under the administration of the African Division. The Division did not suggest this merely because it wanted more territory, since there was much territory in the Division still unworked, but because of proximity with the south,

74.J. Whiteside, History of the Wesleyan Methodist Church of South Africa (London : Elliot Stock, 1906) pp. 169, 181;

H. Davies, Great South African Christians (Cape Town : Oxford University Press, 1951) pp. 35, 36.

75.Spalding, IV, p. 9;
African Division Executive Committee Minutes and Session Minutes Aug.1920-1924 : Jan.12,1921.

76.Spalding, IV, p. 9;
Howell, p. 239.

77.African Division Executive Committee Minutes and Session Minutes 1920-1924 : Jan.7, 1921;
Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Jan.23, 25,1921;
S.A.U.C. Executive Committee Minutes Aug. 1920-May 1925 : Aug.20,1920.

and the existence of similar problems to those found in the south.⁷⁸

Later in 1921, it was further suggested that the Gold Coast Union Mission should come under the African Division's supervision. This supplement to the original report also suggested, that the Division should work in the south-west coast of Africa and look forward to the organization of a South Western Union that would incorporate South-West Africa, Angola and the Cameroons.⁷⁹

These were the aims and aspirations of the African Division. The rest of this chapter will deal with the extent to which they were achieved in the further organization and reorganization of the African Division.

FURTHER ORGANIZATION AND REORGANIZATION

South Africa

The year after the joint session of 1921, the need for reorganization led to another joint session of the Southern Union Mission and the South African Union Conference at Bloemfontein. It was decided to amalgamate these two organizations under the name of the South African Union Conference.

The amalgamation was urged on the grounds of economy to offset the contention that the church work was over-organized. It seemed superfluous to have two sets of officers travelling the same territory

78. African Division Executive Committee Minutes and Session Minutes Aug.1920-1924 : Jan.12,1921.

79. Ibid. Aug.1920-1924 : Nov.6,1921.

in South Africa, the one group supervising the African work, and the other group supervising the European work. One group was enough to take care of both the African and European interests.⁸⁰

Even so, the newly organized South African Union Conference executive was still fairly large since it comprised of a Union President, secretary-treasurer and departmental secretaries, including the Conference Presidents and Superintendents of four Mission Fields. Hence in January 1923, with a world facing financial panic, a further reshuffle occurred in the interests of economy.

It was also deemed unnecessary to maintain the Cape Conference and the Kaffirland Mission Field as separate organizations, since though the one controlled European work, and the other African work, their territories were practically the same. A similar situation existed in the other Conferences and Mission Fields, so it was decided to trim the administration and release more manpower for evangelistic purposes. The Conferences took over the work of the Mission Fields.⁸¹

The South African Union Conference, after moving the headquarters several times finally settled at Bloemfontein by 1924. With a revised organizational structure consisting of three Conferences and only one specific Mission Field,⁸² it was decided to

80. Ibid. Aug. 1920-1924 : Nov. 1, 1921;
S.A.U.C. Session Minutes 1922 : Jan. 23, 1922.

81. A.D. Outlook XX (Mar. 15, 1922) p. 2;
XXI (Jan. 1, 1923) pp. 3, 9.

82. S.A.U.C. Executive Committee Minutes Aug. 1920-May, 1925 : Jan. 18, 1923; Aug. 13, 1923; Feb. 3, 1924; Jan. 1, 1925; Jun. 17, 1924.

expand the Adventist mission work by creating the Transvaal-Delagoa Mission Field in 1925 with J.R. Campbell as Superintendent. The territorial bounds of this Mission Field extended to the southern portion of Portuguese East Africa, where there was no organized work. Further south in the Northern Transvaal some work had started.⁸³

Ready for the greatest step in the expansion of the mission work in South Africa thus far contemplated, the South African Union Conference went through another major re-shuffle in 1927. The President, J.F. Wright pointed out that the mission work in South Africa was not making headway, because it did not receive the attention it demanded. The local Conferences that had assumed mission responsibilities in 1923 were prevented from giving close supervision to mission work, because of the heavy responsibilities respecting European church work. The leaders therefore reverted to the old plan of "separate" Mission Fields under the South African Union Conference. What emerged was the continuation of the Transvaal-Delagoa Mission Field with a reorganized combination - the Basuto-Bechuana Mission Field, and the recreation of the former Kaffirland Mission Field, with its respective Superintendents.⁸⁴ Headquarters for the Basuto-Bechuana Mission Field, and the Kaffirland Mission Field, were established at Bloemfontein and Umtata respectively.⁸⁵

83. Ibid. Aug.1920-May,1925 : Jun.17,1924; Jun.1925-Oct.1929 : Jun.23,1925; Aug.17,1925; W.H. Branson, Missionary Adventures in Africa (Washington, D.C. : Review & Herald Publishing Assn.,1925) p. 16.

84. A.D. Outlook XXV (Jan.1,1927) p. 4; Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Feb.3,1927.

85. S.A.U.C. Executive Committee Minutes Jun.1925-Oct.1929 : Feb.2,1927; Aug.16,1927.

A minor organizational change was effected two years later, with the absorption of Basutoland into the Transvaal-Delagoa Mission Field. In the same year, the Cape Conference was asked to foster the interest of a few European families scattered in South-West Africa, awaiting organization as a Mission Field.⁸⁶

By 1930 the organizational development of the South African Union Conference was well established. The mission work which had gone through several changes on the administrative level through the twenties, now maintained its two Mission Fields, the Kaffirland Mission Field for the work in the south, and the Transvaal-Delagoa Mission Field for the work in the north. The latter Mission Field comprised the Transvaal, Natal, Orange Free State, Basutoland, Zululand, Swaziland, and a portion of Mozambique which had not yet been entered by Adventists.⁸⁷

The territorial bounds and organization of the Transvaal-Delagoa Mission Field and the Kaffirland Mission Field continued until 1960, with the exception of a change during the Great Depression. From 1936 onward the names were changed respectively, to the North Bantu Mission Field and the South Bantu Mission Field.⁸⁸

It is clear that mission work in South Africa

86. Ibid. Jun.1925-Oct.1929 : Aug.4,1929;
A.D. Outlook XXVIII (Feb.27,1930) p. 2.

87. A.D. Outlook XXIX (May 1,1931) p. 7.

88. S.A.U.C. Executive Committee Minutes Oct.1929-
 Nov.1937 : Jan.1,1933; Feb.23,1936;
S.A.U.C. Executive Committee Minutes (Group I, II,
 Joint) Dec.1955-1960 : Jun.9,1960.

never really advanced in the early twenties because of continual administrative changes. Also in the mid-twenties mission advance was hampered for lack of direct attention while under the jurisdiction of the Conferences. It was only in the late twenties that progress was evident when mission work was directed by separate Mission Fields. With direct leadership the mission programme advanced and new missions were established (to be discussed in the next chapter.)

Zambesi Union Mission

When the Union Missions received their constitutions in 1921, the Zambesi Union Mission was divided into the Southern Rhodesia Mission Field and the Northern Rhodesia Mission Field, including the Nyasaland Mission Field - the territory of which included Portuguese East Africa, north of latitude 22° even though no work had yet begun there. Songa Mission in the Belgian Congo also came under the influence of the Zambesi Union Mission, pending the organization of a separate Mission Field.⁸⁹

The organization of a mission field in the Belgian Congo came quickly. Within two years of supervision by the Zambesi Union Mission, the Congo Mission Field became independent with E.C. Boger the Superintendent, with his headquarters in Elisabethville.⁹⁰ Soon afterwards the Congo Mission Field was raised to Union Mission status, and held its

89. African Division Executive Committee Minutes and Session Minutes Aug. 1920-1924 : Jan. 7, 1921.

90. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb. 1931 : Aug. 29, 1922;
A.D. Outlook XXI (Aug. 15, 1923) pp. 1, 2.

first Union Mission executive committee meeting under Boger in 1925. Two years later the Congo Union Mission named its own Mission Fields : South Congo, Lomami Kasai, Tanganyika, and Central Congo.⁹¹ Thus the Congo Union Mission had achieved the highest form of organization, when five years prior to this development, it only had one mission at Songa.

The more mature Nyasaland Mission Field, with Adventist work dating from 1902, was separated from the care of the Zambesi Union Mission in 1925. It was designated the South East African Union Mission, with G.A. Ellingworth the Superintendent and his headquarters at Malamulo Mission, Blantyre. The territorial bounds were defined as : North-Eastern Rhodesia, east of longitude 31^o; Nyasaland; and Portuguese East Africa, north of latitude 22^o. Before the close of the decade Mission Fields were set up for the north, south and central sections of the Union Mission, but they were short-lived.⁹²

Unlike the mission organization of the South African Union Conference, the Zambesi Union Mission went through the twenties without reorganization. The initial organization of Mission Fields was maintained except for the relinquishment of responsibilities over the Congo and Nyasaland Mission Fields. The only change in administration within the Zambesi Union Mission was the establishment of one extra Mission Field, that of North-Eastern Rhodesia in 1926, and the acquisition of the Bechuana Mission

91. A.D. Outlook XXIII (Mar.1,1925) p. 5;
XXV (Sept.15,1927) pp. 4,5.

92. Howell, p. 237;
Branson, p. 16;
A.D. Outlook XXIII (Jul.15,1925) p. 2;
Robinson, pp. 6, 7, 36, 54.

Field in Bechuanaland Protectorate from South Africa in 1924.⁹³ The headquarters of the Zambesi Union Mission was also maintained at Bulawayo.⁹⁴

All Mission Field headquarters and Conference headquarters throughout the African Division, during the decade being surveyed, were not spacious and elaborate in furnishings and equipment. The same remained true for Union Mission headquarters, such as at Bulawayo. No sooner had the attractive Bulawayo church been erected, than the Zambesi Union Mission offices were transferred to the rooms at the rear of the church in 1924.⁹⁵ This arrangement continued for ten years, until permanent offices were built on the vacant plot adjoining the church.⁹⁶ Similarly attractive headquarters buildings were only erected or acquired in the thirties and later for the other Union Missions, and even the African Division.⁹⁷

In spite of primitive headquarters in the Zambesi Union Mission, the South East African Union Mission and the Congo Union Mission dedicated administrators led the mission programme. From 1925 onward each of these Union Missions was directed separately to concentrate efforts on progress. The growth of mission stations in the twenties in these Union Missions may be attributed to sound central

93.Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Jun.26,1925;
S.A.U.C. Executive Committee Minutes Aug.1920-May 1925 : Jun.17,1924.

94.Branson, p. 16.

95.A.D. Outlook XXI (Nov.15,1923) p. 7;
Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Mar.1,1924.

96.S.A.D. Outlook XXXII (Aug.15,1934) p. 3.

97.Ibid. XXXII (Nov.15,1934) p. 11;
XXXIII (Apr.1,1935) p.4.

organization.

New Union Missions

Hundreds of miles away from previous mission work a new development occurred. The South-West Africa-Angola seaboard extending to French Equatorial Africa was proclaimed in 1924 as the South Atlantic Union Mission. The newly sited mission at Lepi in Angola was made the headquarters for the Benguela Mission Field, and W.H. Anderson was appointed Superintendent of the new Union Mission.⁹⁸

A year later the name South Atlantic Union Mission was changed, first to the Equatorial Union Mission, and then to the Angola Union Mission in 1928. This organizational change took place just before launching French Equatorial Africa for a separate Union Mission.

No sooner had the first missionary R.L. Jones been located in the Cameroons, when the proposed launching of the new Union Mission in French Equatorial Africa was halted. The General Conference reallocated the whole territory to the Southern European Division in 1929. In exchange the General Conference placed the Central African Union Mission comprising the Belgian Trust Territory of Ruanda and Urundi under the African Division. This territory, almost granted to the African Division about four years previously, was a more advantageous move than having French Equatorial Africa. It was at least closer to home base, and Adventist mission work was already established at Gitwe Mission since 1921.⁹⁹

98. A.D. Outlook XXII (Feb.15,1924) pp.2,3; XXI (Sept. 15,1923) pp.2,3; XXII (Apr.1,1924) p.3; XXVII (Aug.8,1929) p.8

99. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Jan.15,1925 and Dec.7, 1925; 1927-Jan.1929 : Nov.9,1927; May 23,1928; Feb.1929-1930 : Apr.7,1929; Jun.17,1929; A.D. Outlook XXVII (Apr.11,1929) p.1; S.A.D. Outlook XXXIX (Jan.15,1941) p.7; LIII (Jul.15, 1955) p.5; Spalding, IV, p. 24.

This mission was also made the headquarters.¹⁰⁰

There was wisdom in the reduction of the original South Atlantic Union Mission to the Angola Union Mission. The original organization would have presented problems because of great distances and poor communications. The organization of the Angola Union Mission helped to concentrate the mission work in Angola, itself large enough for administration.

Changes in European Church Work

The old Orange River Conference, which had its origin in 1913, was dissolved in 1928, following the disbanding of the Bolivia church.¹⁰¹ In a letter to J.F. Wright, President of the South African Union Conference, S.G. Hiten explained the reasons for dissolution. He pointed out that the membership was "not quite large enough to run a fully organized Conference." Further Hiten explained that the annual tithe income was insufficient to support the Conference. He maintained that with the existing number of workers in the Conference the church was "unable to do aggressive evangelistic work" and that no more ministers could be added to the working force. He also contended that territory for the colporteur or literature evangelist was almost exhausted.¹⁰²

What were the facts of the situation for the dissolution of the Orange River Conference? The

100. African Division Executive Committee Minutes and Session Minutes Feb. 1929-1930 : Jun. 17, 1929.

101. A.D. Outlook XXVI (Apr. 15, 1928) p. 4;
 XXVII (Jan. 24, 1929) p. 4;
 S.A.U.C. Executive Committee Minutes Jun. 1925-
 Oct. 1929 : Dec. 4, 6, 1928.

102. Letter, S.G. Hiten : Nov. 1, 1928.

membership roll indicated a total membership of 416. But further investigation showed an active membership of about 350.¹⁰³ Besides this, a number of farmers had moved to the Natal-Transvaal Conference which caused the disbanding of the Bolivia church, and a resultant reduction in membership.¹⁰⁴

Orange River Conference President, S.G. Hiten, explained the financial situation of the Conference. He pointed out the loss of about £300 annual tithe caused by the transfer of "good farming brethren" to the Natal-Transvaal Conference. This was interpreted as a great setback to a Conference which had faced a deficit for several years.¹⁰⁵ Apparently the financial situation was the most important reason for dissolution of the Conference. Although all of the Conferences were struggling financially, the smallest Conference, it seemed, did not have the resilience to survive a financial crisis.¹⁰⁶

Besides the financial situation of the Conference, what were the prospects of membership growth? The size of the total membership did not reveal much growth since the establishment of the Conference. The largest city in the Conference, Bloemfontein, only

103. A.D. Outlook XXVI (Apr.15,1928) p.4.

104. Ibid. XXVII (Jan.24,1929) p.4.

105. Letter, S.G. Hiten : Nov.1,1928;
A.D. Outlook XXVI (Apr.15,1928) p.4;
 XXVII (Jan.24,1929) p.4.

106. Letter, S.G. Hiten : Nov.1,1928;
A.D. Outlook XXVII (Jan.24,1929) p.4.

had thirty six members, and that, not for the lack of trying through evangelistic methods.¹⁰⁷ The congregation also possessed a newly built church, but this did not attract a large congregation.¹⁰⁸

Was it likely that the membership at Kimberley would grow? It had a new church building, but only forty one members. Nearby was the Beaconsfield church, the oldest Adventist church in the country, with thirty Coloured members.¹⁰⁹ Little did Hiten and his executive committee know that in a few years from 1928, A.W. Staples would significantly increase the membership in Kimberley at the height of the World Depression.¹¹⁰

Perhaps the leaders should have waited before dissolving the Orange River Conference. But this was not the case. The small membership and financial difficulties influenced the decision to disband. As far as available records are concerned, nothing was said about possible membership growth through evangelism at Bloemfontein or Kimberley to counteract the depressing situation of the Conference. In fact, Hiten affirmed that the Conference was "unable to do aggressive evangelistic work."

Nevertheless there had been some gains through evangelism. A total of twenty one had been baptized by 1928, as a result of A.W. Staples' evangelistic meetings in Aliwal North, which raised the membership to equality with Bloemfontein.¹¹¹

107. S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jan.2,1929.

108. Ibid. Aug.1920-May,1925 : Jan.4,1925.

109. Ibid. Jun.1925-Oct.1929 : Jan.2,1929;
A.D. Outlook XXIV (Dec.15,1926) p.5 and (Jan.15, 1926) p.8.

110. S.A.D. Outlook XXX (Apr.1,1932) p. 8;
XXXI (Mar.15,1933) p.4.

111. A.D. Outlook XXIV (Dec.15,1926) p.5 ;
XXVI (Feb.15,1928) p.4.

Also evangelistic meetings by J.J. Birkenstock in Parys in 1928 resulted in thirty eight newly baptized members organized into a new church. This raised the total membership to forty four, which was the largest membership of any church in the Orange River Conference in 1929.¹¹²

The disbanding of the Orange River Conference outweighed any gains from evangelism, or anything else. The Conference was dissolved, the only one to do so during the entire period of this historical survey. It was never resurrected as a separate Conference thereafter.

There might have been a loss of face over the disbanding of the Orange River Conference, but there was no loss materially. The members of the disbanded Bolivia church joined the newly organized church at Bethlehem, with ten people baptized from the evangelistic meetings conducted by A.W. Staples in Bethelhem. In turn the new Bethlehem church of eighteen members was transferred to the care of the Natal-Transvaal Conference, together with the congregations at Bloemfontein and Parys, and the so-called "Conference church" comprising scattered country members. The Cape Conference absorbed the congregations at Aliwal North, Beaconsfield, Kimberley, Lady Grey, and Taungs.¹¹³

The dissolution manoeuvre brought tangible results in disposing of what the leaders called a "top

112. Ibid. XXVI (Jun.15,1928) p. 5;
(Oct.25,1928) p. 4; (Nov.22,1928) p. 11;
S.A.U.C. Executive Committee Minutes Jun.1925-
Oct.1929 : Jan.2,1929.

113. A.D. Outlook XXVI (Feb.15,1928) p. 6 and (Sept.27,
1928) p. 8;
S.A.U.C. Executive Committee Minutes Jun.1925-
Oct.1929 : Jan.2,1929.

heavy administration" within the Orange River Conference. It eliminated the expense of maintaining a Conference office, and meant the saving of over £1 500 annually in administration. This amount, the leaders believed, could then be devoted to evangelistic work, in order to increase the membership of the church in South Africa.¹¹⁴

By contrast with the dissolution of the Orange River Conference, the institution of the Rhodesia-Bechuanaland Conference in 1929 appeared anomalous and paradoxical. The membership in the year before the formation of the Conference was only seventy three, and apart from the newly erected church in Bulawayo with its congregation, there were no other church buildings or organized church congregations. There were of course a few scattered companies and rural members.¹¹⁵

There had not been much membership growth in Southern Rhodesia before organization as a Conference. Only about eighteen were baptized in 1928 and the total membership in that year was not much more than the fifty six members it had in 1920. Although evangelistic meetings had been conducted by J.W. Mac Neil and R.G. Morton in the twenties, there were no definite plans for greater evangelism.¹¹⁶

At the time of dissolution the Orange River Conference tithe income averaged about £2 400

114. A.D. Outlook XXVII (Jan.24,1929) p.4;
Letter, S.G. Hiten : Nov.1,1928.

115. Ibid. XXI (Nov.15,1923) p. 7;
XXVII (Nov.14,1929) pp. 6,7;
XXIX (Jul.1,1931) pp. 16,17.

116. Ibid. XX (Oct.1,1922) p. 8;
(Oct.15,1922) p. 3;
XXV (Apr.15,1927) p. 5;
XXVI (Mar.15,1928) p. 8;
XXVI (Jun.1,1928) p. 4;
XXVII (Feb.14,1929) p. 5.

annually from about three hundred and fifty members. By comparison, the Zambesi Union Mission tithe income from Europeans including missionaries amounted to £1 482 in 1929. Could the new Conference really survive independently? ¹¹⁷

The prospects for the organization of the Rhodesia-Bechuanaland Conference, considered *prima facie*, were not so great, but certain features of the European work led to the important decision to form a Conference.

Because the tithe income and the membership was small, the Rhodesia-Bechuanaland Conference was not altogether independent. The President and the secretary-treasurer of the Zambesi Union Mission were asked to include administration of the European work with the mission work. But when Conference matters were discussed, a separate body of elected executive committee members from among the European membership were called to meet with the President. ¹¹⁸

Hence the unusual Rhodesia-Bechuanaland Conference was fully constituted in July 1929, drawing its 118 members from the Rhodesias and Bechuanaland. The next year A.N. Ingle organized a new church in Salisbury with about twenty five foundation members which raised the total membership to 144. By 1931 the new Salisbury church building was ready for use. ¹¹⁹

It is difficult to fully explain how the new small Rhodesia-Bechuanaland Conference was organized

117. Letter, S.G. Hiten : Nov.1,1928;
A.D. Outlook XXIX (Jul.1,1931) p.17.

118. Z.U.M. Executive Committee Minutes and Session
 Minutes 1921-Feb.1931 : Jun.9,1929.

119. Ibid. 1921-Feb.1931 : Jun.9,1929;
A.D. Outlook XXVII (Nov.14,1929) pp.6,7;
 XXIX (Jul.1,1931) pp. 16,17;
 XXVIII (Apr.14,1930) p.8;
S.A.D. Outlook XXX (Feb.1,1932) p. 12.

and continued to grow, while the much larger and long established Orange River Conference was dissolved. The organization of one Conference and the dissolution of another in the same period was not related in available source material. Had they been related perhaps a solution could have been found for the continuation of the Orange River Conference. A reduction in the number of officers might have saved the situation of the Orange River Conference. Nevertheless arguing from hindsight does not reproduce all the circumstances of 1928 - 1929.

The general Adventist philosophy of Conference organization centred around tithe income and membership growth. Because the tithe income had not increased and apparently the membership also had not grown sufficiently, the Orange River Conference disbanded. On the other hand it was claimed that the membership had grown sufficiently in Rhodesia to warrant the organization of the Rhodesia-Bechuanaland Conference.¹²⁰

ORGANIZATION OF THE SOUTHERN AFRICAN DIVISION

The wide visionary design of the architects of the African Division in 1921 did not meet complete fulfilment. The General Conference allowed the African Division to open new work along the western sea-board of Africa, and to penetrate into the interior of Africa. Although preparations were made to gain a foothold in South-West Africa, the country only served as a stepping stone forward into Angola. The only Adventist missionary, a South African named O.O. Bredenkamp, ever to begin work among the natives of South-West Africa was hurried away to Angola. Possibly for lack of manpower, the steps were never retraced back to South-West Africa. It remained

unentered territory to Adventist missions.¹²¹

The broad vision of Branson and his colleagues envisaged work in French Equatorial Africa, the Gold Coast, East Africa, Mauritius, and Madagascar. But the General Conference did not allocate these countries to the African Division; instead Ruanda-Urundi was transferred to the African Division and East Africa was granted much later.¹²²

Thus in one decade, the African Division extended its jurisdiction beyond the South African Union Conference and the Zambesi Union Mission of 1922. The era of organization and development closed in 1930 with four more Union Missions, namely, the Angola Union Mission (1924), the Congo Union Mission (1925), the South East African Union Mission (1925), and the Central African Union Mission (1928). In no other period, during this historical survey from 1920 to 1960, were so many Union Missions organized. Much of Africa had been penetrated, but the rest of Africa was too extensive for one Division. Therefore the vision of work was narrowed in accordance with the limits of the foregoing Union Missions, and the name was changed in June 1931, to the "Southern African Division of Seventh-day Adventists."¹²³

121. A.D. Outlook XXI (Jan.1,1923) p. 3 and (Aug.15, 1923) p.2; XXII (Jul.1,1924) pp. 5,6.

122. African Division Executive Committee Minutes and Session Minutes Aug.1920-1924 : Jan.12,1921; Nov.6,1921.

123. A.D. Outlook XXVII (Apr.11,1929) p. 1, and (Jul.11,1929) p. 1; African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jun.3,1931.

CHAPTER III
THE CHURCH IN AN ERA OF
MISSION EXPANSION
1920 - 1931

PRELUDE TO MISSION EXPANSION

The decade 1920 to 1930 was an era of exploration and expansion, as it was also an era of orientation and organization for the Seventh-day Adventist Church in Southern Africa. This era of expansion was involved in the founding of missions and medical missions, together with the development of institutions, resulting in an increase in membership.

The distribution of missions in 1921 was not very impressive. The ten most prominent main missions included Solusi, Lower Gwelo, Inyazura in Southern Rhodesia; Rusangu and Musofu in Northern Rhodesia; Emmanuel and Kolo in Basutoland; Bethel in South Africa; and Malamulo and Matandani in Nyasaland. At that time all of these main mission stations were generally one-man missions,¹ that is one European man and his family was appointed mission director at each mission. The less prominent missions were out-stations under African directors.

In 1921 Solusi had about 350 adherents. Malamulo had forty five out-schools with an average attendance of over 2 300 pupils. Lower Gwelo had twenty four out-schools with an attendance of 1 470. The membership numbered over 300 believers. Rusangu had eleven out-schools with an enrolment of 770. But the actual membership was not large, with eighty

1.Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Jan.23, 25, 26, 30, 1921; S.A.U.C. Executive Committee Minutes Aug. 1920-May, 1925 : Feb.1,1921 and Nov.16,1922; Howell, pp. 239, 240.

three members. Musofu's activities included a school on the mission with four out-schools.²

Radiating from seven main missions and several out-stations in the Zambesi Union Mission there were 127 out-schools, and the total enrolment including main missions in 1922 was 5 500.³

In addition to the seven main missions in the Zambesi Union Mission and three in South Africa and Basutoland, there were three institutions, namely, the European training school Spion Kop College, with an enrolment (in 1922) of about eighty five students; the Sentinel Publishing Company; the Cape Sanitarium with Dr. J. Reith, the only medical doctor in the Division.⁴

The African Division, with a small missionary establishment in 1921, recorded an appeal to the membership with the well-known Adventist adage to "finish the work in this generation".⁵ The task was immense and the workers were few. The call had been sounded and a response came from the United States of America, Canada and Australia. From America came B.E. Beddoe and J.W. MacNeil as Presidents respectively of the South African Union Conference and Cape Conference; Dr. J. Reith for the Cape Sanitarium; D.E. Robinson as editor and J.G. Slate as manager for the Sentinel Publishing Company.

2. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Jan.23, 25, 26, 1921.

Information on all main missions in 1921 is not available.

3. General Conference Bulletin IX (May 29,1922) p. 329.

4. Ibid. IX (May 19,1922) p. 135;
A.D. Outlook XX (Jan.15,1922) pp. 5,6.

5. African Division Executive Committee Minutes and Session Minutes Aug. 1920-1924 : Jan.19,1921.

From Canada came J.D. Stickle B.A. to serve as teacher and later as Principal of Spion Kop College. From Australia came G.S. Joseph as Publishing Secretary for the South African Union Conference. The missions received their quota, such as A.P. Pond and W.L. Davy for Malamulo and W. Walker for Rusangu.

South Africans also responded to the call since many workers were needed. The call was extended through the columns of the African Division Outlook. Anyone with an education and with a good Christian experience was invited to take up correspondence with the African Division, relative to receiving an appointment somewhere in the work of the church.⁶ By 1922 there were about one hundred and twenty workers besides native evangelists and teachers.⁷

Over a hundred workers might accomplish much, but what did they know about missions? Here in Africa a mission tradition had grown up from "grass roots". There was an innate zeal for missionary enterprises akin to that of the early Methodists. Although Adventism in Africa has no descent from Methodists, Methodist missionary fervour might well have fired Adventist zeal for missions in certain quarters. The third Adventist church was established at Rokeby Park, about eighteen miles from Grahamstown in 1890 in a traditional Methodist domain.⁸ It was estimated in 1949 that over thirty Adventist workers came from the Rokeby Park church.⁹ The father of evangelist A.W. Staples, from 1820 settler stock, was a prominent Methodist before turning Adventist.¹⁰

6. A.D. Outlook XX (Jan.15,1922) pp. 5-7; XXII (Mar.15, 1924) p.5.

7. General Conference Bulletin IX (May 19,1922) p. 135.

8. Swanepoel, p. 20.

9. Hankins, pp. 21, 112.

10. S.A.D. Outlook XLV (May 15,1947) p. 7.

The Willmore and Tarr families, descendants of 1820 settlers, had previous Methodist connections. Methodist lay preacher D.F. Tarr became the first National English-speaking Adventist in South Africa. He died in 1948, after giving several sons and many years of service to the cause.¹¹ Another Tarr named Claude pioneered in the Transkei and located the site for Bethel mission. Later he located Cancele mission, near Mount Frere.¹² From the Sparrow family, also of the Albany district, Charles developed the first interest among the Xhosa leading to the establishment of Maranatha mission (in Fraser's Camp) built on a portion of his farm. Later he became a Mission Field Superintendent in South Africa.¹³ Another Sparrow, Fred, with knowledge of the Xhosa language accompanied the pioneers to Solusi mission and built the first huts.¹⁴ Finally H.M. Sparrow also worked at Solusi in the twenties as mission director and later became Superintendent of the East African Union Mission.¹⁵ Space does not permit to go into the Methodist backgrounds of other Adventist families in the Albany district, whose missionary-mindedness might be traced from Methodism.

Though with missionary zeal matching that of Methodists the question regarding what Adventists knew about missions, has not been answered. Missionary W.H. Anderson said Adventists "did not know much about

11. Ibid. XLVI (Apr.1,1948) p. 7; (Jul.15,1948) p.7.

12. South African Union Lantern IV (Jun.15,1954) p. 8.

13. S.A.D. Outlook XXXVI (Oct.15,1938) p. 7.

14. Swanepoel, p. 69;
S.A.D. Outlook XLII (Jul.17,1944) p. 5.

15. Spalding, IV, p. 14;
S.A.D. Outlook XLII (Jul.17,1944) pp. 3,4;
A.D. Outlook XXV (Aug.15,1927) p. 5.

missions or how to run them", with reference to the establishment of Solusi.¹⁶ They did, however, learn through experience without copying the paradigm left by the Moravians.¹⁷

Mission Policy

Regarding mission policy Adventists like the early Moravians steered clear of political entanglements.¹⁸ As spelled out in their address of loyalty to various governments, they were concerned about winning men to the Gospel and inculcating "habits of industry and thrift", exhorting loyalty to authorities and teaching practical pursuits.¹⁹

The African Division never drew up a definite policy on mission expansion beyond the leaflet on relations with other mission societies. It was more interested in entering new countries, rather than forging links in a chain of missions. The location of mission stations did not follow any fixed pattern. The selection of certain African tribes for concentrated presentation of the Gospel never featured in the Division's plans.²⁰ W.H. Anderson happened to begin work among the Batonga of Northern Rhodesia in 1905. More than twenty years later, while pioneering along the shores of Lake Nyasa (1928) G. Pearson came across a branch of the Batonga. There

16. S.A.D. Outlook XLII (May 15, 1944) p. 1.

17. P. Hinchliff, The Anglican Church in South Africa (London : Darton, Longman & Todd Ltd., 1963) pp. 46, 47.

18. J.E. Hutton, A History of the Moravian Church (London : Moravian Publication Office, 1909) pp. 249, 250.

19. A.D. Outlook XXII (Apr. 1, 1924) pp. 5, 6.

20. African Division Executive Committee Minutes and Session Minutes 1920-1924 : Oct. 15, 1924; Aug. 6, 1922.

was no intention to select the Batonga for mission work it was simply a coincidence that other Batonga were contacted.²¹ Adventists simply saw candidates for Heaven irrespective of tribal, cultural, or socio-anthropological differences. Tribal preferences never entered their thinking.

But there was a time when Adventists were forced to work for distinct tribes, such as the Pare, Luo and Kisii, under the old plan of "spheres of influence". It resulted in solid established mission work and in the understanding of culture and language.²²

Believing that the Gospel must go to all people, Adventists worked for many and any African tribes, even if this multiplied translation of literature.²³ This led to problems respecting translation work because of a paucity of translators.²⁴ Yet the importance of missionaries mastering the vernaculars was part of mission policy, stressed particularly in the twenties.²⁵ One of these missionaries was

21. Howell, p. 238;

A.D. Outlook XXVII (Dec.12,1929) p. 6;
XXVI (Aug.30,1928) p.8.

Mission work among the Nilotic Luo of north-east Belgian Congo started in 1949 with the establishment of Talla mission. There was no intention to link this mission with work among the Luos of the north-east of Lake Victoria which started in 1906. It was just a coincidence that two branches of the Luos were reached.

(S.A.D. Outlook LIII Nov.1,1955, p. 6 and Oct.15, 1955, p. 7).

22. S.A.D. Outlook LIII (Jun.1,1955) p. 5; LVIII (Aug. 15,1960) p.4; XLVII (Dec.1,1949) pp. 5,8; (Sept. 1,1955) p. 7; XLVIII (Aug.15,1950) p. 3; (Oct.15,1955) p. 7.

23. Sentinel Publishing Company Board Minutes 1916-1934 : Report 1924, 1930; See Appendix C.

24. African Division Executive Committee Minutes and Session Minutes 1920-1924 : Feb.14,1922.

25. S.A.U.C. Executive Committee Minutes and Session Minutes 1915-1921 : Jan.27,1921;

O.O. Bredenkamp who settled in Windhoek to study the language in preparation for the proposed mission work there.²⁶

Busy as they were with existing fields of labour, Adventists in the twenties directed attention, not close to South Africa, such as South-West Africa and Mozambique, but way beyond to the north. Without any formal policy on mission expansion, they hoped to establish missions in Angola, the Belgian Congo and French Equatorial Africa or the northern limits of the Rhodesias and Nyasaland.²⁷ Two men were mainly responsible for the drive northwards - W.H. Anderson and W.H. Branson.

W.H. ANDERSON'S CONTRIBUTION TO MISSION
EXPANSION IN ANGOLA AND ELSEWHERE

The man who did not think Adventists knew much about missions after Solusi was established in 1894, was one of the most experienced missionaries at the time the African Division was formed. He was W.H. Anderson, who had learned through experience what missionary work was when he started as the first teacher at Solusi mission in 1895.²⁸ Dissatisfied with teaching he wanted to tramp across Africa and open missions here and there. So he founded Rusangu and was the first European missionary to begin work among the Batonga, though the Jesuit Fathers arrived a few days after him.²⁹ Anderson's experience in

25.Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Jan.26,1921.

26.A.D. Outlook XXI (Sept.15,1923) pp. 2,3.

27.Ibid. XXIII (Aug.1,1925) pp. 6,7;
XXV (Aug.15,1927) p. 5.

28.S.A.D. Outlook XLII (Jul.17,1944) p. 5.

29.Howell, p. 238;
Spalding, IV pp. 15 - 21;
W.H. Anderson, On the Trail of Livingstone, pp. 200, 201;
A brief History of the Barotse Mission p. 5;
Rotberg, p. 71;

mission work won for him the position of mission explorer, from about the time the African Division was constituted.³⁰

While Anderson was busy with mission work an urgent call came to him at Mafeking. Chief Chikamatondo of the Caprivi Strip sent out a call for missionaries to come to his territory. Anderson soon responded and visited the chief in 1920, making arrangements for Adventists to move in.³¹

The man chosen for this purpose was South African born G.L. Willmore who prospected for a mission site to settle in among the Basubia of the Caprivi Strip bordering the Zambezi River.³²

29.H.E. Peters, The Contribution of Education to the Development of Elites Among the Plateau Tonga of Zambia : A Comparative Study of School-Leavers From Two Mission Schools 1930-1965. (Ph.D. dissertation, University of Illinois, Urbana-Champaign, Illinois, 1976) p. 72.

30.African Division Executive Committee Minutes 1920-1924 : Dec.3,1922.

W.H. Anderson (1870 - 1950) was ordained in 1905 and in 1918 obtained his M.A. from Emmanuel Missionary College, Michigan, U.S.A. He served at Solusi, and at Rusangu 1905 - 1907; thereafter in Southern Rhodesia, Bechuanaland Protectorate and Angola. (Rotberg, p. 164; S.A.D. Outlook XLVIII Jul.1,1950, p. 8). His book, On the Trail of Livingstone, was printed in editions of 20 000 in English and 55 000 in German. (S.A.D. Outlook XXXI Jun.1,1933, pp. 3, 4).

31.Branson, pp. 103, 188, 189;
Anderson, History of the Work in the Southern African Division, p. 6;
A.D. Outlook XX (Dec.15,1922) p. 3 and (Mar.15, 1922) pp. 6,7.

32.A.D. Outlook XX (Mar.15,1922) pp. 6,7.

By 1922 the first convert, Gladstone, had been baptized and a mission site was located about four days journey, or about a hundred miles up the Zambezi River from Livingstone.³³ Later the mission was moved to a more favourable site and named Katima Mulilo, taking its name from the Katima Rapids.³⁴ Eventually tangible results multiplied, when convert Gladstone was ordained as a minister and Chief Chikamatondo himself was in the baptismal class.³⁵ By the close of the decade there were eight out-schools and about three hundred members.³⁶

Anderson's next move, after visiting Chikamatondo, was in the Bechuanaland Protectorate, an ecclesiastical domain which debarred entrance to any small group until about 1921 when the medical mission work brought about an entry. Anderson contrived the plan of entrance by seizing the opportunity of supplying a doctor urgently needed by the government at Kanye, about seventy five miles north-west of Mafeking. He interviewed the authorities and presented Dr. A.H. Kretchmar for acceptance. The doctor had to sign an agreement, much against his will, not to do any missionary work.³⁷

Dr. Kretchmar adhered strictly to the conditions of the agreement for two years until he felt he could not continue medical services unless missionary work

33. Ibid. XX (Aug.1,1922) p. 2 and
XXII (Sept.15,1924) p. 4.

34. Ibid. XXIII (Jun.1,1925) p. 8.

35. Z.U.M. Executive Committee Minutes and Session
Minutes 1921-Feb.1931 : May 29 - 31,1927;
A.D. Outlook XXIX (Aug.1,1931) p. 12.

36. A.D. Outlook XXIX (Aug.1,1931) p. 12.

37. Branson, pp. 121 - 122.

was permitted. Permission came forthwith, and Anderson opened up a series of public evangelistic meetings. It resulted in a Sabbath school of over forty people with the Queen's favourite daughter in the baptismal class.³⁸ Later this young woman as Queen Ntebohang became a member of the Adventist Church.³⁹

Anderson's greatest contribution to mission expansion was in Angola. His diplomatic interview with His Excellency, the Governor-General of Angola, Sir Norton de Matos, resulted in a hearty welcome for his mission undertaking.⁴⁰ Whereupon Anderson commenced his search for mission sites and put into practice his special criteria for selection such as : proximity to the natives; ample water supply; productive soil; and one endorsed by the African Division, proximity to railway lines or waterways.⁴¹ His first selection was the site for Lepi mission, Benguela. It was situated about twelve miles south of Lepi village in a region of several tribes, the chief of whom were the Bailunda, Bihe, Chicuma, and Chigand who nearly all spoke the Ovambunda language.⁴²

Lepi was located on the Bihe plateau on the headwaters of the Luiviera River and at the foot of the Bungo range of hills, from which it obtained its later name, Bongo mission. The mission was about

38. Ibid. pp. 122 - 123.

39. A.D. Outlook XXIV (Oct. 15, 1926) pp. 6, 7.

40. Anderson, History of the Work in the Southern African Division, pp. 7, 8.

41. Anderson, On the Trail of Livingstone, pp. 174, 175; A.D. Outlook XXI (Sept. 15, 1923) pp. 2, 3.

42. A.D. Outlook XXI (Aug. 15, 1923) p. 2;
XXII (Apr. 1, 1924) p. 3.

forty miles away from the railway at Nova Lisboa.⁴³

Anderson was not satisfied to obtain just one mission site. While O.O. Bredenkamp and experienced missionary J.D. Baker set up mission work at Lepi in 1924, Anderson prospected for a mission site in north-east Angola, in the Lunda district.⁴⁴ He visited forty two villages in the region of the Bachokwe and chose a mission site later called Luz mission, about eighteen miles from a place called Dala, and not too far from Saurimo where the district governor lived.⁴⁵ Unlike Lepi mission this mission had no motor road to it, and was about two hundred and fifty miles beyond the railway at that time.⁴⁶

Bredenkamp was soon installed at Luz mission, and at first lived in a small hut with his kitchen under a tree.⁴⁷ He and his wife were cut off from the outside world, and received mail about twice a year. They worked among a tribe with little or no previous contact with Europeans.⁴⁸

The pioneer work at Bongo (Lepi) and Luz was not easy. Missionaries Baker and Bredenkamp had to study Portuguese for teaching purposes.⁴⁹

43. Ibid. XXII (Apr.1,1924) p. 3;
S.A.D. Outlook XLV (Nov.1,1947) p. 1.

44. A.D. Outlook XXII (Jul.1,1924) pp. 5,6 and
(Sept. 15,1924) p. 5.

45. Ibid. XXII (Sept.15,1924) p. 5; XXIII (Oct. 15,
1925) p. 8 and (Nov.1,1925) pp. 2,3; XXV (Dec.1,
1927) pp. 6,7;
Anderson, History of the Work in the Southern
African Division, p. 8.

46. A.D. Outlook XXIII (Nov.1,1925) pp. 2,3.

47. Ibid. XXIII (Nov.1,1925) pp. 2,3.

48. Ibid. XXIII (Oct.15,1925) p. 8.

49. Ibid. XXIII (Apr.1,1925) p. 6; (Nov.1,1925)
pp. 2,3.

Then from 1928 the government started to insist on qualified Portuguese nationals to teach the language subjects.⁵⁰ This meant trying to get Portuguese workers from overseas which was difficult, since they were scarce. D'Oliviera was one of the earliest Portuguese to join Bredenkamp at Luz.⁵¹

Owing to the backwardness of the indigenous people of Angola, and the time required to become established, including difficulties over the Portuguese language, tangible mission results were delayed. At the end of 1928 there was only one village school. Two years later there were twenty native teachers with about 750 pupils. Whereas there was only one church in 1928 and only sixty seven members, two years later there were eight churches and a total membership of 250. From that time onward baptismal manuals in Portuguese, Chokwe and Ombundu aided in preparing new members.⁵²

While Anderson was Superintendent of the Angola Union Mission, and well on in his "fifties", he set out on another long "safari" into the heart of Africa, without neglecting the work in Angola.⁵³ Bongo and Luz missions had been established and Anderson left the new American missionary D.P. Harder to pioneer in south-east Angola among the Luena tribe. Harder's smattering of Portuguese helped in his work and later the third mission station was established, called

50. Southern African Division Executive Committee Minutes and Session Minutes 1936-1937 : Apr. 16 - 24, 1937.

51. A.D. Outlook XXV (Dec.1,1927) pp. 6, 7.

52. African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jun.7,1931.

53. Ibid. 1931-1932 : Jun.7,1931;
A.D. Outlook XXV (Jan.15,1927) p. 8.

Lucusse mission.⁵⁴

Anderson's safari entered the Belgian Congo in 1927 where he decided on a site for the fifth mission founded in the Congo. Anderson, accompanied by T.M. French and W.R. Vail, chose a mission site about one hundred miles south of Stanleyville on the Lualaba River (Upper Congo River), and named it Kirundu mission.⁵⁵ Young American missionary Vail was appointed director of the new mission situated among the Walongola of the great Congo forest, a country practically untouched by Protestant missionaries.⁵⁶

From Kirundu Anderson and French pressed on into the interior. From the northern most point of the Congo River they made a great "trek" across the country to the Ubangi River. During this two week trek they were deserted three times by African carriers.⁵⁷

Anderson and French selected several mission sites while they travelled on the Ubangi River and crossed the border into French Equatorial Africa.⁵⁸ Their Ubangi-Congo river journey ended in Brazzaville. Another short trip brought them to Matadi, where they boarded a steamer to Duala, the capital of the French Trust Territory of the Cameroons. They

54. A.D. Outlook XXIII (Jun.15,1925) p. 8 and (Jul.1, 1925) p. 7; XXV (Aug.1,1927) p. 2; Southern African Division Executive Committee Minutes and Session Minutes 1936-1937 : Apr.16 - 24, 1937; Anderson, History of the Work in the Southern African Division, p. 8.

55. A.D. Outlook XXV (Jan.15,1927) p. 8 and (Apr.1, 1927) pp. 4,5; African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jun.7,1931.

56. A.D. Outlook XXV (Apr.1,1927) pp. 4,5; S.A.D. Outlook LV (Nov.15,1957) p. 1.

57. A.D. Outlook XXV (Jul,15,1927) pp. 4,5.

58. Ibid. XXV (Jul,15,1927) pp. 4,5.

travelled by train and road covering hundreds of miles in the Cameroons, then they selected a mission site in the vicinity of Yaunda.⁵⁹

The next year Anderson was back in the Cameroons with T.R. Huxtable, where these pioneers spent five months building living quarters and a temporary church and school house.⁶⁰ New American missionary R.L. Jones and wife arrived during the year after studying French in France.⁶¹ They settled at the mission, which was beyond Yaunde, and away from the eastern boundary of the Presbyterian missions.⁶² A distance of about one thousand miles separated the new mission from another mission site located in the south of French Equatorial Africa. An application had already been filed for the site, and this is where the mission adventure ended, because the Adventist work in this territory was transferred to the Southern European Division.⁶³

Mission explorer Anderson had been so busy pegging mission sites, that one of them was lost. How could Anderson, who had pioneered Adventist missionary work in Northern Rhodesia, the Caprivi Strip, Bechuanaland Protectorate, Angola, and French Equatorial Africa, possibly do this? What happened was this. In 1929 Anderson was given permission by the Angola government to mark out the fourth main

59. Ibid. XXV (Sept.1,1927) pp. 2,3.

60. Ibid. XXV (Dec.15,1927) p.2;
African Division Executive Committee Minutes and
Session Minutes 1927-Jan.1929 : May 23,1928.

61. African Division Executive Committee Minutes and
Session Minutes 1927-Jan.1929 : May 23,1928;
S.A.D. Outlook XXXIX (Jan.15,1941) p. 7.

62. African Division Executive Committee Minutes and
Session Minutes 1927-Jan.1929 : May 31,1927.

63. Ibid. 1927 - Jan.1929 : May 23,1928.

Angolan mission site in the north of Angola, near Malange among the Xinges.⁶⁴ Owing to the Great Depression it was impossible to start the mission at that time, so the place was left alone. Five years later, E.A. Buckley and others tried to find the mission site. Permission could not be granted by the government to establish a mission there, without presenting clear evidence that the site had been pegged in 1929 by Anderson. By searching about in the locality, with the help of the local natives, the tangible evidence was found in order to establish Cuale mission. Near a spring there was written on a board nailed to a high tree : "W.H. Anderson."⁶⁵

MISSION EXPANSION IN THE BELGIAN CONGO (ZAIRE)
AND W.H. BRANSON'S CONTRIBUTION

The challenge of the Belgian Congo was uppermost in the thoughts of the leaders of the African Division, when Songa mission was the first named mission in August 1920.⁶⁶

This mission on nine hundred and fifty acres had been staked out the year before by W.E. Straw and F.R. Stockil.⁶⁷ Then C.L. Willmore and C. Robinson

64. S.A.D. Outlook XXXII (Oct.15,1934) pp. 3,4;
Southern African Division Executive Committee Minutes
and Session Minutes 1936-1937 : Apr. 16 - 24, 1937.

65. S.A.D. Outlook XXXII (Oct.15,1934) pp. 3,4;
Southern African Division Executive Committee Minutes
and Session Minutes 1936-1937 : Apr. 16 - 24, 1937;
Anderson, History of the Work in the Southern
African Division, p. 8.

66. S.A.U.C. Executive Committee Minutes Aug. 1920-May
1925 : Aug.20,1920.

67. A.D. Outlook XXIII (Jul.1,1925) p. 5;
Branson, pp. 172, 205.

prepared it for the American missionary R.P. Robinson to begin work in 1921.⁶⁸

Songa mission was situated in the district of Lomami about one hundred miles north-west of Bukama. After a few years the railway line from Bukama passed within forty five miles of the mission affording improved communications for the Robinsons, who found mission work hard among the Baluba, yet after four years work they reported five out-schools and a church membership of twenty.⁶⁹

W.H. Branson, administrator, evangelist and defender of the faith took his turn at mission exploration in 1923 at about the time when Anderson entered Angola. Although showing great interest in mission expansion throughout the African Division as President, he centred his special interest in the Belgian Congo.⁷⁰

Branson, in company with Dr. J.D. Reith and E.C. Boger, intended to locate a site for a training school.⁷¹ They reasoned that since Elisabethville was the headquarters of the Congo Mission Field with Boger living there as Superintendent, and it was a thriving city among a population of mine-workers it would be a good choice for a training school.⁷²

68. Branson, pp. 165, 173, 205;
A.D. Outlook XXII (May 15, 1924) p. 7.

69. A.D. Outlook XXIII (Jul, 1925) p. 5;
 Branson, p. 205.

70. A.D. Outlook XXI (Aug. 15, 1923) pp. 1, 2;
 W.H. Branson (1887-1961) trained at Emmanuel Missionary College; was President of the African Division (1920-1930) and of the General Conference (1950-1954); and was author of six books. (From, p. 420).

71. A.D. Outlook XXI (Jul. 1, 1923) p. 3.

72. Branson, p. 192.

The men did a little scouting about for a site near Elisabethville. They came across a two hundred acre tract of land, situated on a hill overlooking the city just three miles away. This land was secured after carefully applying criteria for selection of the site, along the lines followed by Anderson.⁷³

The proposed training school was named Katanga mission and work began almost immediately under A.G. Le Butt.⁷⁴ Towards the end of the year 1923 twenty nine pupils were housed in a temporary school building, and J. Malinki from Nyasaland was a teacher.⁷⁵ A year later a school building with two class-rooms and an assembly hall were seen on the mission.⁷⁶ At the end of the twenties there were two European teachers and three native teachers, with an enrolment of eighty nine pupils.⁷⁷

A few days after the location of land for Katanga mission the missionary trio of Branson, Reith and Boger set out to establish the third mission in the Belgian Congo. A train journey to Bukama followed, where they boarded a river steamer bound for Kongola on the Lualaba River.⁷⁸

The three missionaries spent two weeks carrying out a mission survey around Kongola. With rifles slung across their shoulders, in case of danger from wild animals, they traversed one hundred miles of the

73. Ibid. pp. 195, 196;
A.D. Outlook XXI (Jul. 1, 1923) p. 3.

74. A.D. Outlook XXI (Aug. 15, 1923) pp. 1, 2 ; XXII
(Aug. 1, 1924) p. 3.

75. Ibid. XXI (Oct. 15, 1923) pp. 4, 5; XXII (Jun. 15, 1924)
p. 4.

76. Ibid. XXIII (Jul. 1, 1925) p. 5.

77. African Division Executive Committee Minutes and
Session Minutes 1931-1932 : Jun. 7, 1931.

78. Branson, pp. 195, 211, 214, 244;
A.D. Outlook XXVII (Sept. 12, 1929) p. 6.

country riding bicycles or walking.⁷⁹

Approximately two years later over a thousand acres of land was pegged for Kongola mission by Boger and French, and H.L. Ferguson erected a temporary pisse de terre school building. Ferguson had about twenty pupils at the school.⁸⁰ It was still another two years before a church of sixteen members was organized.⁸¹

Together with Songa, Katanga, Kongola, and Kirundu (started by Anderson) two more missions were opened during the decade in the Belgian Congo. These two missions were virtually in a straight line running east and west of Kongola. Chikamba mission, located about thirty miles west of Kongola, was opened in 1924. Bikobo Hill mission, over sixty miles east of Kongola, and almost the same mileage west of Lake Tanganyika, might have been opened by Branson, but he did not have sufficient time to choose a mission site there, and so the establishment of the mission had to be postponed.⁸² It became Ferguson's responsibility to open Bikobo Hill mission in 1927.⁸³

From small beginnings in the Belgian Congo, comparable with Angola, the mission work began to grow at the six missions established during the twenties. A new mission field had been opened and the decade closed with a training school, four mission schools and

79. A.D. Outlook XXI (Aug.15,1923) pp. 1,2;
Branson, p. 193.

80. A.D. Outlook XXIII (Jul.1,1925) p. 5; (May 15,1925)
p. 8.

81. Ibid. XXV (Jun.15,1927) p. 5.

82. Branson, p. 244;
A.R. Stonelake, Congo Past and Present (London:
World Dominion Press, 1937) Map opposite contents.

83. A.D. Outlook XXV (Sept.15,1927) p. 4;
S.A.D. Outlook LI (Jun.1,1953) p. 3.

twenty five out-schools. In the four mission schools there were about 200 pupils and in the out-schools there were over 800 pupils. The need for teachers was urgent because only twenty three teachers were available for the out-schools. Besides the education of the Africans, five churches had been organized with a membership of over 400.⁸⁴

MISSION EXPANSION IN THE RHODESIAS

Northern Rhodesia (Zambia)

Unlike Angola and the Belgian Congo Adventist missions had already been established for a number of years in the Rhodesias at the time of the formation of the African Division. Solusi, Lower Gwelo, Inyazura, and Rusangu missions were among the oldest in the African Division.⁸⁵ Musofu mission founded in 1917 among the Walamba by S.M. Konigmacker from America was a new mission. It was situated on twenty acres near the Musofu River, about twenty miles from the Walamba railway siding and close to the Belgian Congo border, south of Ndola.⁸⁶

Musofu was the most northerly mission in the Division until Songa was opened. It therefore served as a stepping stone for mission penetration to the north and Northern Rhodesia.

The next step in mission expansion after the establishment of Musofu in the north, was the opening of

84. African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jun.7, 1931.

85. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Jan.23, 25, 26, 30, 1921; S.A.U.C. Executive Committee Minutes Aug. 1920-May, 1925 : Feb.1, 1921 and Nov.16, 1922; Howell, pp. 239, 240.

86. Branson, pp. 65, 67, 75.

Chimpempe mission. The story began in 1914 when J.C. Rogers from Nyasaland prospected for a site in the north-east of Northern Rhodesia but owing to ill-health he was not able to follow through and establish a mission. It fell to W.E. Straw to carry out the task. During the year 1919 in which Straw raised the foundations of Songa mission, he and the South African missionary J.N. de Beer made their way to the Kalungwisi River, about one hundred miles north of Fort Rosebery. Two hundred acres were secured close to the Belgian Congo border and Lake Mweru, near the Chimpempe Falls, about forty miles north of Kawamba and a long way from any railway connections.⁸⁷

Welsh missionary H.J. Hurlow was stationed at Chimpempe in 1920 and the growth was similar to other new Adventist missions in the twenties.⁸⁸ A church was only organized in 1927 with twenty six members comparable with the membership of Songa or Kongola.⁸⁹ Two years later there was a brick church and school building, a mission director's home, a dispensary, a workshop, and a few native teachers' cottages on the mission campus. A place was reserved for a second European home (Fig.1),⁹⁰ although it was a one-man mission like most Adventist missions.⁹¹

The next move in the establishment of missions was to direct attention away from the north to the west of Northern Rhodesia. The director of Katima

87. Ibid. . . p. 108;
A.D. Outlook XX (Jul.15,1922) pp. 5,6.

88. Branson, p. 108.

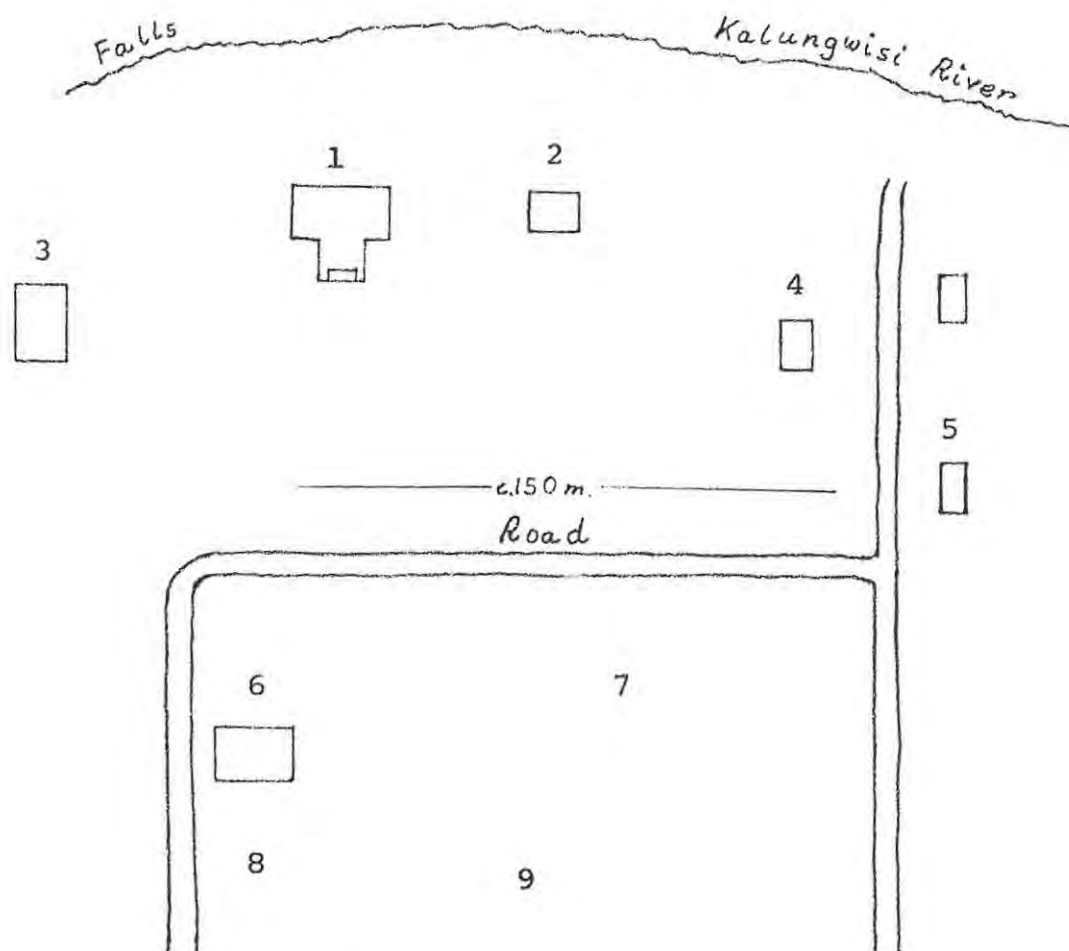
89. A.D. Outlook XXV (Apr.15,1927) p. 4.

90. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Nov.26,1929.

91. A.D. Outlook XXIII (Apr.1,1925) p. 6;
 XXV (Apr.1,1927) pp. 4,5; and
 (Sept.15,1927) p. 9;
S.A.D. Outlook XXXIX (Jan.15,1941) p. 7.

FIGURE I

GROUND PLAN : CHIMPEMPE MISSION 1929



Key to Ground Plan

- | | |
|------------------------------------|----------------------------|
| 1. Church-school building | 6. Station director's home |
| 2. Dispensary | 7. Orange Grove |
| 3. Reserved : Second European home | 8. Garage |
| 4. Workshop | 9. Garden Lands |
| 5. Native teachers' cottages | |

FIGURE 1 : Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.,1931 : Nov.26,1929.

Mulilo S.M. Konigmacker looked across the Zambezi River and envisaged mission work in Barotseland.⁹² The opportunity came when he met the Paramount Chief of Barotseland which coincided with the Paris Evangelical Mission Society's decision to vacate Imilangu sub-district. This meant another mission society could enter the district. Prince Nyambe, chief clerk at the government station Kalabo, advised Adventists to locate their mission station at Liumba Hill. They managed to obtain the site just ahead of a trader whose application was a little tardy.⁹³ This new mission called Liumba Hill mission was about ten miles west of Kalabo, on the Luete-Luachi River confluence, tributaries of the Zambezi River.⁹⁴

For years Adventist missionaries had been anxious to break new ground in Barotseland. The founding of Liumba Hill in 1928 was considered a breakthrough.⁹⁵ Within a short radius of the mission were over two hundred villages in which the witch doctor and traditional religious practices held sway.⁹⁶ On one occasion four medicine baskets belonging to witch doctors were brought in.⁹⁷ While many of the Mawiko clung to their idols, there were responses to the true God at Liumba Hill, the "Hill of God" and hundreds of their idols were burned.⁹⁸ A village chief expressed his innermost convictions, "Some day the

92. A.D. Outlook XXIV (Apr.15,1926) pp. 7,8.

93. Ibid. XXVI (Oct.11,1928) pp. 4,5.

94. Ibid. XXVI (Apr.1,1928) p. 6.

95. Branson, p. 189;
A.D. Outlook XXVI (Oct.11,1928) pp. 4,5.

96. A.D. Outlook XXVIII (Aug.11,1930) p. 2.

97. Ibid. XXVII (Jul.25,1929) p. 6.

98. Ibid. XXVII (Sept.26.1929) pp. 3,6.

missionary can have all these idols when we learn about the true God."⁹⁹

By 1930 a few accessions to the church resulted in eight baptized persons at Liumba Hill. From these new converts developed a teacher and an evangelist.¹⁰⁰

Katimo Mulilo, Liumba Hill and Chimpempe had been added to the existing main missions of Rusangu and Musofu in Northern Rhodesia. Whereas the membership of the new missions was small at this time, the overall membership growth of the Northern Rhodesia Mission Field was good. Over 500 had been baptized during 1930 raising the total membership to just over 2 300.¹⁰¹

Southern Rhodesia

The mission work in Southern Rhodesia took a different form from that followed in the north during the early twenties. While all eyes looked north intent on opening new missions, no new missions were established in Southern Rhodesia. In fact the reverse took place. For about the first half of the 1920's the missions were in a state of flux. There were moves for the disposing of missions. The policy was a demonstration of capital mobility by trimming mission property here and there to make resources available for new advances elsewhere.

What may be termed a "pruning process" had a long tradition in Southern Rhodesia. It was first applied to the largest mission farm possessed by the Adventist Church, namely, Solusi mission. In 1910 the government

99.Ibid. XXVII (Mar.14,1929) p. 7.

100.Ibid. XXVIII (Aug.11,1930) p. 2;
XXIX (Jul.1,1931) p. 17.

101.Ibid. XXIX (Apr.1,1931) Supplement p. 4.

accepted 3 666 acres from the large Solusi farm of 12 000 acres, in exchange for the farm of a Mr. Folks, 3 666 acres in extent. The farm of Mr. Folks lay between three native reserves watered by the Tsungwesi River and its tributary, affording opportunities for good farming. M.C. Sturdevant from Solusi pioneered the mission work on this farm which later took the name Inyazura mission.¹⁰²

In 1921 the Zambesi Union Mission under the leadership of W.E. Straw, recommended to the African Division under Branson's leadership, that missions should be limited to approximately 2 000 acres in extent and that any surplus land should be sold. The proceeds from the sale should then be appropriated for new work.¹⁰³

The African Division, backed by the General Conference, approved the recommendation and authorised the sale of Inyazura mission; the sale of 4 000 acres from Solusi; and the sale of all but 2 000 acres of Rusangu. The sale of land from Solusi and Rusangu were never effected and the sale of Inyazura hung in the balance for several years.¹⁰⁴

While the sale of Inyazura mission hung in the balance, the fate of the smaller Glendale mission out-station was sealed. It was sold for £1 200 and the

102. W.H. Anderson, A Brief History of the Tsungwesi Mission n.d. p. 2;
Spalding, IV, p. 22.

103. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Sept. 8, 1921;
A.D. Outlook XX (Oct.15, 1922) p. 3.

104. African Division Executive Committee Minutes and Session Minutes Aug.1920-1924 : Aug.6, 1922;
S.A.D. Outlook XLII (Jul.17, 1944) p. 1;
Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Sept.1, 1922.

centre of mission activities was transferred to Fort Victoria in 1921.¹⁰⁵ The proceeds of the sale were placed in a Trust Fund for the development of new work in the north, such as Tekerani, Katima Mulilo and Chimpempe.¹⁰⁶

The initial step in view of the forthcoming sale of Inyazura mission, was to close down activities as a mission and run it as a farm.¹⁰⁷ Suitable Africans were allowed to use the farm land to raise funds for their own education.¹⁰⁸

The fate of Inyazura mission bounced between the African Division and the Zambesi Union Mission. The Zambesi Union under the leadership of E.M. Howard voted to withdraw the sale of the mission in April 1923.¹⁰⁹ But the Division recommended the sale in May of the same year.¹¹⁰ By October 1924, an offer of £3 666, or one pound an acre was made. The Division expected £4 500 (a handsome figure to finance new missions to the north), and therefore the sale was held over until November 1924, when again Inyazura was withdrawn from the market, because of uncertainty regarding another mission site

105. S.A.U.C. Executive Committee Minutes Aug. 1920-May, 1925 : Oct. 21, 1920; Feb. 1, 1921;
Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb. 1931 : Apr. 27, 1921.

106. Z.U.M. Executive Committee Minutes 1921-Feb. 1931;
Apr. 12, 1921; Feb. 6, 1924.

107. Ibid. 1921-Feb. 1931 : Sept. 1, 1922.

108. Ibid. 1921-Feb. 1931 : Feb. 7, 1924.

109. Ibid. 1921-Feb. 1931 : Apr. 5, 1923.

110. A.D. Outlook XX (Oct. 15, 1922) p. 3;
Z.U.M. Executive Committee Minutes 1921-Feb. 1931 :
May 7, 1923.

in Mashonaland.¹¹¹

The retainment of Inyazura mission was not a mistake. A period of twenty years work at the mission from 1910 to 1930, ought to result in sufficient gains for the church. At the annual "camp meetings" held at Inyazura the attendance increased each year with baptismal accessions to the church. About 700 attended the camp meetings in 1930 and 183 were baptized.¹¹² The following year about 800 were in attendance and 145 people were baptized.¹¹³

In an effort to "finish the work", a call was sounded by Branson in the early twenties informing Straw and his committee to maintain one main mission station in each local Mission Field in the Rhodesias. All other missions including newly established missions like Katima Mulilo and Musofu were to be regarded as out-stations, therefore releasing workers and funds for the unworked territories.¹¹⁴

Older missions which had the potential of growing into main missions were also to remain out-stations in 1922. Since the Zambesi Union Mission had jurisdiction over Nyasaland, Matandani, virtually a main mission

111. African Division Executive Committee Minutes and Session Minutes Aug.1920-1924 : Oct.12,1924; Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Nov.13,1924.

112. A.D. Outlook XXVIII (Jul.28,1930) pp. 3,12.

113. Ibid. XXIX (Nov.1,1931) p. 11.

114. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Mar.12,1922; A.D. Outlook XX (May 1,1922) pp. 4,5.

about seventy five miles north-west of Blantyre, established by S.M. Konigmacker in 1908, was to continue on the basis of an out-station.¹¹⁵

Lower Gwelo mission, twenty two miles west of Gwelo, established by F.B. Armitage from Solusi in 1901, was another mission reduced to an out-station in 1922.¹¹⁶ At this time J.N. de Beer who had built up the work at Lower Gwelo for eleven years, was appointed President of the Orange River Conference.¹¹⁷ Fortunately for Lower Gwelo the out-station plan prescribed for this well established mission was not maintained, and it grew to become the second most important institution in the Southern Rhodesia Mission Field. It became another growth point for the church when 68 individuals were baptized at the 1930 camp meetings.¹¹⁸ The year after an audience of about 1 200 were present at the camp meetings to witness the baptism of 74 people.¹¹⁹

Except for the sale of Glendale mission the policy to sell surplus mission property was not maintained in Southern Rhodesia. This would naturally encourage the development of mission property. Similarly the

115. Robinson, pp. 15,17;
Anderson, History of the Work in the Southern African Division, p. 5;
A.D. Outlook XX (Aug.1,1922) p.2;
S.A.D. Outlook XXXII (Sept.15,1934) p. 4.

116. S.A.D. Outlook LII (Nov.15,1954) p. 6;
Spalding, IV, p. 14;
W.H. Anderson, A Brief History of the Somabula Mission, n.d. p. 1;
A.D. Outlook XXIV (Feb.1,1926) p. 5;
Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Mar.12,1922.

117. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Mar.16,1922.

118. A.D. Outlook XXVIII (Jul.28,1930) p. 3.

119. Ibid. XXIX (Aug.1,1931) p. 13.

eventual dropping of the plan to reduce missions to out-stations resulted in greater development of mission work and led to placing European directors on as many missions as possible. By 1931 the following missions were directed by Europeans : Katima Mulilo, Liumba Hill, Rusangu, Musofu, and Chimpempe in Northern Rhodesia, in addition to Inyazura, Lower Gwelo and Solusi in Southern Rhodesia.¹²⁰ Consequently the Zambesi Union Mission work, which began in a state of flux in the early twenties, solidified into a stable and better organized work.

Despite the state of flux during the early twenties in the Southern Rhodesia Mission Field, the leaders considered the mission work was sufficiently strong to contribute financially to the mission programme in the north. Furthermore the earnest drive to establish new work in the north, minimised any desire to add new missions in Southern Rhodesia.

Inyazura, Lower Gwelo and Solusi (thirty two miles west of Bulawayo), constituted the nuclei of growth points in Southern Rhodesia.¹²¹ Although there were no newly proclaimed missions in Southern Rhodesia there were several smaller missions or out-stations which contributed to the growth of the church. Radiating from Lower Gwelo was the Lower Shangani Reserve with mission work dating from 1911.¹²² Not far from Lower Gwelo was the out-station Hanke mission (over twenty miles from Selukwe) also with mission work dating from about the same time.¹²³ Beyond Selukwe mission work

120. Z.U.M. Executive Committee Minutes and Session Minutes Jun.1931-Jun.1936 : Dec.14,1931.

121. S.A.D. Outlook XLII (Jul.17,1944) p. 1.

122. Anderson, A Brief History of the Somabula Mission, pp. 5,6.

123. S.A.D. Outlook LII (Nov.15,1954) p. 6;
Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Sept. 12,1923.

extended to Fort Victoria.¹²⁴

Owing to an early start in Southern Rhodesia Adventist mission work was able to flourish. Adventists were second to the London Missionary Society in the establishment of mission work in Matabeleland when they started at Solusi in 1894.¹²⁵ Although the Anglican, Methodist and Dutch Reformed Churches gained an early foothold in the Midlands and Mashonaland, a close Protestant competitor for the souls of men was the Adventist Church.¹²⁶ The succeeding years brought even greater growth in membership to Adventists so that by 1959 they were about equal to their competitors in Southern Rhodesia.¹²⁷

After Inyazura mission was withdrawn from the market and Lower Gwelo mission developed again to a main mission, the membership in Southern Rhodesia grew. Over 450 were baptized during the year 1930 to bring the total membership of the Southern Rhodesia Mission Field to over 3 000 members.¹²⁸

Besides membership growth, E.C. Boger, Superintendent of the Zambesi Union Mission, reported on the progress of education in 1930. He reported : 100 out-schools (60 per cent in Southern Rhodesia) with over 4 000 pupils; 14 mission schools with over 900 pupils.

124. A.D. Outlook XXVII (Sept.12,1929) p. 7.

125. P.S.King, Missions in Southern Rhodesia (Cape Town : Citadel Press, 1959) p. 12.

126. King, pp. 20 - 23, 26 - 28, 30 - 33, 45.

127. Ibid. p. 80.

Church Membership Statistical Summary 1959 : Anglican 29 493; Seventh-day Adventist 28 990 (adherents, not baptized church members); Dutch Reformed 27 979; Methodist U.K. 23 900; Methodist U.S.A. 14 019 (King, p.80; S.A.D. Outlook LVIII Jul.15,1960, pp. 6,7).

128. A.D. Outlook XXIX (Apr.1,1931), Supplement, p. 4.

But these figures of pupil enrolment did not reflect an increase over the figures for 1922. The reason was that by the end of the twenties Nyasaland, which was part of the Zambesi Union Mission in 1922, was a separate organization. Therefore without computing the statistics for Nyasaland, and in view of the fact that poorly equipped out-schools were replaced, the 1930 figures are indicative of a growing, better organized system of parochial education.¹²⁹ Other educational developments in the Rhodesias will be dealt with in the next chapter. The retainment of Inyazura mission and the supervision of main missions by Europeans, including improvements in parochial education, no doubt contributed to a stronger mission programme in the Rhodesias by 1930.

MISSION EXPANSION IN NYASALAND (MALAWI)

Adventist mission work in Nyasaland began about the same time as in the Rhodesias. As early as 1892 George James went to Nyasaland from Battle Creek College, Michigan, United States of America. Unfortunately he soon died of fever, and it was not until 1902 that the Plainfield mission was purchased by the church from the Seventh Day Baptists. In 1907 J.C. Rogers was appointed director of the 2 000 acre mission with its coffee plantation, situated about forty miles south-east of Blantyre. In the same year Rogers changed the name of the mission to Malamulo which meant in Chinyanja - "The Commandments".¹³⁰

129. Ibid. XXIX (Jul.1,1931) p. 17;
Z.U.M. Executive Committee Minutes and Session
Minutes Jun.1931-Jun.1936 : Jun.15,1931 ; Dec.15,1931.

130. Howell, pp. 236, 237;
Spalding, IV, pp. 22, 23;
Robinson, pp. 7, 11, 13;
Branson, pp. 34, 35.

Soon after the arrival of the Rogers family at Malamulo an urgent request for a school twenty miles south of Malamulo drew the attention of Mrs. Rogers. No teachers were available so Mrs. Rogers saddled her donkey and rode to the place, where she lived in a tent for three months and conducted the new school. On the site of the school developed what came to be known as Tekerani mission.¹³¹

By 1920 Malamulo mission was a going concern with its satellite out-stations of Matandani and Tekerani,¹³² and it had the largest membership of any mission in the African Division numbering about 500.¹³³ The first annual camp meetings with Straw in charge were started at Malamulo in 1918 and in 1921 over 1 000 people were in attendance.¹³⁴

Although the Nyasaland Mission Field directed by G.A. Ellingworth¹³⁵ had three missions at a level comparable with the three missions of the Southern Rhodesia Mission Field, it did not follow a similar mission policy. The Nyasaland Mission Field was determined to open new missions to the north after consolidating existing missions, whereas the Southern Rhodesia Mission Field did not open any new missions.

On the eve of the Nyasaland Mission Field attaining Union Mission status and independence from the Zambesi Union Mission, the three main missions within the Field were strengthened by placing three

131. Robinson, pp. 19, 21.

132. Ibid. pp. 15, 17.

133. Ibid. p. 2.

134. Branson, p. 140;
Spalding, IV, p. 23.

135. A.D. Outlook XX (Aug. 1, 1922) p. 2.

men on them.¹³⁶ G.A. Ellingworth was at Malamulo. W.L. Davy was placed in charge of Matandani after it had been without a resident European missionary for a few years. South African missionary G. Pearson was sent to Tekerani, the first European to care for the mission after he took it over from Roman Chimera the African director.¹³⁷ After make-shift living quarters, Pearson moved into a permanent mission home made possible by the Glendale Trust Fund.¹³⁸

Tekerani, virtually a new main mission in 1924, began to develop. A large double-walled brick church was erected when Pearson was the mission director. It was the largest church of the denomination in Nyasaland. The mission continued to grow until it became the second largest Adventist mission in Nyasaland.¹³⁹

The concentration of Malamulo, Tekerani and Matandani then constituted a growth point in the south of Nyasaland. Over 8 000 interested people attended the 1928 camp meetings and 185 people were baptized in the Malamulo district, 82 in the Tekerani district, and another 80 in the Matandani district.¹⁴⁰

The organization of the South East Africa Union

136. Robinson, p. 36.

137. A.D. Outlook XXII (Jul.15,1924) p. 4; XXI (Nov.1, 1923) pp. 3,4;
Robinson, p. 33.

138. A.D. Outlook XXIII (Mar.15,1925) p. 6;
Z.U.M. Executive Committee Minutes and Session
Minutes 1921-Feb.1931 : Feb.6,1924.

139. S.A.D. Outlook LIV (Nov.15,1956) pp. 6,7;
A.D. Outlook XXVI (Oct.25,1928) p. 9;
Robinson, p. 46.

140. A.D. Outlook XXVI (Sept.27,1928) p. 2.

Mission in 1925 led to the consolidation of the three main missions in the south, each with their European directors. The newly organized Union Mission, with Ellingworth as Superintendent, then directed attention to the north. A farm had been purchased about twenty miles from Fort Jameson, Northern Rhodesia in 1925.¹⁴¹ It was named Mwami mission and Dr. E.G. Marcus was appointed mission director.¹⁴²

No sooner had Dr. Marcus arrived from America in 1927, than the South East African Union Mission decided to prospect for another mission site in the north-east of Nyasaland. G. Pearson was instructed to carry out the task.¹⁴³ He spent three months there investigating possibilities for mission work. Later he was joined by the American missionary N.C. Wilson, the newly appointed Superintendent of the Union Mission.¹⁴⁴ Together they located a mission site of approximately five hundred acres in the hinterland about fifteen miles from the Lake Nyasa port of Nkata Bay. The mission expedition was later climaxed by a letter addressed to N.C. Wilson from the paramount chief of the Batonga, Chief Mankhambera, which read :

"I need your mission greatly in my land to teach my children and my people the words of the living God Do not fail us but bring the things of God to my people this year. We hope you will come quickly. We will always be looking down the path for your coming." 145

141. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Jan.15,1925; Jul.15, 1925;

Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : May.1,1925.

142. A.D. Outlook XXV (Apr.15,1927) p. 5.

143. Ibid. XXV (Aug.1,1927) p. 2.

144. Ibid. XXVI (Aug.30,1928) p. 8;
Robinson, p. 37.

145. S.A.D. Outlook LIII (Jun.15,1955) p. 4.

There was a reason for the urgency of the Chief's letter because the church had failed to respond to similar Macedonian calls through the years. Adventists could not fail to respond to this call because they came across a large group who already knew about the Sabbath doctrine.¹⁴⁶ They had learned it from the Seventh Day Baptists a number of years before. It was to the advantage of the Adventists to gain from the early indoctrination of the Seventh Day Baptists.

Prior to the Adventist contact in 1928 Seventh Day Baptist European missionaries completed their withdrawal from mission activities in Nyasaland in about 1912. They left behind a few thousand believers to continue under African leadership. But the way was hard. Persecution was rife because of their belief, and church buildings had been torn down.¹⁴⁷

When Pearson entered this former Seventh Day Baptist domain the believers requested "shepherding" by the Adventist Church. Pearson reported about a thousand Seventh Day Baptist adherents with seven ordained ministers and four evangelists. ¹⁴⁸

146. A.D. Outlook XXVI (Aug.30,1928) p. 8;
Robinson, p. 23.

147. Robinson, p. 23.
Robinson describes the Seventh Day Baptist withdrawal as follows : "Before they left, their missionaries urged the people to get in touch with the Seventh-day Adventists who kept the true Sabbath and who would teach them the right way." (Robinson, p. 23).
A.D. Outlook XXVII (Sept.26,1929) pp. 7,8.

148. A.D. Outlook XXVI (Aug.30,1928) p. 8.

He and James Malinki began to instruct the large company of Christians. They needed doctrinal clarification on tithe and abstinence from tobacco. After about a year's intermittent labour over 300 were accepted at the 1929 camp meetings on profession of faith, i.e. without another baptism.¹⁴⁹ In December 1930, with another influx of converts the membership rose to over a 1 000 in this newly organized North Nyasa Mission Field comprising the new Luwazi mission near Nkata Bay.¹⁵⁰

There were also over 1 000 accessions to the Adventist Church in the whole of the South East African Union Mission during the year 1930, which raised the total membership to over 4 600. This placed the Union Mission second to the Zambesi Union Mission with nearly 6 000 baptized members.¹⁵¹

From the inception of the South East African Union Mission in 1925, the Adventist mission work developed in the south, and especially in the north. The appointment of regular European directors at Tekerani and Matandani and thereafter the establishment of Mwami and especially Luwazi contributed to this development. Furthermore this Union Mission made the most successful drive northwards among the Union

149. Ibid. XXVII (Sept.26,1929) p. 7; XXVI (Aug.15,1928) p. 2; XXVII (Oct.10,1929) p. 12, For fear of exaggeration the researcher has chosen the smaller of two clearly recorded figures of accessions by profession of faith. The one record is 312, the other is 418 (A.D. Outlook XXVII, Oct.10,1929, p. 12; Sept.26,1929, p. 7).

150. A.D. Outlook XXIX (Apr.1,1931), Supplement p. 4; XXVII (Oct.10,1929) p. 12.

151. Ibid. XXIX (Apr.1,1931), Supplement p. 4.

Missions during the twenties.¹⁵²

Other factors also had a bearing on the growth and development of the church in Nyasaland. Seventh Day Baptist influences in the south may have contributed to this, since Malamulo originally belonged to Seventh Day Baptists and Morrison Malinki first taught for them, and then gave two sons to become leaders for Adventists.¹⁵³ In the north Seventh Day Baptist origins more definitely prepared the way for the Adventist cause. On the tribal level, whether the Batonga of north Nyasaland were more responsive to Adventist teachings is not recorded, but the fact remains that Adventist work took firm hold of the plateau Batonga around Rusangu in Northern Rhodesia and the Batonga branch around Luwazi in north Nyasaland.

A MISSION GIFT : RUANDA-URUNDI

Ruanda together with Urundi constituted the Central African Union Mission which the African Division had looked forward to for several years, but this "mission gift" from the General Conference only materialized in 1928. In Ruanda lived the Banyarwanda, consisting mainly of the minority aristocratic Batutsi caste and the majority vassal Bahutu caste. The Banyarwanda soon proved to be a responsive and receptive tribe regarding Adventist teachings. The densely populated country comprised people whose main pursuit was agriculture, which contributed to a practically vegetarian regimen akin to that practised by Adventists. The Banyarwanda tribe was relatively advanced and did not have the host of idols that other tribes possessed. Their belief in a personal creator who created the material world "ex nihilo" contributed

152. Ibid. XXV (Aug.1,1927) p. 2;
XXVII (Feb.14,1929) p. 9; (Oct.10,1929) p. 12.

153. Robinson, p.9;
S.A.D. Outlook LV (Jul.15,1957) p. 11.

to making conversions to Adventism easier than among other African tribes.¹⁵⁴

The fruitage of Adventist labours among the inhabitants of Ruanda-Urundi was not immediate. The mission work started soon after the League of Nations entrusted the territory to the Belgians as a mandate. In 1919 D.E. Delhove, who had served his country as a Belgian citizen during World War I, and while in service had seen thousands of Africans scattered upon the hills, remained in Ruanda and began preaching. He secured a government grant of sixty five acres on an uninhabited hill which had been cursed by an African chief.¹⁵⁵ It came to be known as Gitwe, meaning the "place of the skull."¹⁵⁶

Gitwe mission in south Ruanda was established in 1921, about the time the Church Missionary Society began its work in Ruanda-Urundi.¹⁵⁷ Gitwe mission became a training school for Ruanda and eventually for the Congo Union Mission. In 1956 Gitwe had 14 300 members and became one of the two largest missions in the Southern African Division.¹⁵⁸

D.E. Delhove, founder of Gitwe mission, also did pioneer work in Urundi in 1925 and located a mission site in the extreme west, almost half way

154. A.D. Outlook XXVII (Apr.11,1929) p. 1;
S.A.D. Outlook LIII (Nov.1,1955) pp. 5,6;
 D. Forde, ed., African Worlds (London : Oxford University Press, 1954) pp. 164 - 177.

155. S.A.D. Outlook XLIX (Jun.15,1951) p. 10;
 Spalding, IV, p. 29;
 Howell, p. 244.

156. S.A.D. Outlook LVIII (May 15,1960) p. 1.

157. Ibid. XLIX (Jun.15,1951) p. 10;
 Stonelake, pp. 53,54.

158. S.A.D. Outlook LIV (Feb.15,1956) p. 21.

between lakes Kivu and Tanganyika. A mission was established called Buganda mission which remained the only Adventist mission in Urundi for some time.¹⁵⁹ Delhove's contributions went beyond that of a pioneer missionary, for at the time of his death in 1949, he was an active member of the Council of the Governor-General of the Belgian Congo.¹⁶⁰

Rwankeri mission, situated on the extreme northern border of Ruanda was established soon after Gitwe mission, but when A. Matter (Snr.) and H. Monnier first arrived there in 1922 the Africans were so afraid of Europeans that they ran away from them. Nevertheless the work of converting the natives was prosecuted with vigour and two people were baptized in 1925 and ten more in 1927. Who was to know when pioneer work was strenuous that Rwankeri mission would grow to great proportions with a membership in 1955 of over 12 000, very close to Gitwe mission's membership at that time.¹⁶¹

Plans were formulated in 1925 when Branson and the African Division committee hoped to obtain General Conference authorization to take over mission activities in Ruanda. £750 was held aside to open a new mission south of Lake Kivu.¹⁶² These plans, however, had to be postponed until the General Conference transferred mission responsibilities to the African Division late in the year 1928. The Central African Union Mission thereafter, carried out the original

159. Ibid. LVIII (Jan.15,1960) p. 3.

160. Ibid. XLVII (Apr.15,1949) p. 8.

161. Ibid. LIII (Nov.1,1955) p. 5;
Stonelake, Map opposite contents.

162. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Jan.15,1925.

plans and opened Ngoma mission in 1931, with Dr. J.H. Sturgess as medical missionary.¹⁶³

Because of the later fruitfulness of the Central African Union Mission, it was a real "mission gift" to the African Division. But initially, after nearly a decade of mission activities at Gitwe and Rwankeri there was not much to show for the mission endeavour. The baptized membership for the Union Mission in 1930 was recorded as 229 members, comparable with the other new mission fields in Angola and the Belgian Congo.¹⁶⁴

MISSION EXPANSION IN SOUTH AFRICA

The great thrust northwards might well have diverted away from mission operations in South Africa. No sooner had the South African Conference formed in 1892, than Solusi mission was established two years later as the first great stride to the north, almost like an ecclesiastical equivalent of the "Cape to Cairo" policy of Cecil Rhodes.¹⁶⁵ Another smaller stride was taken in 1899, still away from South Africa, to establish the first mission in Basutoland at Kolo, near Mafeteng on the western border. Further penetration into Basutoland, about one hundred miles north-east of Kolo, resulted in the establishment of Emmanuel mission in 1910.¹⁶⁶ The mission was

163. Ibid. Feb. 1929-1930 : Dec. 18, 1930; 1931-1932 : Jun. 7, 1931.

164. A.D. Outlook XXIX (Apr. 1, 1931), Supplement p. 4.

165. Swanepoel, pp. 66, 70.

166. Ibid. p. 66;
G.B.A. Gerdener, Recent Developments in the South African Mission Field (Cape Town : N.G.K. Uitgewers, 1958) pp. 48, 49;
Howell, p. 239.

located about twenty five miles from Ficksburg.¹⁶⁷

Both Kolo and Emmanuel, after an early start, did not meet the expectations of the church leaders such as J.F. Wright, President of the South African Union Conference. In 1928 Kolo mission school had been improved by Miss A.V. Sutherland from a few stragglers to over a 100 pupils. H.J. Hurlow and wife followed her and improved the dispensary activities.¹⁶⁸ In the same year Emmanuel mission school had 160 pupils attending the new stone combined school and church building.¹⁶⁹

Although the two missions in Basutoland were not so productive according to the leaders, great opportunities would arise in later years. Moreover Basutoland was already rather overcrowded with the activities of the Paris Evangelical Mission Society, Roman Catholics and Anglicans, with centres at Morija, Roma, Leribe and elsewhere. All of these were in close proximity to Adventist missions, thus making Adventist advances difficult.¹⁷⁰

While African Division eyes were focussed north, and Songa mission came into existence, an opportunity arose sighting another African reserve in Swaziland. But concerted action was not taken at Union Conference level. In 1920 Adventist publications in Zulu began to penetrate Swaziland and an African worker J.M. Hlubi

167. S.A.D. Outlook XXXV (Dec.15,1937) p. 1.

168. A.D. Outlook XXV (Jan.1,1927) p. 4;
XXVI (Feb.1,1928) p. 10 and (Nov.22,
1928) p. 4.

169. Ibid. XXVI (May 1,1928) p. 5 and (Sept.27,1928) p. 12.

170. Gerdener, pp. 88, 89;
J.M. Sales, The Planting of the Churches in South Africa (Grand Rapids, Michigan : W.B. Eerdmans Publishing Co., 1971) pp. 104-106.

was despatched to Mahamba (not to be confused with the Methodist mission of the same name) to foster the new interest there.¹⁷¹ Within five years Hlubi had erected a church and school building and had a company of baptized believers.¹⁷² Even the Ermelo African church supported a teacher for Swaziland during 1925, raising his salary from among their own members.¹⁷³ In the year 1931 Hlubi was in charge of the Ermelo-Swazi mission which was almost self-supporting.¹⁷⁴ There was no plan to go beyond this stage and Mahamba remained a solitary small sentinel of Adventism at the door of Swaziland until 1960.

As the African Division came into existence with an obvious interest in the mission lands beyond, something took place in South Africa. The school at Maranatha mission was transferred to the heart of the Transkei. A farm of approximately two hundred and fifty acres was purchased after location by Claude Tarr, about five miles from Butterworth, and Bethel mission, opened school in 1919.¹⁷⁵

Bethel mission had a chequered history during the twenties. In 1922 it was decided to make Bethel the training school for the Africans of South Africa with the name Bethel Training School. The South African Union Conference sought permission from the Division to build a main school block and a home

171. Howell, pp. 240, 241;
A.D. Outlook XX (Jul.1,1922) p. 4.

172. A.D. Outlook XXI (May 15,1923) p. 5 and (Oct.15, 1923) p. 7; XXIII (Sept.15,1925) p. 6.

173. Ibid. XXIV (Apr.1,1926) p. 2.

174. Ibid. XXIX (May 1,1931) pp. 7,8.

175. Swanepoel, p. 183;
A.D. Outlook XXIII (Oct.15,1925) p. 2;
South African Union Lantern, IV (Jun.15,1954) p. 8.

for a European family. Other buildings were listed in the request with an estimated total cost of £2 720 for the entire project.¹⁷⁶ Within a year hesitancy and indecision surrounded the Bethel project. Building activities were suspended because J.W. MacNeil and the South African Union executive favoured a move further north, such as at Emmanuel.¹⁷⁷ Meanwhile Bethel just managed to survive for a few more years with H.G. Patchett and wife, together with Miss A.V. Sutherland constituting the European faculty.¹⁷⁸ Living conditions also were not so good at Bethel as reflected by the decision of the leaders in 1925, that if Bethel could not arrange accommodation for Miss Sutherland after the arrival of A.P. Tarr and family, the administration should then erect a wattle and daub cottage for her, not to exceed £15 in total outlay.¹⁷⁹

The year 1925 was an important year for major decisions in South Africa, and Bethel's future was placed on the agenda. The training school at Bethel was listed for a transfer to Spion Kop, near Ladysmith in Natal.¹⁸⁰ Hence the status quo must be maintained at Bethel with minimal expenses until the transfer could be effected towards the end of 1928.¹⁸¹ Thus almost throughout the twenties training at Bethel

176.S.A.U.C. Executive Committee Minutes Aug.1920-May, 1925 : Nov.16, 1922.

177.Ibid. Aug.1920-May,1925 : Aug.14,1923; Jan.18,1924.

178.Ibid. Aug.1920-May,1925 : Aug.27, 1924.

179.Ibid. Jun.1925-Oct.1929 : Jun.20,1925.

180.A.D. Outlook XXIII (May 1,1925) p. 7;
S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jan.30,1927.

181.Kaffirland Mission Field Executive Committee
Minutes 1927-1932 : Mar.11,1928; May 7,1928.

was continued with practically no development and in an atmosphere of uncertainty regarding a move.

Besides the projected transfer of Bethel in 1925, the entire mission field of South Africa was reappraised. J.W. MacNeil described the mission work in the country as "our brethren in black". Much of the African work had been done in town locations with very little tangible results. MacNeil advocated more mission work in rural areas, and it was in this year that the Transvaal-Delagoa Mission Field came into existence.¹⁸² The sombre picture of the mission field included the south, where W.C. Tarr described difficulties in doing mission work in a well occupied mission field. Even such areas as Tembuland and Pondoland should be entered, which he believed had been neglected since there were only four native workers and one European worker for the whole area.¹⁸³

While Bethel was the only mission in South Africa itself, MacNeil called for the establishment of more missions.¹⁸⁴ A committee was immediately appointed to look over a prospective mission site located by Claude Tarr, after he travelled all over the Transkei by horse-cart.¹⁸⁵ In January 1927, the South African Union Conference under the leadership of the newly appointed President, J.F. Wright, authorised the purchase of a farm called Cancele from

182. A.D. Outlook XXIII (Aug.1,1925) pp. 6,7.

183. Ibid. XXIII (Feb.15,1925) p. 6.

184. Ibid. XXIII (Aug.1,1925) pp. 6,7.

185. S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : May 28,1926;
South African Union Lantern IV (Jun.15,1954) p. 8.

the Salvation Army, stipulating that the price should not exceed £3 000.¹⁸⁶ The stakes were high and the prospects were good for Cancele mission, situated about eighteen miles west of Mount Frere, in East Griqualand. There were prospects of over six hundred acres of splendid mealie lands. There was a forest of twenty five acres sufficient to furnish timber for all building purposes. A stream ran through the farm, fed from five sources. The leaders believed that there was ample water for a mission and a hospital, and even enough for irrigation.¹⁸⁷

One more mission, such as Cancele could not satisfy the ambitions of the newly reorganized administration for mission work in South Africa, which was at that time on a par with mission administration in the north. From January 1927, like the mission administration in the north, the native work was no longer under the local South African "Conferences", but came directly under the control of local "Mission Fields". Stronger leadership called for mission expansion, and a second new mission was envisaged.¹⁸⁸

While negotiations proceeded for the take-over of Cancele mission, mission prospecting was under way in the Transvaal.¹⁸⁹ During the next year 1928, a farm was purchased from a Mr. Coetzee for £950.¹⁹⁰ South African missionary J.E. Symons located what was later named Shiloh mission, situated on about five hundred acres -

186.S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jan.31,1927;
A.D. Outlook XXV (Jan.1,1927) p. 4.

187.A.D. Outlook XXV (Mar.15,1927) pp. 4,5.

188.S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Dec. 5,1926.

189.Ibid. Jun.1925-Oct.1929 : Jan.31,1927; May 26,1927.

190.Ibid. Jun.1925-Oct.1929 : Apr.19,1928.

the portion of a farm three miles from Lunsklip railway siding, and about fifteen miles from Potgietersrust.¹⁹¹

From one struggling mission in the early twenties the South African mission work expanded so that before the decade closed Bethel, with classes to Standard VI, was joined by Spion Kop Missionary Institution, with training beyond Standard VI.¹⁹² Cancele and Shiloh were added to these two missions. Together these four missions constituted the greatest degree of expansion of missions in South Africa during the entire period from 1920 to 1960. The South African mission field had reached its zenith of mission station expansion.

By 1930, old and new missions in Basutoland and South Africa were one-man missions, except for Cancele where experienced missionary J.N. de Beer was assisted by medical missionary Dr. J.J. Bell.¹⁹³ Soon after Cancele was founded, de Beer raised a congregation of thirty members, built a new brick church, and opened a school with about fifty pupils.¹⁹⁴ Thus one of the first two-men missions made a good start within two years of establishment.

The direct leadership resulting from the organization of Mission Fields and the establishment of more missions with European directors contributed to

191.A.D. Outlook XXVI (Oct.11,1928) p. 4.

192.S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jan.30,1927; May 7, 1928.

193.A.D. Outlook XXIX (May 1,1931) pp. 7,8 ;
XXVI (Jun.15,1928) p. 3;
S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jun.20,1929.

194.A.D. Outlook XXVII (May 23,1929) p. 3;
XXIX (Feb.1,1931) p. 9.

the increased membership in South Africa during the twenties.

The baptized African church membership in South Africa, Basutoland and Swaziland in 1921 was 722 (including Coloureds). By 1930 the membership had doubled to 1 509 (including 274 Coloureds). But this small African and Coloured membership was still not as high as the European membership in the South African Union Conference which had also doubled during the twenties to just below 2 000 members.¹⁹⁵

CONCLUSION

The period 1920 to 1930 resulted in "long lines" of mission expansion radiating from Claremont. There was no other period of mission station expansion to compare with the twenties. The decade which began with ten main mission stations ended with over thirty, the majority of which were newly pioneered and founded during this period.

Manpower had been stretched to the limit during the twenties, yet it was an important achievement for the African Division to place European directors at nearly every main mission by 1931. Responsible leadership at main missions including strong leadership of separate Mission Fields and Union Missions stabilized and co-ordinated mission activities in clearly defined areas. Hence organization and expansion went hand in hand to bring the African Division to a high point of development and growth necessary for the difficult years ahead, of the Great Depression and Second World War. The African Division also had the advantage of continuous leadership for ten years

195. Ibid. XXIV (Jan. 15, 1926) p. 5;
XXIX (Apr. 1, 1931), Supplement p. 4.
European membership in South Africa 1976.

under Branson, a factor so important for a developing church.

Heavy responsibilities rested upon mission directors while they battled with the forces of nature, and lived among primitive peoples under difficult conditions. The Konigmackers lived camp-style for a time at fever infested Liumba Hill and in an old bamboo dwelling at Katima Mulilo.¹⁹⁶ Willmore and other missionaries baptized individuals in the Zambezi River within a circle of boats forming a cordon to chase away the crocodiles.¹⁹⁷ Willmore killed a hundred and twenty six snakes in one month at Katima Mulilo.¹⁹⁸ Pearson pioneered in north Nyasaland and lived in a pole and dagga hut before Luwazi mission was established. Eventually when the mission was established, thousands of baboons raided the gardens and destroyed any crops which survived the heavy rains. Wild pigs menaced the mission so that a deep trench had to be dug around the mission property in order to ward them off.¹⁹⁹ Such were the problems of mission life.

In spite of the difficulties of mission life and the responsibilities of teaching, preaching and medical ministry, the lonely missionaries gathered converts, some directly from idolatry.²⁰⁰ Of significance was the large increase in total membership in the African Division. By 1930 the baptized membership in the Division had grown from just over 2 700 (in 1920) to 15 000. The total number of adherents was 28 000.²⁰¹

196. A.D. Outlook XXVII (Mar.14,1929) p. 7; XXIV (Apr. 15,1926) p.8.

197. Ibid. XXVI (Oct.11,1928) p. 5.

198. Reminiscences, G.L. Willmore n.d. p. 9.

199. S.A.D. Outlook LIII (Jun.15,1955) p. 4.

200. A.D. Outlook XXVI (Nov.22,1928) p. 11; and XXIII (Nov.1,1925) p. 4.

201. S.A.D. Outlook XXXII (Jul.15,1934) Supplement. See Mission Map Appendix D.

CHAPTER IV
AN ERA OF EXPANSION
FOR MEDICAL MISSIONS AND INSTITUTIONS
1920 - 1931

MEDICAL MISSION EXPANSION

Kanye Medical Mission

Although medical mission expansion did not keep pace with regular mission station expansion during the twenties, it helped to lay a firm foundation, and prepare the way for future medical missions. Unlike the extension of mission stations, the growth in the number of medical missions began with no existing medical missions, they were a new feature in the African Division.

The first clearly defined medical mission established in the Division under an accredited medical doctor was Kanye in Bechuanaland. Dr. A.H. Kretchmar, from Loma Linda College of Medical Evangelists in California, opened Kanye with a small combination hospital-dispensary in about 1923.¹ For the year 1925, with the assistance of one European nurse, Dr. Kretchmar reported that 62 African patients had received treatment in the hospital and about 50 operations had been performed. At the time the report was given there were eleven patients in the hospital mainly for surgery. Three of these patients lay on improvised beds, and one person slept on a borrowed bed. Hospital

1.Branson, pp. 121 - 123;
S.A.U.C. Executive Committee Minutes Aug.1920-May,
1925 : Aug.14,1923.

admissions were not large because the Africans were only beginning to overcome their fears of staying in a hospital. Furthermore the hospital facilities were insufficient for a large influx of patients.²

Hospital admissions for the year 1925 were not great, but Dr. Kretchmar and his staff were kept busy with six itinerant trips to outlying villages and about 3 800 out-patient visits to the dispensary.³

Statistics for medical missionary work were always based on the human factor giving the number of out-patient visits or the number of operations and so on. The reason for this was that more people were contacted for medical and spiritual needs. Therefore the whole Adventist philosophy was not centred in the possession of large hospitals with many beds, but rather in the establishment of hospital-dispensaries with numerous out-patient visits. This concept is reflected in the fact that the total hospital bed capacity in the Southern African Division as late as 1949 was only 410 beds available in nine different hospitals.⁴

Dr. Kretchmar was deeply interested in missionary work together with his medical practice. He served as Sabbath school superintendent when the first Sabbath

2. A.D. Outlook XXIV (Jun.1,1926) pp. 6,7.

3. Ibid. XXIV (Jun.1,1926) pp. 6,7.

4. Ibid. XXIX (Jul.1,1931) p. 13;

S.A.D. Outlook XLVIII (Jan.15,1950) p. 8.

By way of comparison regarding the size of hospitals; when Kretchmar opened his hospital in about 1923, Dr. N. Macvicar alone cared for the 45 bed Victoria Hospital at Lovedale during the same year. (R.H.W. Shepherd, A South African Medical Pioneer, The Life of Neil Macvicar, Lovedale Press, 1952, pp. 142,143).

school was organized.⁵ By 1925 the Kanye church membership was forty six.⁶

Dr. A.A. Huse, who was the medical director of Kanye towards the end of the twenties, was also an enthusiastic missionary. He was the church elder and when he found the time he visited his patients in the town and gave them Bible studies.⁷ But as a medical doctor he made a breakthrough for Adventists among the Bangwaketsi. He signed a contract with the Bechuanaland government as district surgeon in respect of the Ngwaketsi district. For his services the government agreed to pay Dr. Huse £300 per annum.⁸

Adventist medical services at Kanye were not free. In 1929 fees were set as follows : One shilling and six pence per call to outside natives; five shillings a call for Europeans; five pounds (sterling) for European obstetrical cases.⁹ These medical charges affected the natives to such an extent, that the chief of the Bangwaketsi offered £50 per month for his people to receive medical attention at Kanye. Dr. Huse accepted the offer on the advice of the Zambesi Union Mission and drew up a contract with the local government.¹⁰

In spite of the poor facilities at Kanye hospital-

5.Branson, p. 123.

6.A.D. Outlook XXIII (Nov.15,1925) pp. 15,16.

7.Ibid. XXIX (Feb.1,1931) p. 8.

8.Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Aug. 29,1929.

9.Ibid. 1921-Feb.1931 : Aug.29,1929.

10.Ibid. 1921-Feb.1931 : Nov.26, 1929.

dispensary relations with the authorities in the government of Bechuanaland and the out-patient visits helped to "put the Adventist name on the map." The medical missionary work also showed that Adventists were interested in the physical no less than the spiritual well-being of man.

Malamulo Medical Mission

Dispensary work started at Malamulo mission in 1908.¹¹ But it was not until 1915 that Miss I. Fourie arrived as the first nurse. For her use the first permanent hospital-dispensary was built. It was a four room building consisting of one room for a men's ward, the second room for women, the third for treatments, and the fourth for the office and dispensary services.¹²

It was not until 1925 that Malamulo attained medical mission status under a medical doctor and therefore became the second medical mission.¹³ Dr. C.F. Birkenstock and nurse D. Ingle from South Africa were installed and soon attended to over 100 out-patients daily. A spate of bilharzia cases kept the doctor busy with over a 150 intravenous injections every week.¹⁴ The out-patient work grew to such proportions that the Nyasaland Times reported over 50 000 out-patient visits to Malamulo hospital during 1927.¹⁵

11. S.A.D. Outlook XLIX (Jan.15,1951) p. 2.

12. Ibid. L (Jul.15,1952) p. 2.
Robinson, pp. 25, 26.

13. S.A.D. Outlook XLIX (Jan.15,1951) p. 2.

14. A.D. Outlook XXIII (Aug.1,1925) p. 12 and (Dec.15, 1925) p. 2.

15. Ibid. XXVI (Mar.1,1928) p. 8 quoting Nyasaland Times Feb.7,1928.

Energetic Dr. Birkenstock observed a great need at Malamulo and pioneered a field of medical services for the Adventist Church in Nyasaland which eventually won the favour of the government. In 1926 he reported :

"The great demand now is treatment for the lepers, of whom there are many in this part of the country. I am treating two, and am having good results." 16.

Towards the end of the year Dr. Birkenstock cared for twenty six lepers at Malamulo under primitive conditions.¹⁷ Two years later facilities were greatly improved and about fifty lepers received treatment.¹⁸ An isolation camp near Malamulo mission served as a leper colony with a small brick building and six rows of small huts. Each leper lived in his own hut until cured, when he would burn the hut, which then became the foundations for the next hut.¹⁹ Still greater improvements were seen at the leper colony before the end of the twenties. A grant of £200 from the African Division and a government grant of £100 helped to build foundations of brick for the huts and erect more huts.²⁰ Finally a request came to the British Empire Leprosy Relief Association for the erection of brick huts for the lepers at an estimated cost of £757.²¹

16. A.D. Outlook XXIV (Apr.1,1926) p. 8.

17. Ibid. XXIV (Oct.1,1926) p. 6.

18. Ibid. XXVI (Mar.1, 1928) p. 7.

19. Ibid. XXVI (Jan.1,1928) p. 4.

20. Ibid. XXVI (Jan.15,1928) pp. 2,3.

21. African Division Executive Committee Minutes and Session Minutes Feb.1929-1930 : Nov.3,1930.

The request was granted and Malamulo leper colony erected a hundred sanitary brick huts in the early thirties.²²

While development took place at the leper colony facilities at the hospital were not so good. The hospital accommodation for about twelve patients was crammed with about thirty, some of whom were sleeping on the floor, others on the porch and under the trees.²³ However plans were under way in 1929 to erect a native ward and a native dispensary.²⁴

Progress at Malamulo in medical missionary work by far exceeded the work done at the other Adventist medical missions. In 1930 over 63 000 out-patient visits were recorded and 156 lepers received treatment. Malamulo was followed by Mwami with about half the number of out-patient visits and lepers under treatment.²⁵ The rapid growth of medical missionary work at Malamulo may be attributed to the presence of a fully qualified doctor, whose interest in lepers led to the development of one of the largest leper colonies in Nyasaland.²⁶ Dr. Birkenstock's leper ministry led to the baptism of eight lepers to become the nucleus of the first Adventist leper church.²⁷

22.S.A.D. Outlook XXXIII (May 15,1935) p. 3.

23.A.D. Outlook XXVII (Sept.12,1929) p. 3.

24.Ibid. XXVII (Feb.28,1929) p. 5.

25.Ibid. XXIX (Apr.1,1931), Supplement p. 11.

26.Ibid. XXVII (Aug.22,1929) p. 6 and (Jan.10,1929) p. 1.

27.Ibid. XXVII (Sept.12,1929) p. 3.

The Drive for Medical Missions

The drive for medical missions really began in 1923, while Dr. Kretchmar pioneered Kanye. The African Division placed calls for five named physicians to connect with the Division by early 1925.²⁸ But qualified medical doctors were not readily available. Dr. Birkenstock responded first and took up duties at Malamulo. It was not until 1927 that the other doctors responded and four were strategically placed during this year in each of the Union Missions : E.G. Marcus at Mwami; J.H. Sturgess at Songa; A.N. Tonge at Bongo; A.A. Huse of New Zealand at Cancele. While the former three doctors commenced pioneer medical missionary work in 1927, Dr. Huse was appointed to open his medical practice in the following year.²⁹

Dr. Marcus arrived at Mwami medical mission to take up duties as doctor and mission director and to assist J.H. de Lange of the African Division Building Department in building the medical mission.³⁰ A hospital-dispensary including a European ward, together with a leper colony complete with leper dispensary and huts were erected in about a year's time. Accommodation was provided and a nurse arrived to assist the doctor.³¹

Although the physical plant at Mwami was constructed quickly, the medical practice was difficult

28. African Division Executive Committee Minutes and Session Minutes 1920-1924 : Oct.24,1923.

29. A.D. Outlook XXV (Sept.1,1927) p. 2 and (Mar.15, 1927) p. 8.

30. S.A.D. Outlook LIII (Oct.15,1955) p. 4;
A.D. Outlook XXVI (Feb.1,1928) p. 12.

31. A.D. Outlook XXVI (Feb.1,1928) p. 12;
(Feb.15,1928) p. 7;
(Mar.15,1928) p. 5;
(Sept.13,1928) p. 4;

African Division Executive Committee Minutes and Session Minutes 1927-1929 : May 23,1928.

at first. The healing of a chief's daughter who had been badly burned turned the tide of opposition to the white man's medicine.³² Later even the Paramount Chief Mpezeni came to the hospital for tuberculosis treatment.³³

No doubt that which contributed more to the early success of Dr. Marcus at Mwami was his cataract operations. Among his first patients was a blind tribesman named Packin. While Dr. Marcus operated in a pole and dagga hut he successfully removed the cataracts from Packin's eyes. It is no wonder that Packin was later in the first baptism at Mwami.³⁴ By April 1929, Dr. Marcus had performed seventeen cataract operations, and all except one were successful.³⁵

Like Dr. Birkenstock of Malamulo Dr. Marcus soon had lepers under treatment. Nine lepers received treatment before the completion of the leper colony.³⁶ After the colony had been built the British Empire Leprosy Relief Association in 1930 improved the facilities by donating money for brick huts to replace the temporary huts, and also provided a small surgical ward.³⁷ These improved facilities made it possible to treat sixty lepers.³⁸

Lepre colonies were soon a feature of Adventist medical missions. Dr. Sturgess from America joined

32. A.D. Outlook XXVII (Jan.10,1929) p. 1.

33. Ibid. XXVII (Jun.13,1929) p. 2.

34. Ibid. XXVII (Sept.12,1929) p. 3.

35. Ibid. XXVII (Apr.11,1929) p. 3.

36. Ibid. XXVI (May 15,1928) p. 5.

37. Ibid. XXVII (Apr.11,1929) p. 3;
XXVIII (Feb.27,1930) p. 8.

38. Ibid. XXIX (Apr.1,1931), Supplement p. 11.

missionary O.U. Giddings at Songa mission, and in 1928 the first hospital-dispensary building was erected. A few years later a leper dispensary and six huts were added.³⁹ A similar pattern emerged at Bongo mission. Dr. Tonge began his work in a garage until his hospital-dispensary was built.⁴⁰ Then in 1931 bricks were burnt to build a leper colony, one of the first in Angola.⁴¹ From these small beginnings work among lepers increased as a specialised department until in 1959 over 4 000 lepers received treatment in Adventist institutions.⁴²

Adventist medical mission work in South Africa and Basutoland did not include leper work like the northern territories. Instead the first medical mission in South Africa was established at Cancele with other specialised work. Dr. Huse joined mission director J.N. de Beer and with the prospects of a large medical mission field, a hospital-dispensary was built by African Division builder O.R. Shreve.⁴³ The doctor soon specialised with many chest conditions, such as influenza, pneumonia and tuberculosis.⁴⁴

Unfortunately Dr. Huse barely started at Cancele when he was transferred to Kanye, and Dr. J.J. Bell

39. Ibid. XXV (Sept.15,1927) p. 4;
S.A.D. Outlook LIII (Apr.15,1955) p. 4;
 African Division Executive Committee Minutes and
 Session Minutes 1931-1932 : Jun.7,1931.

40. A.D. Outlook XXV (Dec.1,1927) pp. 6,7.

41. African Division Executive Committee Minutes and
 Session Minutes 1931-1932 : Jun.7,1931.

42. S.A.D. Outlook LVIII (Jul.15,1960) p. 8.

43. A.D. Outlook XXVI (Jun.15,1928) p. 3;
 African Division Executive Committee Minutes and
 Session Minutes 1927-Jan.1929 : May 23,1928.

44. A.D. Outlook XXVII (May 9,1929) p. 4.

succeeded him in 1929.⁴⁵ Dr. Bell, assisted by Miss Strydom, continued his work until the end of 1930, when the South African Union Conference, under the leadership of N.C. Wilson from Nyasaland, took an action to release him from mission employment in view of the lack of response to the medical work.⁴⁶ Dr. Bell enjoyed his medical work at Cancele, so he proposed to stay at the mission on a self-supporting basis and combine his work with that of farm manager.⁴⁷ The leaders approved of his proposal, but the medical mission venture at Cancele never really rallied, it lingered through the thirties until it was closed as a medical mission and was reduced to a dispensary without a doctor.⁴⁸

The initial drive for medical missions, after Kanye and Malamulo were established, resulted in Mwami, Songa, Bongo and Cancele being established with hospital-dispensaries. The final stage of the drive came in 1931 when the African Division approved a combination hospital-dispensary plan with a double ward in the rear, submitted by Division Medical Secretary Dr. Tonge. It was decided to use this building plan at Ngoma and Lower Gwelo.⁴⁹ Accordingly within a decade six medical missions originated and two were planned for the thirties. Indeed the twenties was an era of

45.S.A.U.C. Executive Committee Minutes Jun.1925-Oct.1929 : Jun.20,1929.

46.Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Dec. 20-22, 1929; S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Nov. 1,1929; Sept. 7,1930.

47.Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Mar.5,1931.

48.S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Jun.11,1931; South Bantu Mission Field Executive Committee Minutes 1936-1942 : Aug.24,1938.

49.African Division Executive Committee Minutes and Session Minutes 1931-1932 : Dec.3, 1931; A.D. Outlook XXIX (Jul.1,1931) p. 13.

medical mission expansion for the Adventists. No other decade from 1920 to 1960 compared with it for the founding of new medical missions.⁵⁰

The medical missions carried forward the greater part of Adventist medical missionary work during the twenties. But the dispensary work at mission stations must not be minimized. In fact figures released for 1930 show that the out-patient visits at Kolo and Emmanuel dispensaries were many more than the medical mission at Cancele.⁵¹ Yet when missionary H.J. Hurlow (who had experience in the Medical Corps during the war) arrived at Kolo in 1928 his dispensary was a three metre by four metre shed.⁵² Liumba Hill mission also lacked proper dispensary facilities until September 1930, but in spite of this the mission nurse and two native assistants took care of over 27 000 out-patients during the year.⁵³

Most missions did dispensary work and most missionaries became involved in one way or another in this work.⁵⁴ Medicines were dispensed from the back door of mission homes, from village visits or from dispensary buildings.⁵⁵ Some missionaries were qualified nurses like Konigmacker and his wife who

50.S.A.D. Outlook LVIII (Jul.15,1960) p. 8.

51.A.D. Outlook XXIX (Apr.1,1931), Supplement p. 11.

52.Ibid. XXVI (Nov.22,1928) p. 4;
Robinson, p. 26.

53.Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Sept. 18,1930;
A.D. Outlook XXIX (Apr.1,1931), Supplement p. 11.

54.A.D. Outlook XXIX (Jul.1, 1931) p. 13.

55.African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jun.7,1931.

were trained at Battle Creek Sanitarium, Michigan.⁵⁶
 The rest ranged from untrained missionaries or their
 wives to qualified single female nurses.⁵⁷ All
 dealt with thousands of out-patient visits until a
 total of over 229 000 was recorded in 1930, nearly
 half of which were recorded at Malamulo and Mwami.⁵⁸

INSTITUTIONAL EXPANSION

In addition to the expansion of missions and
 medical missions was a third type of expansion - that
 of the major institutions of the denomination. These
 were the Sentinel Publishing Company and the
 educational institutions for the training of workers for
 the church in Southern Africa. Important and far
 reaching steps were taken during the period 1920
 to 1931 to ensure institutional development.
 Significant decisions were made to stabilize the
 future work of Adventists, including a momentous shift
 in emphasis which involved the Cape Sanitarium and
 hospital.

Sentinel Publishing Company

The Sentinel Publishing Company, which came
 into existence in 1916 received a grant of £2 874 in
 1921 from the General Conference.⁵⁹ This grant was
 used to pay out £1 500 to the Claremont church for its
 interests in the publishing house in which the

56. Robinson, p. 17.

57. A.D. Outlook XXVI (Mar. 1, 1928) p. 7;
 XXVI (May 1, 1928) p. 5.

58. Ibid. XXIX (Apr. 1, 1931), Supplement p. 11.

59. Swanepoel, p. 191;
 Sentinel Publishing Company Board Minutes 1916-
 1934 : Mar. 3, 1921.

congregation held services, and to remodel the printing building on Rosmead Avenue, Claremont. Such a grant of money enabled the Sentinel Publishing Company to function more like a publishing house, independent of any church congregation.⁶⁰

Another gift came to the Sentinel Publishing Company two years later, not in the form of money, but in machinery. The General Conference institution known as the Review and Herald Publishing Association of Washington, D.C., donated a new two-revolution cylinder Miehle press. In addition it followed with other donations of machinery such as an automatic Seybold cutting machine, a rounder and backer and a standing press.⁶¹

The Miehle press speeded up production in comparison with the existing stop-cylinder Wharfedale press which had been in use.⁶² It was also capable of doing colour work, and for the first time in 1923 31 000 Harvest Ingathering Appeal pamphlets were printed.⁶³

More machinery meant greater production and the addition of new departments to the Sentinel Publishing Company. The department of book binding was initiated and the working staff increased from about five in 1921

60. Sentinel Publishing Company Board Minutes 1916-1934 : Mar. 3, 1921; Mar. 30, 1921.

61. Ibid. 1916-1934 : Report 1923-1924; A.D. Outlook XXIII (Aug. 15, 1925) pp. 2, 3.

62. A.D. Outlook XXI (Dec. 15, 1923) p. 1.

63. Ibid. XXIII (Aug. 15, 1925) pp. 2, 3; Sentinel Publishing Company Board Minutes 1916-1934 : Report 1923-1924.

to twelve in 1930, to fill the needs of the different departments of the Sentinel.⁶⁴ A new typesetting machine called an Intertype was installed, believed to increase the output by about 25 per cent.⁶⁵ It was not until after the Second World War, that any further major improvements were made to either plant or premises.⁶⁶ After Helderberg College and Spion Kop College, the Sentinel Publishing Company in 1930 represented the third largest single investment of the African Division valued at £3 100.⁶⁷

Production continued to increase at the Sentinel during the twenties until it reached a record of £12 309 worth in the sale of books and literature for the year 1929. This record for Sentinel sales was not surpassed until 1937, eight years later.⁶⁸ From the Sentinel Publishing House, under the continuous management of J.G. Slate, Adventist literature was produced in the form of subscription books for colporteurs, Baptismal manuals and Sabbath school lesson quarterlies in the vernaculars, periodicals, pamphlets, and tracts.⁶⁹ As the years passed the Sentinel depended more on its own production and less on the Pacific Press Association in California for printing

64.Sentinel Publishing Company Board Minutes 1916-1934 :
Report 1923-1924 ; Feb.23,1921; Report 1929-1930.

65.A.D. Outlook XXVIII (Feb.13,1930) p. 7.

66.S.A.D. Outlook XLIII (Nov.26,1945) p. 2;
XLIV (Mar.15,1946) p. 8.

67.A.D. Outlook XXIX (Jul.1,1931) p. 4.

68.S.A.D. Outlook XLVII (Mar.1,1949) p. 4.

69.Sentinel Publishing Company Board Minutes 1916-1934 :
Report 1929-1930;
1935-May,1963 : Feb.1,1938.

purposes.⁷⁰ The greater the printing of materials locally, without unnecessary delays from overseas, the sooner the "written word" would reach the people as an important auxiliary to the "spoken word". Hence the importance placed by Adventists on improvements made at their printing establishment.

Institutions in transition

The year 1925 was a critical year for three Adventist institutions : Bethel Training School, Spion Kop College and the Cape Sanitarium. The decisions made with regard to these institutions were to have a great influence on the future prosecution of missionary work in Southern Africa.

The Cape Sanitarium and hospital, which was instituted in 1897, and later had its hey day, was lamentably on its "last legs" in the 1920's.⁷¹ Yet the Sanitarium was ideally situated less than a quarter of a mile from the Plumstead railway station and about a hundred metres off the main motor car road.⁷² It was an attractive commodious building with forty three bedrooms and a wide verandah running the length of the front.⁷³ Set amid beautiful palm trees and recreational grounds, it provided for games of tennis and croquet.⁷⁴

Nevertheless the Cape Sanitarium which offered sun baths in a well equipped solarium fitted out with rings and horizontal bar for exercise, turkish baths,

70. Ibid. 1916-1934 : Nov.21,1922; Jul.17,1927.
See Appendix C.

71. Swanepoel, pp. 158, 159.

72. A.D. Outlook XXI (Sept.15,1923) pp. 3, 4.

73. Ibid. XXIII (Aug.15,1925) p. 2.

74. Ibid. XXI (Jun.15,1923) p. 7 and (Sept.15,1923) pp. 3, 4.

hydrotherapy, and electrical treatment, could not attract sufficient "patronage".⁷⁵ Even well trained personnel, such as Miss L. Southgate, certificated massuese from Guys hospital in London, did not draw adequate patients to make the Sanitarium a viable institution.⁷⁶

Efforts were made by the African Division from 1922 to resuscitate the institution. The African Division took over the Sanitarium from the South African Union Conference, painted and papered the walls, and spent money on advertising. All this was to no avail. Increased "patronage" was not forthcoming. It is difficult to ascertain why one of the oldest and most well established institutions of Adventists in Southern Africa did not succeed in the twenties in attracting public support.⁷⁷

The Cape Sanitarium, prize institution of the Adventists, became a "white elephant". The only alternative was to sell out. But this decision was not taken hastily. It was brought before each of the European Conference sessions. Next it was discussed at length at the African Division Council in 1925. The General Conference President, W.A. Spicer was on the spot in Africa to advise on the matter. All of these deliberations resulted in the sale of the

75. Ibid. XXI (Aug. 15, 1923) pp. 2, 3; (Sept. 15, 1923) pp. 3, 4; XXIII (Apr. 1, 1925) p. 3.

76. Ibid. XX (May 1, 1922) p. 8.

77. Advent Review and Sabbath Herald CIII (Jun. 6, 1926) p. 23.

Cape Sanitarium.⁷⁸

Without a doubt the small "patronage" of the Cape Sanitarium, which was at its best during the holiday season, contributed to the closure of the hospital. Naturally small "patronage" would result in less income. Added to the small income were exorbitant charges made by the city authorities for taxes and utilities causing running expenses to spiral. The result was the institution faced an annual deficit which could not be arrested.⁷⁹

Other causes for the failure of the Cape Sanitarium as a going concern were stated at the time of closure. W.A. Spicer pointed out that the small European membership in South Africa was hardly able to sponsor the Sanitarium.⁸⁰ Further the deteriorating situation of the institution was believed to be partly due to the frequent and unavoidable change in physicians, and to the rapid increase in the country of doctors and hospitals competing for patients.⁸¹ The introduction of unconventional medical practices into a conservative community might also have contributed to the failure of the sanitarium.

The Cape Sanitarium closed its doors in 1925 and was acquired by a Lady Michaelis who changed the sanitarium into a hospital for crippled children. Greatly reduced medical services were then transferred temporarily to rented quarters and took the name of the Plumstead Nursing Home. Instead of a doctor,

78. A.D. Outlook XXIII (Jul.15,1925) pp. 13,14.

79. Ibid. XXIII (Apr.1,1925) p. 3;
Advent Review and Sabbath Herald CIII (Jun.6,1926)
p. 23.

80. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Mar.24,1925.

81. Advent Review and Sabbath Herald CIII (Jun.6,1926) p. 23.

134.

Miss I. Thomason took charge of the nursing home.⁸²
It was planned that the Plumstead Nursing Home should
continue until a small rural sanitarium could be
established on the proposed new training school farm.⁸³
The plan never came to fruition and soon after
Miss Thomason had retired and returned to America the
nursing home closed in 1934.⁸⁴

Although the African Division felt the need of a
European hospital in South Africa and even passed a
resolution to this effect at the time when the Plumstead
Nursing Home ceased its work, the emphasis inclined
towards the mission field.⁸⁵ By 1936 a hospital for
the African population materialized in South Africa.⁸⁶
Consequently with the closure of the Cape Sanitarium
and its offspring the Plumstead Nursing Home, a
momentous shift in thinking was effected. After the
Sanitarium was sold no other hospital has ever been
raised for the European population in the African
Division. On the other hand two important hospitals
for Africans followed in succession in South Africa.⁸⁷

Another old institution, established in 1892, was the
European training school later known as Spion Kop

82. A.D. Outlook XXIII (Aug. 15, 1925) p. 2;
(Sept. 1, 1925) p. 8;
S.A.U.C. Executive Committee Minutes Jun. 1925-Oct.
1929 : Jul. 16, 1925.

83. Advent Review and Sabbath Herald CIII (Jun. 6, 1926)
pp. 23, 24.

84. S.A.D. Outlook XXXI (Jul. 15, 1933) p. 8;
African Division Executive Committee Minutes Dec. 1932-
1935 : Apr. 27, 1934.

85. African Division Executive Committee Minutes Dec. 1932-
1935 : Apr. 25, 1934.

86. S.A.D. Outlook XXXIV (Nov. 1, 1936) p. 12.

87. South African Union Lantern III (Feb. 1, 1953) pp. 1, 2.

College.⁸⁸ With Bethel and the Cape Sanitarium it featured in the major reshuffle of institutions which took place in 1925.⁸⁹

Spion Kop College was established in 1918 after the transfer of the European training school from Claremont Union College. What ever building materials could be salvaged from Union College were transported to the new college site. The remaining main building of class-rooms became the workshop for the Sentinel Publishing Company.⁹⁰

Spion Kop College was located on a farm where the Battle of Spion Kop was fought, about twenty miles from Ladysmith in Natal. The Spion Kop farm of 2 200 acres bounded by the Tugela River was already owned by the church, and appeared to satisfy the ideals of Adventists.⁹¹ A factor which outweighed any disadvantages in the location of Spion Kop College was that the leaders were convinced they were in harmony with the Ellen G. White principle of placing Christian colleges in the country.⁹²

In the early twenties there was mounting dissatisfaction among the laity concerning the location of Spion Kop College. The European membership argued that it was a mistake to have the College in such a

88. Annual Calendar of Spion Kop College 1925 (Ladysmith) p. 7.

89. A.D. Outlook XXIII (Jul.15,1925) pp. 13,14.

90. Swanepoel, p. 179.

91. Ibid. p. 178;
Annual Calendar of Spion Kop College 1925, p. 7.

92. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Jun.18,1925.

remote, inaccessible place. The matter was brought to a head when the Spion Kop College Board, under the chairmanship of the College Principal, E.D. Dick, presented a memorial to the African Division Council convened in 1925. The memorial pointed out that the principle of placing Christian colleges in the country, was carried to an extreme, and this contention was substantiated by the following quotation from Special Testimonies on Education page 88, by E.G. White :

"We shall find it necessary to establish our schools out of, and away from the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let the light shine amid the moral darkness." 93

The memorial related the above counsel to the situation at Spion Kop College, and showed that Ladysmith was only a village and therefore the College was too far away from any city "to let our light shine." It was further reasoned in the memorial that students in ministerial training had no opportunity for experience in actual "soul winning" work without going a long distance from the College.⁹⁴

The matter of location for institutions featured a great deal in general Adventist history and South Africa was no exception.⁹⁵ But there were other factors which led to the removal of the College from Spion Kop. Disadvantages were listed in the Spion Kop College Board memorial as follows : difficulties in transport to Ladysmith; unsuitable soil for general farming at Spion Kop College; the College was too far from the business market regarding the running of College industries; the College was too far away

93. Ibid. 1925-1926 : Jun.18,1925;
A.D. Outlook XXIV (Jan.1,1926) p. 7.

94. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Jun.18,1925.

95. Spalding III, pp. 47, 54, 61.

for emergency medical aid.⁹⁶

The isolated location and the other disadvantages predominant in the thinking of the laity, resulted in a lack of support for the College. Principal E.D. Dick pointed out that the slight increase in the annual enrolment was far from satisfactory. He elaborated on the financial difficulties of running a Junior College with less than a hundred students.⁹⁷

The financial implications of small income from students' fees was aggravated by crop failures.⁹⁸ The only alternative to avert a financial collapse was to change the location of the College. It was ultimately decided to find a suitable location in the western province of the Cape.⁹⁹

Although the location of Spion Kop College presented many disadvantages for a European College the College Board recommended that the location would be fairly suitable for a native training school in South Africa.¹⁰⁰ It was realized in later years that the native mission work came off second best from such a decision. The wheel went full circle as the African training school was transferred from Bethel to Spion Kop and back to Bethel by 1937.¹⁰¹

96. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Jun.18,1925.

97. A.D. Outlook XXIII (Aug.1,1925) pp. 3,4.

98. Ibid. XXIII (Jul.1,1925) p. 2.

99. Ibid. XXIII (Jul.15,1925) pp. 13,14.

100. African Division Executive Committee Minutes and Session Minutes 1925-1926 : Jun.18,1925.

101. South African Union Conference Executive Committee Minutes Oct.1929-Nov.1937 : Aug.17,1937; Nov. 15, 1937.

The decision to move the European training school from Spion Kop was made at the Division Council of 1925 at which Spicer and Branson were present. Two other important decisions taken at this memorable Council, were the transfer of the South African native training school from Bethel to Spion Kop and the closure of the Cape Sanitarium. Unanimity was achieved in the triple decision regarding Spion Kop College, Bethel Training School and the Cape Sanitarium.¹⁰²

From the 1925 Division Council the leaders went in search of a suitable location for the European training school. The college continued at Spion Kop until the new site was found and suitable buildings erected to effect the transfer. The committee of leaders appointed by the Division Council was called the "new school and sanitarium locating committee."¹⁰³

The large locating committee addressed themselves well to the task in hand. More than fifty farms were inspected in the western province of the Cape.¹⁰⁴ They were prepared to locate a site for both a sanitarium and a school, as they bore in mind the E.G. White counsel : "small local sanitariums are to be established in connection with our training schools."¹⁰⁵

102. A.D. Outlook XXIII (Jul.15,1925) pp. 13,14.

103. Spion Kop College and Helderberg College Board Minutes 1922-1937 : Jul.23,1925; Nov.7, 1925.

104. A.D. Outlook XXIV (Jan.1,1926), Supplement. Spion Kop College and Helderberg College Board Minutes 1922-1937 : Nov.7,1925.

105. A.D. Outlook XXIII (Jul.1,1925) pp. 3,4.

Branson, the committee chairman, had expressed the importance of students preparing for the mission field to receive training in medical missionary lines. The location of a training school and a small sanitarium close together on the same stretch of land would furnish such facilities for training.¹⁰⁶

Eventually the locating committee came across a farm called Bakker's Kloof. After delaying the majority decision for several months, with the possible loss of the option on the 400 acre farm, unanimity was finally reached by the committee.¹⁰⁷ The fifteen men committee affixed their signatures on that memorable day, 7th November, 1925, to the document to purchase a Mr. Berger's farm for £10 000.¹⁰⁸

To secure the new College farm Bakker's Kloof the South African Union Conference contributed £5 000. A further £2 725 came from the sale of 1 700 acres of the Spion Kop farm to a Mr. Munger. The balance towards the new College project came from the proceeds of the sale of the Cape Sanitarium and from individuals, such as elderly Miss Phillips who pledged £860 realized from the sale of her own property.¹⁰⁹

Bakker's Kloof farm, with about 30 000 fruit and nut trees, was situated about four miles from Somerset West and a little over thirty miles from Cape Town.¹¹⁰

106. Ibid. XXIII (Apr.15,1925) p. 6.

107. Spion Kop College and Helderberg College Board Minutes 1922-1937 : Jul.23,1925; Jul.29,1925.

108. Ibid. 1922-1937 : Nov.7, 1925.

109. Ibid. 1922-1937 : Nov.7,1925; Nov.5,1925.

110. Ibid. 1922-1937 : Nov.7,1925;
Annual Calendar of Helderberg College 1928
(Kenilworth, Cape : Sentinel Publishing Company),
p. 10.

Adventist location concepts were fulfilled to the letter - no more isolation and inaccessibility for the College now. It was in the country, but near enough to the city.

For the next two years the new farm was transformed into a College.¹¹¹ The building plans envisaged a boys' dormitory (for which the General Conference appropriated £3 400), a girls' dormitory estimated at £4 000, an administration building, a dining hall, a manual arts building, cottages, and a new sanitarium.¹¹²

By 1928 the European training school had moved from Spion Kop to Bakker's Kloof farm and the college plant at Spion Kop was left for the African training school from Bethel. The European training school adopted the name Helderberg College, named after the mountain behind the college, and opened for studies with two incomplete double storey buildings with basements.¹¹³ These two buildings were designed for use as a girls' dormitory and a boys' dormitory. But everything else was crammed into them. The ground floor (basement) of the girls' dormitory housed the kitchen, dining hall, laundry, and store rooms. The boys' dormitory contained the chapel, library, laboratory, and class-rooms, including the business office and general college store.¹¹⁴

111. Annual Calendar of Helderberg College 1928, p. 10.

112. A.D. Outlook XXIV (Jan.1,1926), Supplement.

113. Annual Calendar of Helderberg College 1928, p. 10;
S.A.D. Outlook XXXII (Apr.1,1934) p. 2;
 Spion Kop College and Helderberg College Board
 Minutes 1922-1937 : Nov.5,1925.

114. Annual Calendar of Helderberg College 1928, pp. 12,13;
S.A.D. Outlook XXXII (Apr.1,1934) pp. 2,3.

Congested conditions continued at Helderberg College, with as many as four students to a room, until partly relieved by the construction of the administration building, appropriately named Branson Hall. Branson Hall, though not completed in 1930, was serviceable.¹¹⁵ When finished it provided twelve spacious class-rooms, a suite of three offices, a gymnasium, a library, and chapel to seat 250 people.¹¹⁶

While the boys' dormitory was relieved by Branson Hall absorbing class-room space together with the library and chapel, the girls' dormitory still maintained a kitchen and dining hall, much to the chagrin of its residents who were pestered by the noise and aroma of such culinary establishments. A separate building for the kitchen and dining hall, though originally planned, was not forthcoming until the mid-thirties.¹¹⁷

Building at Helderberg College had to be done in phases because of insufficient funds. The far-flung mission field strained financial obligations to the limit, thus preventing easy flow of capital for development at Helderberg College. Nevertheless the college did benefit from a fair share of the capital because by 1930 it was the largest single institution valued for £22 556. The next largest institution was

115. A.D. Outlook XXVII (Sept. 12, 1929) p. 9;
S.A.D. Outlook XXXII (Apr. 1, 1934) p. 2.

116. A.D. Outlook XXVII (Dec. 5, 1929) p. 5.

117. S.A.D. Outlook XXXIII (Feb. 15, 1935) p. 11.

Spion Kop native training school valued for £3 760.¹¹⁸

The locating committee had located a site for two institutions - a training school with a sanitarium. But the sanitarium never materialized. Since nearly ten years elapsed before a dining hall and kitchen were built to complete the initial needs of Helderberg College, the erection of a sanitarium was lost sight of. Furthermore the Great Depression of the thirties prevented any building scheme beyond absolute necessities. Also the desire of the leaders toward the establishment of a hospital for the Africans diverted attention away from the erection of a sanitarium. The need for a European sanitarium presented itself several times after the Second World War and funds were set aside but somehow it always eluded itself like the "will-o-the-wisp."¹¹⁹

The importance of correct location of institutions was a major concept in the growth and development of the Adventist Church. This concept was deeply entrenched by the writings of E.G. White. It is of interest to note that the concept was carried to an extreme with the location of the European training school at distant Spion Kop. But with the location at Helderberg it was fulfilled to the letter. On the other hand the additional concept to locate a sanitarium with the training school was omitted, perhaps unintentionally, because of a lack of funds.¹²⁰

118. A.D. Outlook XXIX (Jul.1,1931) p. 4.

119. S.A.U.C. Executive Committee Minutes 1942-1947 :
 Jun.26,1945;
 Nov.21,1946; (Group I, II, Joint) Dec.1953-
 1955 : Dec.12,1955;
 Dec.1955-1960 : Dec.1,1959.

120. Advent Review and Sabbath Herald CIII (Jun.6, 1926) p. 24.

The location concept ran its course. First, the European training school spent a decade in the "wilderness of Spion Kop" (1918-1928) and came to rest at Helderberg. It had gone almost a full circle from Claremont to Spion Kop and back to within thirty miles of Claremont at Helderberg in Somerset West. Second, ten years after the European training school went on its "wilderness sojourn", the African training school entered the "wilderness of Spion Kop" for a decade (1928-1937). The African institution went a full circle from Bethel to Spion Kop and return. Each of the training institutions spent a decade in the "wilderness of Spion Kop" and this must have retarded the development of them. But when they finally came to rest at Helderberg and Bethel respectively, they continued never more to move, which resulted in stability and development of facilities, and greater progress in education and training.

Coloured Training School

In November 1927 the South African Union Conference began to save money towards the establishment of a Cape Coloured training school.¹²¹ At that time the church work among the Coloureds of the Cape and other provinces was a department of the European Cape Conference. Since there were only five Coloured organized churches with a membership of 142, a training school for such a small membership was a bold step forward.¹²²

The Coloured training school began in a room behind the Salt River Coloured church in 1929, and

121.S.A.U.C. Executive Committee Minutes Jun.1925-Oct.1929 : Nov. 23,1927.

122.A.D. Outlook XXVIII (Feb.27,1930) p. 3.

in the following year it was called Good Hope Training School.¹²³ Then the training school was transferred to a six acre plot of land called "Riverside", off Klip road, about two miles from the Athlone Post Office.¹²⁴ Miss A.V. Sutherland (graduate from Union College in 1904) was appointed the first Principal assisted by Mrs. E. Heubner and Miss M. Africa, and thirty five students made up the initial enrolment.¹²⁵

The school staff had been appointed but the facilities for a training school were poor. The delapidated old farm house on the school grounds was used as a school by day and lodgings by night. It served as school, girls' dormitory, dining room, and teachers' home.¹²⁶ The boys' dormitory was no better - it was a weather beaten old tent. About a year later it was replaced by a wood and iron building which had a room for the boys to live in, together with two class-rooms.¹²⁷

The school classes at Good Hope Training School ranged from sub-standard A to standard IX. School

123. Ibid. XXIX (Jul.1,1931) p. 10,
XXVIII (Jan.9,1930) p. 6.

124. S.A.U.C. Executive Committee Minutes Oct.1929-
Nov.1937 : Feb.3,1930.
Our Magazine, Good Hope Training School,
Anniversary Number, May 1960, pp. 2,3.

125. A.D. Outlook XXIX (Jul.1,1931) p. 10;
S.A.D. Outlook XXX (Jan.1,1932) p. 4;
Good Hope Training School 1930-1960, pp. 4, 12;
Our Magazine, Anniversary Number, May 1960, pp. 1,10.

126. A.D. Outlook XXIX (Jul.1,1931) p. 10;
Our Magazine, Anniversary Number, May 1960, pp. 2,3.

127. A.D. Outlook XXIX (Jul.1,1931) p. 10;
Good Hope Training School 1930 - 1960, p. 1.

studies and training for service were all combined in the mixture of education.¹²⁸ But the school produced results when D.J. Williams was the first to graduate in 1931 from a teacher training course.¹²⁹ It was during this same year that the South African Union Conference recommended that students who graduate from teacher training must complete a third year of the course which was standard IX. A fourth year could be taken later.¹³⁰

While struggling for existence in 1930 on the eve of the Great Depression, Good Hope Training School was the epitome of the strength and vitality of the small Coloured membership, which at that time had doubled since the institution was first conceived three years before.¹³¹ The establishment of the training school marked a turning point in the history of the Coloured work, and became a highly respected institution - a rallying point for the membership, served almost entirely by its graduates.¹³²

African Training Schools

The Seventh-day Adventist Church, like other mission societies, realized the potential power of the out-school or village school to reach the unconverted masses.¹³³ It was therefore important to

128. S.A.D. Outlook XXIX (Nov.1,1931) p. 2.

129. Our Magazine, Anniversary Number, May 1960, p. 8; Letter, Everal Hurlow : Apr. 30,1975.

130. S.A.U.C. Executive Committee Minutes Oct.1929- Nov.1937; Jun.11,1931.

131. A.D. Outlook XXVIII (Apr.1,1930), Supplement, p. 4 ; XXIX (Jul.1,1931) p. 10.

132. Good Hope Training School 1930-1960, p. 2; S.A.D. Outlook XXXVIII (Feb.1,1940) p. 4.

133. A.D. Outlook XXIV (Jan.1,1926) p. 6; XXIII (Jun.15,1925) p. 2; XXVII (Jul.11,1929) p. 4.

produce more and better teachers through the training schools to answer the frequent calls for teachers and schools.¹³⁴

The kind of teacher required for the out-school was a combination teacher and evangelist. The teacher-evangelist was expected to run the school in a pole and dagga building with the least equipment. Usually his school building was a combination church and school. This meant he assumed responsibilities as the leader of the church for the villagers and pupils. He was expected to run the Sabbath school, promote the departments of the church, organize a baptismal class, and in the holidays hold evangelistic meetings in the villages.¹³⁵

Not only did the out-school reach the natives, but it was in turn a source of supply for teachers. Smart students were promoted from the out-school to the mission school. The mission school then acted as a feeder to the training school where the teacher-evangelist was trained.¹³⁶

To meet the demand for teachers in the out-schools the African Division in the early twenties ran a number of training schools. In the Zambesi Union Mission there were three training schools in Southern Rhodesia: Solusi, Lower Gwelo and Inyazura. It was decided to reduce this number to one central training school in the interests of economy and efficiency.¹³⁷ Solusi became the training school

134. Ibid. XXIV (Jun.15,1926) p. 8 and (Jul.15,1926) p. 2.

135. Ibid. XXVI (Jul.15,1928) p. 6;
XXIV (Jan.1,1926) p. 6.

136. Ibid. XXIV (Jan.1,1926) p. 6;
XXVI (Apr.1,1928) p. 6.

137. General Conference Bulletin IX (May 19,1922) p. 134.

for Southern Rhodesia, Rusangu for Northern Rhodesia and Malamulo for Nyasaland.¹³⁸

As the new mission fields opened in Angola and the Belgian Congo in the mid-twenties one training school for each country was established. Bongo Training School in Angola and Katanga Training School in the Congo were instituted almost immediately after they were founded as missions.¹³⁹ A modicum of training was maintained and the teachers, barely out of primary classes and with only about three years contact with Christianity, were appointed teachers. As late as 1931 the training school in the Congo had about fifty students in the sub-standards with nearly thirty in standards one to three.¹⁴⁰

In the late twenties the Central African Union consisting of Adventist work in Ruanda-Urundi was acquired by the African Division. In 1928 H. Monnier ran a morning school to train teachers at Gitwe mission. His endeavour was short-lived owing to his ill-health, and the training ceased. Then any Christian who could read and write was enlisted as a teacher. Another attempt at teacher training was made in 1931 with no official course and graduation.¹⁴¹

While the mission fields in Angola, the Belgian

138.Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Apr.26,1921; Jun.24,1925; A.D. Outlook XX (May 1,1922) pp. 4,5.

139.A.D. Outlook XXIII (Feb.15,1925) p. 8; XXI (Oct.15,1923) pp. 4,5.

140.African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jun.7,1931; A.D. Outlook XXV (Sept.1,1927) pp. 10,11.

141.S.A.D. Outlook LII (Jul.15,1955) p. 5.

Congo and Ruanda-Urundi were in the pioneer stage of teacher training, Bethel (and Spion Kop Missionary Institution), Solusi and Malamulo developed higher standards of training.

Bethel Training School near Butterworth never had more than about seventy five students in attendance until the training school moved to Spion Kop.¹⁴² At Spion Kop Missionary Institution in 1929 there were about ninety enrolled of whom more than sixty boarded in the dormitories.¹⁴³

Some progress was made in the teacher training department of Bethel. Ten students finished the two year teachers' course in 1923 (two of whom were from Lovedale).¹⁴⁴ From January 1927 the training course was three years after standard VI.¹⁴⁵ When the graduation took place at Spion Kop Missionary Institution in 1929, Principal F.E. Thompson from America and his staff graduated two Africans with first grade certificates.¹⁴⁶ The following year another four candidates were presented for graduation from teacher training.¹⁴⁷

Definite advances were made in teacher training and general education at Malamulo Mission Training School, soon after the arrival from America in the mid-twenties of the new Principal E.M. Cadwallader. He brought out new text books, and a reading chart

142.A.D. Outlook XX (May 15,1922) p. 2.

143.Ibid. XXVII (Dec.12,1929) p. 3.

144.Ibid. XXI (Dec.15,1923) p. 5.

145.S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Jan.31,1927.

146.A.D. Outlook XXVII (Dec.12,1929) p. 3;
Reminiscences, R.E. Ansley (Dec.31,1974) p. 19.

147.A.D. Outlook XXVIII (Nov.24,1930) p. 9.

that was used for over thirty years as an acceptable teaching aid adopted by Adventists and other mission societies.¹⁴⁸ Cadwallader's services to education in Nyasaland led to his appointment by the Governor-General of Nyasaland to membership of the Government Board of Education.¹⁴⁹ While he worked in close conjunction with the Board, he raised the standard of teacher training at Malamulo. Whereas for a number of years the teachers in training reached a standard IV level, from 1931 they qualified with another two or three standards.¹⁵⁰

Malamulo Mission Training School grew as an educational institution. In 1928 about 230 students were in the training school with about 150 in the lower standards. Three European families were involved in education.¹⁵¹ At the end of the twenties this institution had a total enrolment in all standards of nearly 500 students.¹⁵²

Solusi, like Malamulo and Bethel, made little progress until the late twenties when major steps in education were advanced. W.E. Straw presented the needs of greatly improved teacher training to an institute for teachers from Northern and Southern Rhodesia.¹⁵³ Then the Zambesi Union Mission accepted the government refusal to recognise several missions

148. Robinson, p. 34.

149. A.D. Outlook XXVIII (Aug. 25, 1930) p. 2.

150. Ibid. XXIX (Feb. 1, 1931) pp. 8, 9;
XXIV (Mar. 1, 1926) p. 6;
XXIX (Apr. 1, 1931) p. 8.

151. Ibid. XXVI (Jan. 1, 1928) p. 2.

152. Ibid. XXVIII (Oct. 27, 1930) p. 12.

153. S.A.D. Outlook XLII (Oct. 9, 1944) p. 2.

giving teacher training courses and decided that Rusangu and other missions should only teach to standard III. Further E.C. Boger and his executive committee in 1929 set Solusi apart as the sole training school for the Zambesi Union Mission.¹⁵⁴ This important decision and the interest of Boger in Solusi won for him the title of "father of Solusi Mission Training School" which started with the arrival from America of the new Principal, W.B. Higgins. He remained to strengthen this department and others for thirteen years. Educationist E.M. Cadwallader later joined the staff and he too bent his energies towards training teachers.¹⁵⁵

After Solusi Mission Training School was established on a firm footing in 1929 there was a series of building improvements. A commodious chapel was built with adequate class-rooms on the flanks.¹⁵⁶ A model primary school was erected as a practice school for teachers in training.¹⁵⁷ Industrial training for male students was improved with the addition of a new industrial building.¹⁵⁸

New syllabi were introduced at Solusi Mission Training School more in accordance with government requirements.¹⁵⁹ A three year teacher training course

154. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb.1931 : Dec.10,1928.

155. S.A.D. Outlook XLII (Oct.9,1944) p. 2 and (Jul.17, 1944) pp. 4,5.

156. Ibid XLII (Jul.17,1944) p. 7 and (Oct.9,1944) p. 2.

157. A.D. Outlook XXIX (Jul.1,1931) p. 17.

158. Z.U.M. Executive Committee Minutes and Session Minutes Jun.1931-Jun.1936 : Dec.15,1931.

159. Ibid. 1921-Feb.1931 : Jun.23,1929.

after standard III was taught, after which the student received a Senior Certificate.¹⁶⁰ Under the revised plan of teacher training eight students graduated for service in 1932.¹⁶¹

Solusi Training School began to develop into a major educational institution after the properly organized training school was established. By 1931 Solusi had a European staff of seven with six native teachers and a total enrolment of about 300 students.¹⁶²

More often than not Adventist training schools combined with village and mission school systems with specialized teacher-evangelist training. Such a pattern existed at Solusi to provide on the spot opportunities for practice teaching in model schools.¹⁶³ Malamulo also established four practice schools on the mission.¹⁶⁴

As the training schools followed government regulations from the late twenties onward, and the clamour for higher education became more vociferous, the spectre of government alignment and worldly inducements began to loom on the Adventist mission horizon. The matter was raised in 1931 on the official level in the Zambesi Union Mission : "We need to restudy our work and find a way of holding our better trained

160.S.A.D. Outlook XXIX (Sept.1,1931) p. 7;
A.D. Outlook XXVI (Mar.1,1928) p. 6.

161.S.A.D. Outlook XXX (Aug.1,1932) p. 5;
XXXI (Jan.1,1933) p. 6.

162.A.D. Outlook XXIX (Jul.1,1931) p. 17.

163.S.A.D. Outlook XXIX (Sept.1,1931) p. 7.

164.A.D. Outlook XXIX (Apr.1,1931) p. 8.

teachers." It was pointed out that many teachers had left teaching and taken up other vocations. The succeeding years would reveal further problems in this regard.¹⁶⁵

The educational trend was to prepare teacher-evangelists, but the danger was always present that the theological training received by the student might become only an adjunct of teacher training. The South African Union Conference was aware of the danger and recommended in 1929 that Pastoral Training should be part of the teacher training course at Spion Kop Missionary Institution spread over two years.¹⁶⁶ The recommendation was repeated in 1931.¹⁶⁷ But the action passed on by the same body in 1931 to the Good Hope Training School is difficult to understand. It appears to give the impression that some theological training was an appendage to the main course. The action recommended that Coloured students might graduate from teacher training after completion of the third year of the course, and that a fourth year could be taken later, with Pastoral Training and the subject of Daniel and the Revelation.¹⁶⁸

In view of the preponderance of teacher-evangelist training there was little specific evangelist training.

165.Z.U.M. Executive Committee Minutes and Session Minutes Jun.1931-Jun.1936 : Jun.15,1931.

166.S.A.U.C. Executive Committee Minutes Jun.1925-Oct. 1929 : Aug.5,1929.

167.Ibid. Oct.1929-Nov.1937 : Mar.11 - 17,1931.

168.Ibid. Oct.1929-Nov.1937 : Jun.11,1931.
Most mission societies were confronted with the tendency to consider theological training merely an adjunct of teacher training (Sales, p. 144).

Yet an attempt was made in 1931 at Solusi to meet this great need. A two year theology course beyond standard III was introduced¹⁶⁹ and eight young men graduated from it, equal to the number who graduated from teacher training.¹⁷⁰

At the beginning of the 1920's Solusi, Bethel (later Spion Kop Missionary Institution) and Malamulo gave a modicum of training, which by the end of the twenties had been greatly improved. Also with the expansion of the mission field three new training institutions started : Good Hope Training School, together with Katanga and Bongo Training Schools. The beginnings of Gitwe Training School (though not officially established) in Ruanda-Urundi may be added to the list.

European Training School

The European training school for Adventists in Southern Africa stands out as a "unique" institution among English speaking Protestants. In 1891 the Methodist Church first thought about training European candidates for the ministry on South African soil.¹⁷¹ At about the same time the Adventists had actually established their training school at Claremont Union College for the same purpose.¹⁷² When the Methodists finally established the Methodist Theological College at Bollihope in Mowbray, Cape, in 1930,¹⁷³ the final phase of the Adventist European

169. S.A.D. Outlook XXIX (Sept.1,1931) p. 7.

170. Ibid. XXX (Aug.1,1932) p. 5;
XXXI (Jan.1,1933) p. 6.

171. E.L. Cragg, The Story of Bollihope (Cape Town : C. Blackshaw & Sons, 1967) p. 3.

172. Annual Calendar of Spion Kop College 1925, p. 7.

173. Cragg, pp. 6,29.

training school, Helderberg College at Somerset West was a going concern. Bollihope which was purchased for £2 600 ¹⁷⁴ stood in contrast with Helderberg valued at over £22 000 at the same time. ¹⁷⁵

The realization of problems in calling ministers from overseas to serve in South Africa prompted the Baptist Church to train ministers in South Africa, when E. Baker tutored three students in his home in 1926 under the name of the Baptist Bible School. ¹⁷⁶ By that time Adventists had already graduated twenty seven men from its training course (figures according to available records from 1901 to 1926). ¹⁷⁷ Eventually the Baptist Theological College of Southern Africa, as an officially authorised institution for the training of the ministry was established in 1951 with nine students in training. ¹⁷⁸ During the same year Helderberg College had enlarged the College campus, and graduated ten men with appointed positions to serve as missionaries and ministers. ¹⁷⁹

During the Second World War the Methodist Theological College closed its doors. ¹⁸⁰ Finally the Methodist Church joined with the Anglican, Congregational and Presbyterian Churches of South Africa in a joint

174. Ibid. pp. 6,29.

175. A.D. Outlook XXIX (Jul.1,1931) p. 4.

176. R.H. Philpott, Ernest Baker A Greatheart and Valiant For the Truth (Johannesburg : South African Baptist Historical Society, 1970) p. 16.

177. Annual Calendar of Helderberg College 1931, pp. 67 - 69.

178. The Baptist Theological College of Southern Africa College Calendar, n.d. p. 3.

179. S.A.D. Outlook XLIX (Jan.15,1951) pp. 4,5 and (Dec.15,1951) p. 5; Annual Calendar of Helderberg College 1962 - 1963, p. 100.

180. Cragg, pp. 44, 45.

endeavour to provide academic training for ordinands of these churches. A Chair of Divinity was endowed at Rhodes University in 1946 for this purpose.¹⁸¹

Comparisons and contrasts are often invidious, but the foregoing information on various Protestant institutions of training gives background to understanding the unique position of Helderberg College as a training institution under one small denomination. It must be noted, however, that the examples cited are institutions for training in the Gospel ministry essentially, whereas Spion Kop College or its successor Helderberg College was a primary school, secondary school and College all in one.

On the secondary school level Spion Kop College in the early twenties offered schooling to standard X, without its pupils sitting for the Matriculation examinations. Although the high school education had an American bias, the educators endeavoured to keep fairly close to the South African government school syllabus and standards.¹⁸² The question about teaching the Matriculation syllabus had been a bone of contention through the years while parents among the laity appealed for the inclusion of the course with certification. Educators on the other side of the issue were reticent to incorporate the course because they thought it was difficult to still preserve the denominational viewpoint of education.¹⁸³

For a time the Matriculation syllabus was followed

181. Ibid. p, 46;
Rhodes University Faculty of Divinity 1974
 (Grahamstown : Grocott & Sherry Printers)
 Chapter XX, p. 401.

182. A.D. Outlook XXI (Feb.1,1923) p. 3.

183. Spion Kop College & Helderberg College Board
 Minutes 1922-1937 : Jan.2,1935.

at Claremont Union College with "success", but by the time the training school had moved to Spion Kop it was no longer offered.¹⁸⁴ When the training school moved to Helderberg the Matriculation question was again agitated. The Helderberg College Board appointed a sub-committee to study the question in 1927, and later it presented a comprehensive report on the matter. Then one of the largest committees ever appointed to study any question went into the Matriculation matter again in 1929.¹⁸⁵ But that is where it ended. The Matriculation syllabus was not incorporated into the high school programme and nothing more was recorded about it; it was shelved until the mid-thirties.¹⁸⁶

The entire high school courses of study were devised to prepare the student not only to take his place in the world in some vocation, but to prepare him for the College courses of training.¹⁸⁷ The College courses for young men and young women developed through the years. Whereas a one year College course was offered as sufficient missionary training at Claremont Union College, Spion Kop College introduced two year College courses beyond standard X.¹⁸⁸ Thus the college was raised to the level of a Junior

184. Swanepoel, pp. 176, 180.

185. Spion Kop College & Helderberg College Board Minutes 1922-1937 : Nov. 14, 1924; Dec. 2, 1928; Jul. 4, 1929.

186. S.A.D. Outlook XXXIII (Jan. 15, 1935) p. 2.

187. A.D. Outlook XX (Apr. 1, 1922) p. 3.

188. Swanepoel, pp. 171, 172;
A.D. Outlook XX (Apr. 1, 1922) p. 3;
 XXI (Feb. 1, 1923) p. 3.

College in 1922.¹⁸⁹

The College courses at Spion Kop College were three in number : Theology, Teacher Training (for men and women) and a Bible Instructor's course (particularly for women).¹⁹⁰ The standard of the theology course with two years of New Testament Greek was considered high. The 1925 College Calendar stated : "For the student preparing for the ministry a knowledge of Greek is indispensable."¹⁹¹ The venture into the study of Greek never appeared again in the College Calendar until 1951.¹⁹² Apparently it was difficult to obtain a teacher for this subject.¹⁹³

The College courses were practical and adapted to the needs of the mission field, even to the inclusion of courses in agriculture and Advanced Missions for theology students.¹⁹⁴ For further practical reasons the Helderberg College Board in 1930 voted on a three year combined course of theological and teacher training. It was envisaged to give two years study with a teacher training diploma followed by a third year with a theological diploma.¹⁹⁵ But the three year course was not launched. It was postponed because it necessitated an increase in staff,¹⁹⁶ and in the face of the Great Depression this was an

189. Annual Calendar of Spion Kop College 1925, p. 7.

190. Ibid. p. 51.

191. Ibid. pp. 39, 52.

192. Annual Calendar of Helderberg College 1951, p. 65.

193. Spion Kop College & Helderberg College Board
Minutes 1922-1937 : Jul.4,1924.

194. Annual Calendar of Helderberg College 1928, p. 66.

195. Spion Kop College & Helderberg College Board
Minutes 1922-1937 : Mar.3,1930.

196. Ibid. 1922-1937 : Jun.8,1930.

impossibility. Hence the two year courses continued until the mid-thirties.¹⁹⁷

The "rapid" development of the Helderberg College campus, with the completion of the double storey buildings, i.e. two dormitories and an administration building, was an accomplishment of paramount importance to win the confidence of the European membership in Adventist education and training.¹⁹⁸ Beyond this the new institution of training went hand in hand with the greatly enlarged mission field and was therefore a challenge to present new incentives for greater training for evangelization.¹⁹⁹ But there were factors which were deterrents to progress. Whereas in the mission field the curricula were more aligned with government requirements, the European training school was averse to the Matriculation syllabus or any outside syllabus except in the field of music. Such attitudes would naturally affect the confidence of the laity in the institution and its standards.²⁰⁰ The laity at one time even questioned the qualifications of the staff because no indication of their degrees was indicated in the College Calendar. Whereupon action was taken to reveal the degrees.²⁰¹ E.D. Dick, Principal (1923 to 1927) of Spion Kop College, and two of his staff of about a dozen teachers had Bachelor of Arts

197. S.A.D. Outlook XXXIII (Jan.15,1935) p. 2.

198. College Clarion Annual 1932 (Kenilworth, Cape : Sentinel Publishing Company), p. 23.

199. A.D. Outlook XXV (Aug.15,1927) p. 7.

200. Spion Kop College & Helderberg College Board Minutes 1922-1937 : Dec.7,1926.

201. Ibid. 1922-1937 : Jan.18,1924.

degrees.²⁰²

On the credit side confidence in the European training institution grew in the mission field. The Nyasaland government in 1930 gave full recognition to Helderberg College as a training centre for European teachers to serve in Nyasaland. This vote of confidence came as a result of an inspection of the College by the Cape Education Department at the request of the Nyasaland government.²⁰³

Also since the change of location from remote Spion Kop to the attractive site at Helderberg, Somerset West, the total enrolment nearly doubled from an average in the eighties to 139. By 1930 it went beyond 150, and by this time the training institution had graduated (since its inception as Claremont Union College) a total of seventy eight young men and women to serve in the cities of South Africa and in the enlarged mission field.²⁰⁴

The capital outlay at Helderberg College resulted in a building spree on the campus during the twenties unequalled by any previous period. As a final act in an era of expansion of training institutions, Helderberg College took its place among the institutions as the greatest accomplishment of this era.

202. Annual Calendar of Spion Kop College 1925, p. 4;
1926, p. 4;
Annual Calendar of Helderberg College 1947, p. 7.

203. A.D. Outlook XXVIII (Oct. 27, 1930) p. 6.

204. General Conference Bulletin, IX (May 19, 1922) pp. 133, 135;
Annual Calendar of Spion Kop College 1926, p. 58;
1927, p. 59;
1928, p. 71;
Annual Calendar of Helderberg College 1930, pp. 65, 66;
1931, pp. 67 - 69, pp. 70, 71.

SUMMARY AND CONCLUSION

The growth and development of the new African Division from 1920 to 1930 was due particularly to the "aggressive" leadership of a young administrator, W.H. Branson, who was in his early thirties when he became President. Described as a man of strong convictions he had the strength of youth to direct a programme of expansion for ten years.²⁰⁵ Besides his administrative responsibilities he became involved in the work he expected from his workers. He did public evangelism and explored and pioneered mission stations. He brought the Adventist faith before governments, state departments and the press. His previous experience in the United States in the transfer of Southern Junior College, compelled him to direct the transfer of the European training school from the "wilderness wandering at Spion Kop" to the "promised land of Helderberg."²⁰⁶

With Branson and the African Division the old order gave way to a new order. "Old Solusi" (1894) changed to Solusi Mission Training School.²⁰⁷ The old Union College (1892), after the sojourn at Spion Kop, changed to Helderberg College. Even the Union College building in Claremont left no trace of the old college, since it was transformed into the Sentinel Publishing

205.D.A. Ochs and G.L. Ochs, pp. 187, 199.

206.Spalding, III, pp. 61 - 63.

207.S.A.D. Outlook XLII (Jul.17,1944) p. 4.

Company. The old Cape Sanitarium (1897) was sold. The new order of the African Division introduced a more advanced central organization broken down into strong territorial units of organization, such as Union Missions and Mission Fields, and certain institutions such as Helderberg College and the Sentinel Publishing Company were made direct Division interests.

The words "more, bigger and better" describe the growth and development of the African Division. The decade was marked by more members, more missions and medical missions, more institutions, more European churches and more personnel : from about 120 European workers in 1922 to 266 in 1930 (besides 596 native workers.)²⁰⁸

Branson was a big man with big ideas, and both he and the Division started out with a broad vision to take the Gospel to Africa. Even though the mission programme was narrowed to the limits of the Southern African Division, bigger institutions resulted and better training was introduced. New Principals were specially brought in from America to give better training at Solusi, Malamulo, Spion Kop Missionary Institution, and Helderberg College.²⁰⁹

Thus the Branson era of orientation, organization and expansion closed a pioneer period and a new era was ushered in with a new President, J.F. Wright, to lead a newly named Southern African Division.²¹⁰

208. A.D. Outlook XXIX (Apr.1,1931), Supplement p. 3.

209. Silver Leaf (Kenilworth, Cape : Sentinel Publishing Company, 1953) p. 5.

210. African Division Executive Committee Minutes and Session Minutes Feb.1929-1930 : Mar.4,1930; 1931-1932 : Jun.3,1931.

P A R T I I

HISTORY OF THE CHURCH

1931 - 1960

CHAPTER V
CHURCH DEVELOPMENT DURING
THE GREAT DEPRESSION AND WORLD WAR II
1931 - 1945

The history which follows will show how the Great Depression and World War II hit the Seventh-day Adventist Church in Southern Africa and how it rose above the effects of the Depression and War in continued development. Finally the growth of church membership through evangelism will conclude the chapter.

HOW THE DEPRESSION AND WORLD WAR AFFECTED
THE CHURCH

Soon after the return of J.F. Wright from his first furlough in the United States he relinquished his Presidency of the South African Union Conference and became President of the Southern African Division.¹ His new appointment took effect in the latter part of 1930 and continued throughout the "lean years" of the thirties.²

No sooner had Wright been installed than he had to face the avalanche of the World Depression. The General Conference appropriation of 1930 was the highest to date : £64 178.³ Then the Division had to function

1. A.D. Outlook XXVII (Aug.22,1929) p. 12;
XXVIII (Sept.15,1930) pp. 3,7.

2. S.A.D. Outlook XXXIX (Jun.15,1941) p. 8.

3. African Division Executive Committee Minutes and
Session Minutes Feb.1929-1930 : Oct.21,1929.

on annual cuts in appropriation for a number of years, and it was not until 1942 that this figure was passed with an appropriation of £83 000.⁴ Thus during the thirties the church had to function with reduced budgets.

During a period of eighteen months from January 1931 the Southern African Division suffered from three cuts in General Conference appropriation, which amounted to a 24 per cent reduction, or over £14 000 less than what was received in 1930. In order to offset the reduced appropriations, salaries were decreased three times, which amounted to a 20 per cent reduction for European workers and a 10 per cent reduction for African workers.⁵

The nadir came in 1935 with an appropriation of £41 745.⁶ By this time the European workers had experienced another two or three 5 per cent reductions in salaries.⁷ From 1936 onward the appropriations gradually increased.⁸

Naturally it can be expected that during a depression the income of the man in the street would be drastically affected. Yet the tithe receipts of the Southern African Division did not plummet. The following figures show a small drop in tithe of about a thousand

4.S.A.D. Executive Committee Minutes 1938-Mar.1942 : Nov. 17, 1941.

5.African Division Executive Committee Minutes and Session Minutes Feb.1929-1930 : Dec.14,1930; 1931-1932 : Nov.30,1931; Dec.1,1931; May 17,1932; S.A.D. Outlook XXX (Jun.1,1932) pp. 1,2.

6.S.A.D. Outlook XXXV (Jul.1,1937) p. 5; S.A.D. Executive Committee Minutes Dec.1932-1935 : Dec.26,1934.

7.Z.U.M. Executive Committee Minutes and Session Minutes Jun.1931-Jun.1936 : Jan.8,1933; May 21,1933; May 29, 1934; Advent Review & Sabbath Herald, CXIII (Jun.4,1936) p. 144.

8.S.A.D. Executive Committee Minutes Dec.1932-1935 ; Nov. 18,1935; 1938-Mar.1942 : Nov.24,1938;

pounds in 1931 compared with 1930, followed by another small drop in 1932, and a rise again in 1933 and beyond :

TITHE RECEIPTS

1930	1931	1932	1933	1934	1935
£17 755	£16 731	£16 110	£17 442	£20 139	£21 865 9

Although the General Conference appropriations to the Southern African Division had fallen sharply by about 35 per cent from 1930 to 1935, the tithe income had only fallen by about 10 per cent from 1930 to 1932.

In view of the figures regarding appropriations and tithe income, European workers in South Africa, who were dependent on the tithe for their salaries, did not take a cut in salary commensurate with the reduction in tithe income. The tithe had dropped by about 10 per cent, but their salaries were cut by more than 20 per cent. In this way European workers sacrificed along with the whole Division to prevent wholesale retrenchment, and at the same time the Division still absorbed graduates from Helderberg College.¹⁰

The financial setback did slightly affect the worker position in the mission field and several South African missionaries were retrenched, such as

8. S.A.D. Executive Committee Minutes and Session Minutes 1936-1937 : Nov. 8, 1936; Dec. 1, 1937.

9. S.A.D. Outlook XXXV (Aug. 1, 1937), Supplement.

10. S.A.D. Outlook XXXIII (Mar. 1, 1935) p. 3.

It must be noted that while the total tithe receipts in the Southern African Division in 1932 amounted to £16 110, the European membership in South Africa alone contributed £11 947 towards this total (S.A.D. Outlook XXXI, May 1, 1933, p. 2).

Palvie, M. Sparrow and G.L. Willmore.¹¹ Statistics also showed a reduction in African personnel from 462 evangelists and teachers in 1931 to 420 in 1932. Two years later the number again increased to 510.¹² Whatever measures were enforced in the reduction of evangelists and teachers, they were of a temporary nature and did not adversely affect the mission work of evangelization and education.

The Great Depression also resulted in a strange hold on the sale of books and literature made by the Sentinel Publishing Company. A record was achieved in book sales valued at £12 309 in 1929. Then the book sales dropped drastically to £7 561 in 1933. After that there was a gradual recovery in book sales, when in 1937, for the first time the 1929 figure was passed, with a total value in sales of £12 753.¹³ The significance of these figures was that any decrease in the sale of religious books and literature meant less witness of the Gospel through the printed page, which to Adventists was a vital form of evangelism. Thus a drop in literature sales for nearly ten years was a setback to the church in its overall drive to reach more people with Gospel literature.

By far the severest effects of the Great Depression

11. African Division Executive Committee Minutes and Session Minutes 1931-1932 : Jan.22,1932; Z.U.M. Executive Committee Minutes and Session Minutes Jun.1931-Jun.1936 : May 21,1933; Nov.27,1933; S.A.D. Outlook XXX (Apr.1,1932) pp. 3,4.

12. S.A.D. Outlook XXXV (Aug.1,1937), Supplement; XXX (Nov.1,1932) p. 4.

13. Ibid. XLVII (Mar.1,1949) p. 4.
See Appendix E.

were experienced in the mission field because of greatly reduced General Conference appropriations. For anything up to five years certain ambitious steps for the advancement of mission work were halted. Cuale mission, located in Angola in 1929, was at a standstill for five years before it was finally established.¹⁴ The move from Buganda mission in Urundi to the more favourable site at Ndora, first conceived in 1930, materialized six years later.¹⁵ Building plans passed in 1931 for Ngoma medical mission near Lake Kivu in Ruanda, and Lower Gwelo medical mission in Southern Rhodesia, were used three years later to build these hospital-dispensaries.¹⁶ And so the story continued with delays and postponements due to the depression.

The Great Depression also retarded progress and development among the Coloured members. Good Hope Training School established on the eve of the depression, did not receive much attention until 1934 when the first permanent building, a house for the Principal, was erected. The first three class-rooms in a solid brick building were built three years later.¹⁷

Progress was especially held up by the World Depression among the European members of South Africa. The building plans for Helderberg College were curtailed, and the much needed building comprising dining-room,

14. S.A.D. Outlook XXXII (Oct.15,1934) pp. 3,4.

15. African Division Executive Committee Minutes and Session Minutes Feb.1929-1930 : Feb.26,1930;
S.A.D. Executive Committee Minutes and Session Minutes 1936-1937 : Apr.16 - 24,1937.

16. African Division Executive Committee Minutes and Session Minutes 1931-1932 : Dec.3,1931;
S.A.D. Outlook XXXVII (Mar.15,1939) p. 2;
XXXII (Aug.15,1934) p. 4.

17. Good Hope Training School 1930-1960, p. 2.

kitchen and college store was only built in 1935 at least five years late.¹⁸ Also the European membership had to wait four years for the introduction of the three year college course because of a lack of funds to increase the staff required for the course.¹⁹

Such were the immediate effects of the Great Depression but beyond these was the aftermath particularly in evidence within the framework of the Zambesi Union Mission under the leadership of E.C. Boger. A survey commission in 1937, under the chairmanship of Wright, discovered that the Zambesi Union Mission was grossly in debt to the extent of £12 830. Accordingly it was decided to halt building operations and abandon any plans to advance the mission work in new territory. The Solusi press was closed.²⁰ The newly opened Lower Gwelo hospital was closed with only dispensary activities allowed to continue. Liumba Hill mission and Katima Mulilo mission came directly under the supervision of the Zambesi Union, instead of remaining under the jurisdiction of the financially embarrassed Northern Rhodesia Mission Field.²¹ The Rhodesia Conference, which had looked forward to complete independence from the Zambesi Union, was drawn in to help in the financial plight. It had to contribute financially and share leadership responsibilities with

18. S.A.D. Outlook XXXIII (Feb.15,1935) p. 11.

19. Ibid. XXXIII (Jan.15,1935) p. 2.

20. Z.U.M. Executive Committee Minutes Dec.1936-1941 :
Jun.3 - 8, 1937;
Letter, J. van der Merwe : Sept. 23,1976.

21. Z.U.M. Executive Committee Minutes Dec.1936-1941 :
Dec.15, 17, 1937.

the financially embarrassed Southern Rhodesia Mission Field. Even the headquarters of the Rhodesia Conference was transferred to Lower Gwelo mission for this combined effort of leadership.²² Furthermore a South African missionary W. Mason was retrenched and two single ladies were transferred away from the Zambesi Union Mission.²³

While these measures were carried out to curb further spending something had to be done to cancel the debt already incurred. The only way out was to appeal to the General Conference for assistance.²⁴ The response was immediate with a special appropriation of £ 10 000 toward debt reduction, thereby "obviating a curtailment of the Lord's work."²⁵ A second special appropriation of £ 5 000 followed a year later.²⁶ Another stringent year of economy passed, and a third and final smaller grant was received.²⁷ Finally in December 1940 the Zambesi Union Mission announced that it was out of debt.²⁸

The depression "hangover" extended further south,

22. Ibid. Dec.1936-1941 : Jun.3 - 8, 1937; Dec.15,1937.

23. Ibid. Dec.1936-1941 : Jun.3 - 8, 1937.

24. Ibid. Dec.1936-1941 : Jun. 3 - 8, 1937.

25. Ibid. Dec.1936-1941 : Dec.15,1937.

The researcher may not agree that debt reduction obviated a curtailment of mission work, but that is how the leaders interpreted the financial situation.

26. Ibid. Dec.1936-1941 : Dec.9, 1938.

27. Ibid. Dec.1936-1941 : Dec.6, 1939.

28. Ibid. Dec.1936-1941 : Dec.9, 1940.

in South Africa. Spion Kop Missionary Institution was caught in its grip at the same time as the Zambesi Union Mission.²⁹ But there were antecedents to this situation.

Financial difficulties prevailed at Spion Kop Missionary Institution during the early thirties when the depression austerities were severe.³⁰ Investigations were carried out to relocate the institution and then a change came.³¹ R.E. Ansley, a South African, was appointed Principal of the institution for the year 1934 on a small budget.³² He was able to make ends meet and so it was decided to remain at Spion Kop and not locate the institution elsewhere.³³ Still times were hard and the operation of the institution went from bad to worse. W.T. Hodgson presented a comprehensive seventy page report on the institution which led to a final decision.³⁴ The training school was moved back to Bethel and the Spion Kop farm of about 500 acres was sold in 1937 to a farmer E. Munger for £1 750.³⁵ From that time onward there were only three Adventist missions left, instead of four, to carry forward the Adventist teaching in South Africa.

29.S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Jan.20, 1937.

30.Ibid. Oct.1929-Nov.1937 : Sept. 5,1930; Dec.10,1931.

31.Ibid. Oct.1929-Nov.1937 : May 24,1932.

32.Ibid. Oct.1929-Nov.1937 : Oct.30,1933; Reminiscences, R.E. Ansley, p. 19.

33.S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Apr.5,1934; Jul.6,1935.

34.Ibid. Oct.1929-Nov.1937 : Apr.7,1937.

35.Ibid. Oct.1929-Nov.1937 : Aug.17,1937;Nov.15,1937; Reminiscences, R.E. Ansley, p. 19.

The aftermath of the depression had affected the mission fields in the Rhodesias and South Africa, and next the church faced the difficulties caused by the Second World War. Nevertheless the consequences of the war were minimal in comparison with the depression. Unlike the depression there was no reduction in annual General Conference appropriations to the Southern African Division, instead appropriations increased considerably. The appropriations during the war years had nearly trebled from £48 521 in 1939 to £143 320 in 1945.³⁶

Instead of reductions in salaries during the war years, there were increments, such as a 5 per cent increase for 1943 and a 10 per cent increase for 1944.³⁷

It is difficult to judge the value of increased appropriations or salaries against the background of the inflationary spiral of the war time economy. But the increased appropriations were sufficient to contribute to progress in the mission field.

Although there were no salary reductions or retrenchments during the war years the European worker position was affected to a great degree. World shipping lanes were endangered by warships of the Axis. This prevented the travel of missionaries to and from

36.S.A.D. Executive Committee Minutes 1938-Mar.1942 :
Nov.24,1938; Mar.1942-1944 : Nov.14,1944.

37.Ibid. Mar.1942-1944 : Nov.17,1942;
Nov.14,1943.

Southern Africa. All overseas furloughs were, therefore, postponed from 1940, but in spite of the ruling on the matter several families took their furloughs, including permanent return to their homeland.³⁸

After some families returned to their homeland permanently, and new recruits were not able to come to Africa, the working force was strained to the limit to advance the work of the church. The call for a medical missionary for Lower Gwelo had to be held in abeyance (and then never materialized later).³⁹ The work at Mwami medical mission in Northern Rhodesia was hampered, because there was no medical doctor available from depression years right through the war years until 1948.⁴⁰

In addition to the pursuit of mission work without recruits from overseas the Southern African Division was given the responsibility for the direction of missionary activities in East Africa during the war. This meant the spread of Helderberg graduates and workers beyond the territories previously within the Southern African Division.⁴¹ Thus the ranks of the missionaries were scattered and some places were left without European supervision.

Then as the war closed, travel restrictions were lifted resulting in a rush on furloughs to the homeland.

38. Ibid. 1938-Mar.1942 : Nov.13,1940;
Mar.4,1941.

Missionary furloughs were long holidays up to one year in length.

39. S.A.D. Executive Committee Minutes Mar.1942-1944 :
Mar.1,1943.

40. S.A.D. Outlook LVIII (Jan.15,1960) p. 8;
Robinson, p. 48.

41. S.A.D. Executive Committee Minutes Mar.1942-1944 :
Nov.15,1943;
S.A.D. Outlook XLI (Sept.1,1943) p. 1.

Sixteen missionaries were listed for 1945, and thirty for 1946.⁴² Such an exodus of manpower left a gap in the working force. The situation was relieved to some extent because nine families arrived from the United States in 1945.⁴³ Others were to follow later.

The post-war period resulted in a complete turn-over of the working force in some places, such as in Nyasaland. When S.G. Maxwell arrived in 1943 as Superintendent of the South East African Union Mission, he found a depleted war time staff of twenty six European workers. To what extent this number of workers was further diminished by the post-war furlough exodus is not recorded. But in order to build up the work in that Union Mission he replenished the working force. By 1951 he had increased the number of European workers to forty eight nearly double the war time figure.⁴⁴

While the Adventist work was prosecuted with a skeleton staff in most places during the war another effect of the war upon the church was in the publishing department. Because of endangered shipping lanes it was almost impossible to import books from overseas resulting in an acute shortage of books until 1946.⁴⁵

42. S.A.D. Executive Committee Minutes Mar. 1942-1944 :
Nov. 20, 1944;
S.A.D. Executive Committee Minutes and Session
Minutes 1945-1947 : Dec. 3, 1945.

43. S.A.D. Outlook XLIII (Jul. 23, 1945) p. 4.

44. Robinson, pp. 57 -59.

The need for workers during the war may be realized by consulting the long list of calls placed with the General Conference in Nov. 1943. See Appendix F.

45. Sentinel Publishing Company Board Minutes 1935-May, 1963:
Nov. 11, 1942;
S.A.D. Outlook XLIV (Aug. 15, 1946) p. 2.

Coupled with this was a paper shortage which impeded unrestrained production by the Sentinel.⁴⁶ Further afield, in Nyasaland, the Malamulo Press also suffered with a curtailment of paper.⁴⁷

The paper shortage caused the Sentinel to print smaller periodicals. The bilingual missionary magazine Signs of the Times was reduced from sixteen pages to eight pages.⁴⁸ The Southern African Division Outlook, official organ of the church, was reduced from eight pages to four pages.

The shortage of books and paper affected the total book and periodical sales of the Sentinel Publishing Company.⁴⁹ The sales figures indicate that after reaching a sales record in 1942 there was a drop during the next year of about 25 per cent. Sales in 1944 were almost equally as low as 1943. But a good recovery took place in 1945.⁵⁰

While the drop in the sale of printed materials during the depression years continued for nearly ten years, fortunately for the Adventist Church, it only lasted about three years during the period of the war. Thus not much time was lost in placing vital Adventist literature in the homes of people in South Africa.

Another setback to Adventist progress during the

46. Sentinel Publishing Company Board Minutes 1935-May, 1963: Nov. 4, 1942.

47. S.A.D. Outlook XLII (Nov. 20, 1944) p. 1.

48. Ibid. XL (Feb. 1, 1942) p. 8.

49. Ibid. XLI (May 1, 1943) p. 1.

50. Ibid. XLVII (Mar. 1, 1949) p. 4.
See Appendix E.

war years was the various building restrictions as dictated by the different national governments. Such was the situation which prevented the erection of a more representative administration building at Kamagambo Training School in Kenya in 1943 when the Division had appropriated about £3 000 for the project. It was only after the war that the project was completed together with other major improvements.⁵¹

In South Africa, following the move of the African training school from Spion Kop to Bethel, plans were formulated for, inter alia, a new girls' dormitory.⁵² But the plans were shelved for about five years, until the building controller gave permission in 1943, to accept a contract figure of £2 600 for the erection of a particular portion of the dormitory.⁵³

On the whole it is apparent, that while the Adventist Church laboured under war time severities of various building and printing restrictions, and with a skeleton staff, it came off better than during the depression and its aftermath.

DEVELOPMENTS OF THE CHURCH DURING THE YEARS OF THE DEPRESSION AND WORLD WAR

Reorganization

The initial step, as already noted, to counter the effects of the Great Depression resulted in the reduction of salaries of workers rather than the termination of their services.⁵⁴ Next the church

51. S.A.D. Outlook LIII (Dec.15,1955) pp. 5,6.

52. S.A.U.C. Executive Committee Minutes Dec.1937-1941 : Apr.4,1938; Jul.19,1938.

53. Ibid. 1942-1947 : Jul.6,1943.

54. Advent Review and Sabbath Herald, CXIII (Jun.4, 1936) p. 144.

counteracted the deepening depression in January 1933, by a plan of reorganization involving amalgamation of two different "Union Missions" within the Southern African Division organization. In essence what happened was that the Congo Union Mission absorbed the mission work done in Ruanda-Urundi, which was formerly a separate organization under the name of the Central African Union Mission. The amalgamation of these two Union Missions meant one administration less to finance.⁵⁵

Further economies were effected in the Zambesi Union Mission by reducing its four Mission Field organizations to two.⁵⁶ A year later the South Congo Mission Field was transferred to the Zambesi Union Mission, because the Congo Union Mission had sufficient responsibilities in the administration of the rest of the Belgian Congo and Ruanda-Urundi.⁵⁷

The South African Union Conference also immediately reorganized by the amalgamation of its two Mission Fields and took the name of the "South African Mission Field."⁵⁸ A few months later the two European Conferences within the South African Union Conference were amalgamated to function as one administration known as the "South African Conference."⁵⁹

55. S.A.D. Outlook XXX (Jun.1,1932) p. 1;
S.A.D. Executive Committee Minutes Dec.1932-1935 :
Dec.20,1932.

56. S.A.D. Outlook XXX (Jun.1,1932) p. 1;
Z.U.M. Executive Committee Minutes and Session
Minutes Jun.1931-Jun.1936 : May 24,1932.

57. Z.U.M. Executive Committee Minutes and Session
Minutes Jun.1931-Jun.1936 : May 29,1934.

58. S.A.U.C. Executive Committee Minutes Oct.1929-Nov.1937
: Jan.1,1933;
S.A.D. Executive Committee Minutes Dec.1932-1935 :
May 17,1932;
S.A.D. Outlook XXX (Jun.1,1932) p. 1.

59. S.A.D. Outlook XXXI (May 15,1933) p. 6.

The amalgamation of Union Missions, Mission Fields and Conferences did effect economies in administration and released additional funds to meet the crisis in the mission field. Reshuffling of departmental responsibilities within the South African Union Conference also reduced administrative costs. The reorganization of the entire Southern African Division did not in itself cause retrenchment, administrative workers were absorbed in other types of work, and funds were made available to even take on new workers.⁶⁰

By 1936 the reorganization plans to meet depression difficulties were discontinued in some areas. In South Africa, the South African Mission Field divided again into two Mission Fields as in pre-depression days, but under new names as the North Bantu and South Bantu Mission Fields.⁶¹ The European South African Conference reverted to the Natal-Transvaal and Cape Conferences. A new Mission Field came into existence known as the Cape Field for the Coloureds of South Africa with J.N. de Beer as Field Superintendent.⁶² The Bechuanaland Mission Field, formerly absorbed by the South African Union Conference administration, went back to the administration of the Zambesi Union Mission.⁶³

The Congo Union Mission and Angola Union Mission continued in the form assumed in 1933 basically, except

60. Ibid. XXXI (Jan.15,1933) p. 2; XXXII (May 1,1934) p. 1; XXXI (May 15,1933) p. 6.

61. Ibid. XXXIV (Apr.1,1936) p. 12 and (Apr.15,1936) p. 3; S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Feb.23,1936.

62. S.A.D. Outlook XXXIV (Feb.1,1936) p. 1; S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Jan.14,1936.

63. S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Apr.30,1934; Jan.14,1936.

that the South Congo Mission Field administration only came back to the Congo Union Mission from the Zambesi Union Mission eight years later.⁶⁴ Because the aftermath of the depression affected the Zambesi Union Mission, it did not revert to full pre-depression organizational arrangements until its financial position improved.⁶⁵ Regarding the South East African Union Mission, the three separate Mission Fields which discontinued in 1933 did not reappear for many years.⁶⁶

Permanence and Consolidation

The reorganization which took place in the Southern African Division was closely related to decisions which gave the church a sense of permanence and consolidation in spite of a depression. A.F. Tarr was appointed as a third officer in the Southern African Division in 1933. As secretary of the Division it was planned for him to assist the President and treasurer in the greatly expanded work of the mission field.⁶⁷ Then the whole Division demonstrated its sense of permanence. Almost simultaneously there appeared permanent headquarters offices on the advice of the General Conference President, C.H. Watson, who was on a tour of Southern Africa in 1935. The Southern African Division erected a double storey block of offices adjoining the Claremont church.⁶⁸ The Zambesi Union Mission built a block of offices close to the

64.Z.U.M. Executive Committee Minutes and Session Minutes
Dec.1936-Dec.1941 : Mar.29,1941.

65.Ibid. Dec.1936-Dec.1941 : Dec.17,1937.

66.Robinson, p. 54;
S.A.D. Outlook LVI (Jan.15,1958) p. 10.

67.S.A.D. Outlook XXXI (Jan.15,1933) p. 2.

68.Ibid. XXXIII (Apr.1,1935) p. 4.

Bulawayo church.⁶⁹ The South East African Union purchased a residence in Blantyre and built modest offices next door.⁷⁰ The Congo Union was given Division approval to erect its Union Mission offices.⁷¹ The South African Union Conference, embarrassed by a number of moves from one rented office to another since the African Division was formed, settled in Bloemfontein and began to save towards the day when it too could enjoy the security and permanence of a block of offices.⁷²

During the years of the Great Depression "survey commissions" were organized, through the direction of Wright, to carefully study the work of institutions and administrative organizations. At the time when Spion Kop Missionary Institution came under special study, Katanga mission was also reviewed. In view of the proposed union of mission work in Ruanda-Urundi with the Belgian Congo, the position of the training school at Katanga mission received special attention. Adventist location concepts also dominated the future of Katanga because it was so near to the city influences of Elisabethville (yet this was considered an advantage when established in 1923).⁷³ Gitwe mission in Ruanda-Urundi was considered an ideal position for a training school to serve the Belgian Congo and Ruanda-Urundi. Accordingly the training school was transferred to Gitwe in 1934 and a two year teacher

69. Ibid. XXXII (Aug.15,1934) p. 3; XXXIII (Mar.1,1935) p. 5.

70. Ibid. XXXIII (Feb.15,1935) p. 6.

71. S.A.D. Executive Committee Minutes Dec.1932-1935 : Dec.31,1934.

72. S.A.D. Outlook XXXI (Jul.1,1933) p. 4; XXXV (Apr.15, 1937) p. 6;
S.A.U.C. Executive Committee Minutes 1942-1947 : Dec.13,1945.

73. S.A.D. Executive Committee Minutes and Session Minutes 1931-1932 : Apr.1,1932.
S.A.D. Outlook XXX (Apr.1,1932) pp. 3,4.

training course was instituted.⁷⁴ Katanga mission still lingered awaiting its fate. After much indecision about its sale in 1940, Katanga mission continued through the years as a minor mission station.⁷⁵

The establishment of Gitwe Training School was further evidence of the permanence of Adventist activities in Ruanda-Urundi. It must be remembered that mission administration of this country began in 1929 on the eve of the depression. Yet in the face of depression austerities a full-fledged training school was an accomplishment to witness to the strength of Adventist mission work in Ruanda-Urundi. Gitwe Training School continued to produce the workers needed in this mission field. Five teacher-evangelists graduated in the year of establishment and twenty two, two years later, when W.R. Vail was the Principal.⁷⁶ At last the Congo Union Mission supplied its own workers without depending on African workers from the other Union Missions.⁷⁷

The mission field of the South African Union Conference was the last, and yet one of the oldest, to consolidate its training programme with a permanent location. After approximately twenty years of uncertainty Bethel became the final resting place of the training school in 1938. From that time forward the Bethel campus, with a cow barn used temporarily for the boys' dormitory, took shape.⁷⁸ During the next few

74. S.A.D. Outlook LIII (Jul.15,1955) p. 5.

75. S.A.D. Executive Committee Minutes 1938-1942 :
Apr.29,1940;
S.A.D. Outlook LII (Mar.15,1954) pp. 7,8.

76. S.A.D. Outlook XXXII (Jul.1,1934) p. 5;
LIII (Jul.15,1955) p. 5.

77. Ibid. XXXII (Jul.1,1934) p. 5.

78. S.A.U.C. Executive Committee Minutes Dec.1937-1941 :
Jul.19,1938.

years almost an entire training school was built, with such essentials as dormitories for boys and girls, kitchen and dining-room, and a new administration building with extra class-rooms.⁷⁹

Coinciding with the final establishment of Bethel Training School major developments took place at Solusi Mission Training School. Plans formulated in 1938 were implemented throughout the war years.⁸⁰ In 1940 ten young people were the first to graduate from the new two year post-standard six teacher training course, and there was a new practice school for teachers in training.⁸¹ By 1945 industrial buildings for boys and girls had been completed, together with a new girls' dormitory, a combination dispensary-baby clinic consisting of two small wards, and a new administration building with additional class-room facilities, including other improvements.⁸²

Although the Zambesi Union Mission experienced a financial setback for three years (1937 to 1940), it made a good recovery during the war years to strengthen its position. Solusi, as noted, received attention and so did Lower Gwelo and Rusangu missions. Lower Gwelo mission built a four class-room block.⁸³

79. Ibid. Dec.1937-1941 : Apr.4,1938; Dec.9,1940;
1942-1947 : Jul.6,1943;
S.A.D. Outlook XXXIX (Sept.15,1941) p. 3;
XXXVI (Jul.15,1938) p. 2.

80. Z.U.M. Executive Committee Minutes Dec.1936-1941 :
Dec.16,1938.

81. S.A.D. Outlook XXXIX (Feb.15,1941) p. 3.

82. Ibid. XLII (Jul.17,1944) p. 1;
XLIII (Feb.26,1945) p. 1;
S.A.D. Executive Committee Minutes Dec.1936-1941 :
Jul.30,1941.

83. Z.U.M. Executive Committee Minutes 1942-Mar.1943 :
Jun.3,1942.

Rusangu mission built a large six class-room building, complete with office, library, staff room and store room.⁸⁴ Even Kanye medical mission received a share in general development. In the last year of World War II a new dispensary which cost about £1 100 was opened by Dr. D.J.M. Mackenzie M.B.E. Deputy Director of Medical Services for the Bechuanaland Protectorate.⁸⁵

Medical Mission Ideals Realized

The ideal for every Union Mission in the Southern African Division to have a training school and a major hospital directly or indirectly under Union Mission control was fully achieved during the years of the depression and war. Considering each of the Union Missions in turn, the training school and hospital in Angola at Bongo was maintained throughout the period. However a final stage of the hospital at Bongo was only completed during the war years.⁸⁶ The work of Dr. R.B. Parsons, who extended his medical practice to Europeans, made a contribution to strengthening the Adventist cause in Angola.⁸⁷ The Angola Union Mission, though small in membership, had established its training school and hospital from

84.S.A.D. Outlook XLII (May 1,1944) p. 2;
XLIII (Jul.23,1945) p. 2.

85.Ibid. XLIII (Jul.23,1945) p. 1.

86.S.A.D. Executive Committee Minutes 1938-Mar.1942 :
Nov.14,1939.
Institutions directly under Union Mission control instead of Mission Field control, meant placing the needs of these institutions higher up on the priority list with closer attention by the higher body of organization.

87.S.A.D. Executive Committee Minutes and Session Minutes 1936-1937 : Apr.16 - 24,1937;
S.A.D. Outlook XLV (Nov.1,1947) p. 1.

the beginning and therefore set the pattern for the ideal of two Union institutions : a training school with a major hospital.

The transfer of the training school in 1934 from Katanga to the permanent site at Gitwe contributed to the consolidation of the Congo Union Mission.⁸⁸ In the same year Ngoma medical mission near Lake Kivu in Ruanda-Urundi, began with a new hospital-dispensary.⁸⁹ Before the war both Ngoma and Songa medical missions started to receive government grants-in-aid.⁹⁰ The government paid for the maternity ward erected at Songa in 1940.⁹¹ Thus with government recognition and financial support the medical mission work was greatly strengthened in the Congo Union Mission with two major hospitals instead of one to accompany the training school.

The South African Union Conference also consolidated its mission work by the transfer of the training school from Spion Kop to Bethel which resulted in a permanent training school. But the ideal of a training school with a major hospital was not realized as early as in the other Union Missions. In 1936 the greatest Adventist medical mission venture so far contemplated in the South African mission field was realized. Nokuphila hospital located in Sophiatown,

88.S.A.D. Outlook LIII (Jul.15,1955) p. 5.

89.Ibid. XXXVII (Mar.15,1939) p. 2.

90.S.A.D. Executive Committee Minutes and Session Minutes 1936-1937 : Apr.16 - 24,1937;
S.A.D. Outlook XXXV (Sept.1,1937) p. 2.

91.S.A.D. Executive Committee Minutes 1938-1942 :
Jul.4,1939;
Z.U.M. Executive Committee Minutes Dec.1936-1941 :
Sept.7,1939;
S.A.D. Outlook LIII (Apr.15,1955) p. 4.

Johannesburg, was opened. Dr. A.N. Tonge, assisted by Dr. Josephine Davies were installed in the double storey hospital with an initial thirty two bed capacity.⁹² The bed capacity was reduced to between fifteen and twenty soon afterwards because nurse aids had taken up the room space.⁹³

With the rise of Nokuphila hospital the position of Cancele medical mission was reviewed in 1938. Dr. Ferguson, Principal Medical Officer for the Transkei, advised that three hospitals, with bed capacities ranging from fifty beds to seventy beds, were all within a radius of twenty five miles from Cancele. He pointed out conclusively that Cancele should be reduced to a dispensary, rather than remain a small hospital in competition with these three hospitals.⁹⁴ During the next year the government also advised against enlarging medical missionary work at Emmanuel mission.⁹⁵ So the church accepted all the advice and transferred H.J. Hurlow from Emmanuel to Cancele to do medical work on the level of a dispensary.⁹⁶ About the same time, another opportunity arose at Emmanuel, and that was a home for untainted children of leper parents was voluntarily established by Miss M. Martin M.B.E.⁹⁷

After such developments Nokuphila continued through the war years and beyond as a Union institution of the

92. S.A.D. Outlook XXXIV (Jun.1,1936) p. 3 and (Nov.1, 1936) p. 12.

93. Ibid. XXXVI (Mar.15,1938) pp. 1,2.

94. South Bantu Mission Field Executive Committee Minutes 1936-1942 : Aug.24,1938.

95. S.A.U.C. Executive Committee Minutes Dec.1937-Dec. 1941 : May 25,1939.

96. Ibid. Dec.1937 - Dec.1941 : Dec.5,1938; Jun.27,1939.

97. S.A.D. Outlook LVII (Aug.15,1959) p. 11;
South African Union Lantern V (Jun.1,1955) p. 6.

South African Union Conference. The ideal of two Union institutions was realized in Bethel Training School and Nokuphila. In addition Good Hope Training School became a Union institution with an enrolment of well over one hundred in 1945.⁹⁸

Like the Congo Union Mission, which had acquired a second medical mission in the thirties, the Zambesi Union Mission also acquired another medical mission. In 1934 Colonel Rey, Resident Commissioner of the Bechuanaland Protectorate, interviewed missionary J. van der Merwe in Mafeking and invited the church to establish a hospital in the Lake Ngami area of the country. The government promised to foot the bill by offering £4 000 for the hospital buildings and homes. A further grant of £1 000 annually towards the maintenance of the hospital was also stipulated. The only proviso in the offer was that the church must guarantee to place two doctors and a nurse at the proposed hospital.⁹⁹

Obviously the good will engendered by the well established hospital at Kanye had influenced the government to make the offer. In the face of a world depression, what better offer could come to the church, than this. In addition the General Conference granted \$ 5 000 for the new medical mission.¹⁰⁰

After nearly three years of negotiation and the

98. S.A.D. Outlook XLV (Jun.1,1947) p. 8;
XLIII (Apr.9,1945) p. 4.

99. S.A.D. Executive Committee Minutes Dec.1932-1935 :
Sept.5,1934;
S.A.U.C. Executive Committee Minutes Oct.1929-Nov.1937 :
Sept.6,1934;
Letter, J. van der Merwe : Sept.23,1976.

100. S.A.D. Executive Committee Minutes Dec.1932-1935 :
Dec.26,1934.

erection of buildings Maun hospital was officially opened in 1937.¹⁰¹ American Doctors C.P. Bringle and J.G. Foster with Misses P. Hovig and Fourie as nurses took up their duties in the hospital, with an official bed capacity for about twenty natives and four Europeans. They continued to serve the hospital for a number of years treating many cases of sleeping sickness, malaria, syphilis and others.¹⁰²

Maun medical mission was a morale booster to the Zambesi Union Mission during its spell of financial difficulties. But it was a disappointment when the Bechuanaland government liquidated the institution in 1945 due to its post-war development plan and just allowed the church to run a small mission in its place.¹⁰³ Accordingly the Zambesi Union Mission ended up with one main medical institution at Kanye, after all. Of course the second Union institution Solusi Mission Training School was well established by this time.

With the greater development of medical institutions during the depression and war years, arose the need for training African personnel as medical orderlies and nurses to serve in the dispensaries and hospitals. The South East African Union Mission took the lead and introduced a hospital assistants course in 1935. Miss G.L. Piatt launched a three year course at

101.S.A.D. Outlook XXXV (Mar.15,1937) p. 2.

102.Ibid. XXXVI (Nov.15,1938) p. 2;
XXXVII (Feb.1,1939) p. 8;
XLI (Mar.15,1943) p. 1.

103.Z.U.M. Executive Committee Minutes 1943-1945 :
May 21,22,1945.

Malamulo medical mission with a class of eleven boys and three girls.¹⁰⁴ Two from the original class graduated.¹⁰⁵ Nevertheless this was a beginning and the programme to train hospital personnel and nurses would develop in the post-war period.

Medical mission ideals were realized during the depression and war years. This was made possible by government assistance beyond what was in evidence in the twenties.¹⁰⁶ While Bongo and Malamulo both had a training school and a hospital ideally situated on the same grounds, each of the other Union Missions realized the ideal of a permanent training school and at least one major hospital, even if the institutions were many miles apart.

New Missions

The Great Depression impeded Adventist progress until 1934, when all of a sudden progress was evident in the establishment of medical missions at Ngoma and Lower Gwelo, a training school at Gitwe and a mission at Cuale, together with decisions for a medical mission at Maun and a mission at Lake View.¹⁰⁷

On the other hand Adventist progress might never have developed freely if it was not for a mysterious happening in the United States. In the spring of 1933

104. S.A.D. Outlook XXXIV (Aug.1,1936) p. 6;
Malamulo Tidings, I (Dec.1935) p. 1.

105. Letter, I.L. Ansley (Mrs.) : Aug.11,1975.

106. S.A.D. Executive Committee Minutes and Session Minutes 1936-1937 : Apr.16 - 24,1937;
S.A.D. Outlook XXXV (Sept.1,1937) p. 2.

107. On Lake View see Footnote No. 111.

the United States government ordered a nation-wide closure of all banks for a number of weeks, to allow for a recovery of financial equilibrium. The American nation was astir and many bankruptcies were declared.¹⁰⁸ The Adventist Church escaped the financial catastrophe by an unusual move in the treasury department of the General Conference in Washington, D.C.

Undertreasurer of the General Conference, W.H. Williams, was responsible for the disbursement of vital General Conference appropriations to the different world Divisions. Under great compulsion he did that which was extraordinary. He was greatly impressed to go to the banks ten days before his scheduled date, to send mission funds by cable to the various Division offices, including the Southern African Division. The actual day on which he scrupulously cabled the mission appropriations, was 'one day' before the nation-wide closure of banks. In addition he authorised three times the regular appropriation to be sent to the world Divisions. The next day 4th March 1933, he read the newspaper headlines that banks had been closed throughout the nation. Then he realized why he had sent the money ahead of time. He had averted a possible collapse of mission work in Southern Africa and elsewhere.¹⁰⁹

Another "amazing" incident occurred in Nyasaland. On 15th January 1934, a group of missionaries in

108. Spalding III, p. 291.

109. E. Howell-Cooper (Mrs), *God's Loving Care*, n.d. pp. 1 - 6. For further evidence on the authenticity of this story see Letters, R.E. Osborn, Assistant Treasurer, General Conference : Dec.23,1974; Oct.7,1975; Letters, E. Howell-Cooper (Mrs.) : Nov.15,1974; Jan.5,1975.

Blantyre prayed earnestly for mission activities to penetrate central Nyasaland, where there was no organized Adventist work among the Angoni. A few weeks passed and H.M. Sparrow, Superintendent of the South East African Union Mission, received a letter from Dr. W.C. Dunscombe of the United States, who was at one time medical director of the old Cape Sanitarium. Dr. Dunscombe had passed through central Nyasaland in about 1915, and his interest since that time for the establishment of a mission in Nyasaland impressed him to write the letter. When the letter was opened, to the surprise of the Superintendent it contained a cheque of £500, and he noticed that the cheque was written on 15th January 1934, which coincided with the day of special prayer.¹¹⁰

As an answer to a prayer the leaders were convinced to open a mission. In 1936 they obtained a hundred acre stretch of land at an altitude of 6 000 feet in the Kirk Mountains near the border of Mozambique.¹¹¹ Pastor Roman Chimera was despatched to the new mission, known as Lake View mission, which remained under African leadership until after the Second World War.¹¹² Progress at the new mission was evident almost immediately when thirty three were baptized during its first year.¹¹³

Another mission was established at Cuale in Angola

110. Robinson, p. 51;
S.A.D. Outlook XXXIV (Nov.15,1936) p. 3.

111. S.A.D. Outlook XXXIV (Nov.15,1936) p. 3;
 LVI (Jan.15,1958) p. 7.

112. Ibid. LVI (Jan.15,1958) p. 8.

113. Ibid. XXXIV (Nov.15,1936) p. 3.

in 1934, while Lucusse mission began to bear fruit.¹¹⁴ Beyond the establishment of Lake View and Cuale during the thirties, one main mission was resited, and one other important mission was established in the new mission field of Mozambique.¹¹⁵ During the years of the Second World War, one mission was replaced and one new main mission was founded called Rweze in the Belgian Congo.¹¹⁶

The progress of a mission station, when under a European director depended to a large extent on a healthy location. This was the problem with Buganda mission in Urundi, and therefore it was transferred by H.J. Moolman in 1936 to the more healthy hill country at an altitude of 5 500 feet. An African mission director took charge of Buganda and Moolman began to develop the new Ndora mission about thirty miles from the capital Usumbura.¹¹⁷ Ndora mission remained the only main mission in Urundi, nevertheless, the membership grew during the war years to over six hundred members, including forty three out-schools.¹¹⁸

Sitoti mission was another mission that virtually developed after the replacement of Katima Mulilo in the Caprivi Strip. Apparently there were problems regarding the government lease of the land on which Katima Mulilo was situated.¹¹⁹ An eight point

114.S.A.D. Executive Committee Minutes and Session Minutes 1936-1937 : Aug.16 - 24,1937.

115.S.A.D. Outlook XXXIII (Sept.15,1935) pp. 2,3.

116.Ibid. XLIX (Jun.15,1951) p. 10.

117.Ibid. LVIII (Jan.15,1960) p. 3.

118.Ibid. XLI (Aug.15,1943) p. 1.

119.Z.U.M. Executive Committee Minutes Dec.1936-1941 : Dec.8,1938.

memorandum was presented to the authorities on the extension of the land and other matters, without resulting in assurances to the satisfaction of the Zambesi Union Mission. Further the executive committee reasoned that improvements at the mission were unwarranted, since the membership was only about two hundred after over twenty years work. So the leaders decided to close Katima Mulilo mission in 1943.¹²⁰

Sitoti mission was in the ascendancy at the time when Katima Mulilo was left to the care of an African mission in Northern Rhodesia.¹²¹ Sitoti like Katima Mulilo was situated on the Zambezi River.¹²² It had been under an African mission director since 1933, but towards the end of the war the leaders hoped to make it a centre for south Barotseland with a European mission director in charge.¹²³ The aim was realized in 1948 when R.L. Garber took charge of Sitoti mission.¹²⁴

Rwese mission like Lake View was another mission on a mountain top, situated on the equator at an elevation of over 7 000 feet in the Ruwenzori Mountains (mystical Mountains of the Moon). Pioneer missionary

120. Ibid. 1942-Mar.1943 : Dec.21,1942; Jul.1943-1945 : Jul.6,1943.

121. Ibid. Jul.1943-1945 : Jul.6,1943; Dec.18,1944.

122. S.A.D. Outlook XXXIV (Aug.15,1936) p. 4;
Z.U.M. Executive Committee Minutes 1946-Jul.1952 :
Dec.2,1946.

123. Z.U.M. Executive Committee Minutes and Session
Minutes Jun.1931-Jun.1936 : Nov.27,1933;
Z.U.M. Executive Committee Minutes Jul.1943-
1945 : Dec.18,1944.

124. S.A.D. Outlook XLV (Dec.15,1947) p. 2.

D.E. Delhove and A. Matter (Snr.) opened the mission in 1941 on what was considered a despised hill. The value of this "light upon the hill" among the Banande cannot be estimated during this period for lack of sufficient information. But in 1955 the church membership was recorded as over a 1 000 members.¹²⁵

The pioneer spirit of the twenties, though impeded for a few years in the early thirties, surged forth from 1934 to 1937 with the establishment of new medical missions at Ngoma, Lower Gwelo (small), Nokuphila, and Maun, including new missions at Lake View and Cuale, and the relocation of a mission at Ndora. Again during the years of the war the pioneer spirit, it seemed, was impeded because only one new mission was founded at Rweze, and Sitoti virtually replaced Katima Mulilo. From these observations it may be concluded, that since the depression and war years did not result in the establishment of new missions on any large scale, the post-war period would witness a resurgence of the pioneer spirit in the establishment of new missions and medical missions. This is to be related in the next chapter.

New Mission Fields

Two new mission fields developed in the years of the depression and war. The first mission field, new to Adventists, opened in the thirties; the second was acquired by transfer to the Southern African Division in the forties.

For years Mozambique had been listed as unentered territory of the South East African Union Mission. But a change came in the early thirties when definite steps were taken to establish a mission in Mozambique. Interest in the opening of mission work extended beyond

125. Ibid. LIII (Nov.1,1955) pp. 4,5.

Africa to the church in Australia which contributed £321 for the project.¹²⁶

The South African missionary, M.M. Webster investigated possibilities to begin work in Mozambique in 1931 and discovered that the greatest obstacle was that a knowledge of Portuguese was expected for mission work.¹²⁷ Similar problems were faced in Angola soon after the country was entered by Adventists.¹²⁸ Undaunted by such obstacles a location committee with Webster on it, was appointed to look for a suitable mission site. The usual Adventist criteria were applied to locate the site but nothing was stipulated about the tribe among whom Adventists intended to work.¹²⁹

In 1935 Munguluni (meaning "a blazed trail") mission was opened in Mozambique and M.M. Webster, after the study of Portuguese in Lourenco Marques, was appointed mission director. Temporary buildings were immediately erected on the 250 acre piece of land leased by the Portuguese government.¹³⁰ Within two years a school was built but could not be opened for school studies for lack of teachers with the necessary Portuguese language qualifications.¹³¹

126. Ibid. XXXI (Feb.1,1933) pp. 2,4.

127. Ibid. XXIX (Dec.1,1931) p. 16.

128. S.A.D. Executive Committee Minutes and Session Minutes 1936-1937 : Apr.16 - 24,1937.

129. S.A.D. Executive Committee Minutes Dec.1932-1935 : Feb.14,1932.

130. S.A.D. Outlook XXXIII (Sept.15,1935) pp. 2,3;
XXXI (Apr.1,1933) p. 1.

131. Robinson, p. 68.

There were two major obstacles in the development of Munguluni. The first was the Portuguese language question; the second was that the tribe among whom the Adventists worked was considered one of the lowest in Mozambique, since they had been enslaved by other tribes and the Portuguese.¹³² To train teacher-evangelists from such a tribe was a difficult task. Had the selection of a tribe been one of the criteria for the establishment of Munguluni this problem might have been solved, nevertheless, every tribe was entitled to the Gospel. In addition the tribe had no literature in its own language.¹³³

After a few years of arduous labour by Webster Munguluni began to bear fruit. In 1943 four Africans passed the Portuguese examinations and the mission school and two out-schools were officially opened, with over 150 pupils at the mission and about the same number in attendance at the out-schools.¹³⁴

While there were difficulties in launching an educational programme at Munguluni, attention was directed to preaching. Consequently a congregation grew at the mission.¹³⁵ A large solid brick church was dedicated in 1946 with a seating capacity for over 500. The erection of the church was a climax to the steady work done by pioneer missionary Webster, who was relieved the following year by a transfer away

132. Ibid. p. 69.

133. S.A.D. Outlook XLII (Oct.9,1944) p. 2.

134. Ibid. XLII (Oct.30,1944) p. 4;
Robinson, p. 69.

135. S.A.D. Outlook XXXV (Aug.1,1937) p. 2.

from Munguluni.¹³⁶

The South East African Union Mission in 1936 had expanded its mission programme with the establishment of Lake View mission and Munguluni mission. Since Lake View was on the border of Mozambique and Munguluni was in Mozambique the South East African Union had at last pioneered what was listed for years as "unentered territory."

Besides the new mission field in Mozambique, the Southern African Division acquired another mission field. War time exigencies directed the General Conference to transfer the entire mission field of East Africa to the Southern African Division in two stages. First, the Tanganyika Mission Field, formerly under the Central European Division (Section II), with headquarters at Busegwe mission near Musoma, was transferred in 1940.¹³⁷ Second, the mission work in Kenya and Uganda, formerly administered by the Northern European Division, was transferred in 1941.¹³⁸ By 1942 the three Mission Fields were united in the East African Union Mission with headquarters in Kisumu, Kenya.¹³⁹

The East African Union Mission work was well established with origins in the early 1900's.¹⁴⁰ It

136. Ibid. XLIV (Oct. 1, 1946) pp. 1, 2;
XLV (Jul. 15, 1947) p. 4.

137. Ibid. XXXIX (May 1, 1941) pp. 4, 8.

138. Ibid. XXXIX (Aug. 1, 1941) p. 4;
XLV (Sept. 15, 1947) p. 8.

139. Spalding IV, p. 30;
S.A.D. Outlook XLI (Sept. 1, 1943) p. 1.

140. Spalding IV, pp. 28, 29.

consisted of about fourteen main missions including two training schools established in the early thirties : Kamagambo Training School in Kenya and Ikizu Training School in Tanganyika.¹⁴¹ In addition the East African Union had two institutions at Kendu Bay on the Kavirondo Gulf, in Kenya.¹⁴² These were Kendu hospital founded in 1926 and the East African Publishing House, which began in 1913 with a small platen press.¹⁴³

The long awaited desire of the Southern African Division first expressed in 1921, to administer the East African Union was fulfilled in 1942. The Division had acquired the Central African Union in 1929, just before the depression, and succeeded in administering it. Therefore it was feasible that the Division could take care of the East African Union during the war years. But it was different, in that the East African Union was a much larger mission field, more than a third the size of the Southern African Division when considered by the number of missions. Also the East African Union had a membership of over 10 000 in 1942, about equal to the membership of either the Zambesi Union or South East African Union, which were the two largest Union Missions at that time.¹⁴⁴ In spite of the great responsibilities the Southern African Division took over the administration willingly.

141. S.A.D. Outlook XXXIX (Sept.1,1941) p. 5;
 XLIII (Nov.5,1945) p. 2;
 XL (Jun.1,1942) p. 2;
 XLI (Dec.15,1943) p. 4;
 LIII (Dec.15,1955) p. 5;
 LIV (Apr.15,1956) pp. 6,7.

142. Ibid. XLI (Dec.15,1943) p. 4; LIV (Sept.15,1956) pp. 6,7.

143. Ibid. XLV (Jun.1,1947) p. 6; LIV (Sept.15,1956) pp. 6,7.
 See Mission Map Appendix D for the names and positions of missions and institutions in East Africa.

144. S.A.D. Outlook XLI (Jul.15,1943) p. 4.

Owing to the grave manpower shortage related to the world war, the Southern African Division had to spread out its working force more thinly to cope with the administration of the East African Union. Missions such as Ntusu and Mbeya were without mission directors.¹⁴⁵ When the East African Union administration took effect with H.M. Sparrow for President in 1943, the position was further aggravated as men were drawn into administrative posts from a number of mission stations.¹⁴⁶

No new developments took place in the East African Union during the war years because of the manpower shortage and the reorganization of the Union Mission. Nevertheless the situation would be different after the war.

New Developments in the European Church

Although new developments in the establishment of missions or institutions were almost non-existent in the mission field of the Southern African Division during the period of the Second World War, it was not the case in the European church work. Two institutions were established to have far reaching effects upon the work in the Division.

One man, American evangelist E.L. Cardey, was the founder of these two institutions.¹⁴⁷ The first was Hillcrest Secondary School, established after the

145. Ibid. XL (May 1, 1942) p. 2.

146. Ibid. XLI (Sept. 1, 1943) p. 1.

147. Ibid. XL (Feb. 15, 1942) p. 2;
Advent Review & Sabbath Herald CXXIII (Jun. 16, 1946)
 p. 210.

purchase of Bollihope - the Methodist Theological College which had closed for the duration of the war.¹⁴⁸

Hillcrest Secondary School began in 1941, a year before the official opening, as the forerunner of secondary school education among European Adventists.¹⁴⁹ Until the establishment of Hillcrest the Adventist church school programme was maintained at the primary level, with Helderberg College the only institution for secondary school education. The inception of Hillcrest was the complement of Adventist church school principles and constituted a bold step forward in the development of Adventist education in South Africa. Not only would Hillcrest fill the need for secondary school education in the Cape peninsula, but would also act as a feeder to Helderberg College.

In spite of the Second World War, the Cape Conference executive under the leadership of E.D. Hanson, himself an educator, made a daring request for financial assistance to establish Hillcrest. The request of \$ 10 000 from the General Conference was granted, and with the financial backing of the other church organizations, Hillcrest was established with an investment close to £4 000.¹⁵⁰

Hillcrest Secondary School started with a primary

148. S.A.D. Outlook XL (Feb.15,1942) p. 2; LIV (Nov.15, 1956) p. 4;
South African Union Lantern I (Oct.15,1951) p. 4;
Cragg, pp. 44, 45.

149. Cape Conference Executive Committee Minutes 1931-1943 : Nov.28,1940.

150. Ibid. 1931-1943 : Jan. 22,1941;
Reminiscences, R.E. Ansley, p. 19;
S.A.D. Outlook XL (Feb.15,1942) p. 2.

school connected to the secondary school up to Junior Certificate level.¹⁵¹ The enrolment was not large to begin with and the facilities were not the best. About sixty children, ten of whom were in the secondary school, occupied four large class-rooms. The rest of the school consisted of a chapel, able to seat about 100 comfortably, and a garage suitable for a woodwork shop.¹⁵² During the pioneer years of the school there were three on the teaching staff and by 1945 there were five including the Principal W. Cowper.¹⁵³

The second institution directly sponsored by E.L. Cardey was the Voice of Prophecy Bible School which began as an experiment in 1943.¹⁵⁴ Several articles and advertisements were published in the leading magazines and newspapers in South Africa with the offer of free Bible lessons. A series of twenty four Bible lessons were prepared to meet the expected response from the public. Cardey and his staff of about a dozen helpers worked in five rooms and hoped for an initial response of 10 000 enrollers.¹⁵⁵ They were overwhelmed when nearly 30 000 enrolled for the free Bible correspondence lessons within a year.¹⁵⁶

151. South African Union Lantern VI (Jan.15,1956) p. 3;
Cape Conference Executive Committee Minutes 1931-
1943 : Nov. 28,1940; Jan.14 - 20,1943.

152. S.A.D. Outlook XL (Feb.15,1942) p. 2.

153. Cape Conference Executive Committee Minutes 1931-
1943 : Nov. 28,1940; Dec.16,1943; 1944-1949 :
Jan.5 - 13,1945.

154. S.A.D. Outlook XLIX (Sept.15,1951) p. 3;
XLI (Aug.1,1943) p. 2.

155. Advent Review & Sabbath Herald CXXIII (Jun.16,1946)
p. 210;
S.A.D. Outlook XLI (Aug.1,1943) p. 2; (Oct.1,1943)
p. 4.

156. S.A.D. Outlook XLIX (Sept.15,1951) p. 3;
XLII (Apr.15,1944) p. 1.

The Voice of Prophecy Bible School by 1945 had grown sufficiently to become a permanent institution of the South African Union Conference with an "operating budget" of over £10 000.¹⁵⁷ Also the staff of helpers and permanent workers had doubled because of the influx of lessons which needed attention.¹⁵⁸ Furthermore the cumulative total of enrolled students over two years had reached nearly 60 000, and over 800 000 Bible lessons had been mailed to the public.¹⁵⁹

In the short space of two years the Voice of Prophecy Bible School had developed into one of the leading Adventist agencies for reaching men with the Gospel. But this was not the end of the story. Adventists in their outreach for more souls realized the powerful agency of the radio.

The year after the Voice of Prophecy Bible School started, a radio broadcast from Radio Lourenco Marques was commenced. 150 000 radio logs were distributed to invite the public to listen to the weekly half hour Adventist religious programme and enrol for the Bible course of lessons.¹⁶⁰

Adventists believed, at that time, that they had entered a new day for evangelism through the agency of the newspaper, the radio, and the Voice of Prophecy Bible School.¹⁶¹ This new institution would develop in the post-war period and similar institutions would arise in the mission field.

157. S.A.U.C. Executive Committee Minutes 1942-1947 : Dec. 18, 1945.

158. S.A.D. Outlook XLIV (Mar. 1, 1946) p. 2.

159. Advent Review & Sabbath Herald CXXIII (Jun. 16, 1946) p. 210;
S.A.D. Outlook XLIII (Jul. 2, 1945) p. 1.

160. S.A.D. Outlook XLII (Oct. 9, 1944) p. 4.

161. Advent Review & Sabbath Herald CXXIII (Jun. 16, 1946) p. 210.

EVANGELISM AND MEMBERSHIP INCREASE

The Great Depression hit the Adventist Church fairly hard, resulting in decreases in General Conference appropriations and tithe income. On the other hand the depression did not result in a decrease in the number of accessions by baptism to the church. The largest decrease in appropriations took place in 1932, when the church sustained the heaviest blow of the depression. But during the same year a record in the number of baptisms occurred in the Southern African Division ¹⁶² (See Table I).

Besides the increase in baptisms, the total membership continued to increase, and attendances at the annual camp meetings also rose. ¹⁶³ A record camp meeting took place at Rwankeri mission in Ruanda. 18 000 Africans gathered on Sabbath, 3rd August, 1935, under the leadership of H.J. Moolman. The next day 145 people were baptized. ¹⁶⁴

What happened at the height of the depression was repeated at the height of World War II. While the Adventist Church loaded its working force with heavier responsibilities because of a manpower shortage, there were compensations. In 1942 the Southern African Division reached another zenith in total baptisms as a

162. S.A.D. Outlook XXXVI (Jul.1,1938) p. 6.

163. Ibid. XXXVI (Jul.1,1938) p. 6.

164. Ibid. XXXIII (Sept.15,1935) pp. 4,5;
Advent Review & Sabbath Herald CXIII (Jun.4,1936)
 p. 145.
 1932 was a peak year in membership gains in North America
 (H.B. Weeks, Adventist Evangelism in the Twentieth Century, Washington, D.C. : Review & Herald Publishing Assn.,1969, p. 156).

T A B L E I

BAPTISMS IN THE SOUTHERN AFRICAN DIVISION

<u>1931</u>	<u>1932</u>	<u>1933</u>
2 353	3 557	3 210

Note the rise in total baptisms in 1932 followed by a drop during the next year.

T A B L E II

BAPTISMS IN THE SOUTHERN AFRICAN DIVISION

<u>1937</u>	<u>1938</u>	<u>1939</u>	<u>1940</u>	<u>1941</u>
3 846	3 204	3 858	3 998	4 274
<u>1942</u>	<u>1943</u>	<u>1944</u>	<u>1945</u>	<u>1946</u>
5 152	4 921	3 954	4 155	5 979

Note the rise in total baptisms in 1939, at the beginning of the Second World War, and in 1942, followed by a drop in succeeding years, before making a substantial recovery in 1946.

TABLE I : S.A.D. Outlook XXXVI (Jul.1,1938) p. 6.

TABLE II : Ibid. XLV (May 15,1947) p. 4.

marked increase over the previous years ¹⁶⁵ (See Table II).

Also the membership during the war years steadily increased, except for a fall in membership from 45 460 in 1942 to 44 527 in 1943. Thereafter it rose once more.¹⁶⁶

Attendances at the annual camp meetings were large at some places during the war years. In 1942 about 20 000 met for camp meeting at Rwankeri and approximately 12 000 gathered at Gitwe.¹⁶⁷ After the war the Rwankeri camp meeting attendance fell sharply to about 8 000 in 1947, though the Gitwe camp meeting reported much the same as in war years.¹⁶⁸

To account for the increase in baptisms during 1932 and 1942 is difficult in view of the many setbacks caused by the depression and war. L.L. Moffitt, President of the South African Conference, quoted Scripture which gives a reason for increased baptisms during abnormal times : "When thy judgments are in the land the people will learn righteousness."¹⁶⁹ It is in calamitous times that people turn to Christianity, and this was the case particularly in 1932 and 1942 when there was a good response to the Adventist faith.

Another explanation for increased baptisms during the depression and war years may be gathered from observations of the work done in the South African Union

165. S.A.D. Outlook XLV (May 15, 1947) p. 4.

166. Ibid. XLV (May 15, 1947) p. 4.

167. Ibid. XL (Nov. 15, 1942) p. 1.

168. Ibid. XLV (Nov. 1, 1947) p. 2.

169. Ibid. XXXII (May 1, 1934) p. 1.

Conference. Leading evangelists used special methods of evangelism and attracted large audiences resulting in record baptisms.

American Evangelist R.G. Morton erected a wood and iron structure at the bottom of Adderley Street opposite Monument Station, Cape Town. He named the novel structure the "Bible Auditorium" in large letters.¹⁷⁰ During 1930 he ran two series of Bible lectures in this auditorium for eight months with audiences well over 1 000 at times.¹⁷¹ His first series of meetings resulted in fifty six accessions by baptism.¹⁷²

Just as record baptisms were reported in the Southern African Division as a whole in 1932, so in the two European Conferences were similar baptismal records (See Table III).

The year 1932 was a successful year for public evangelism in South Africa as experienced evangelists contributed to a general rise in baptisms. In 1932 American Negro B.W. Abney started his seven year term of evangelism among the Coloureds, and baptized twenty nine in his first baptismal service in the Salt River Church.¹⁷³ W.H. Hurlow in the same year baptized

170. Ibid. XXVIII (Apr.14,1930) p. 8.

171. Ibid. XXVIII (Apr.28,1930) p. 12;
 (May 12,1930) p. 12;
 (Sept.29,1930) p. 5;
 (Dec.15,1930) p. 5.

172. Ibid. XXIX (Feb.1,1931) p. 6.

173. Ibid. XXX (Jul.1,1932) p. 5 and
 (Oct.1,1932) p. 2;
 XXXVI (Sept.1,1938) p. 8.

T A B L E I I I

BAPTISMS IN THE SOUTH AFRICAN UNION CONFERENCE

	<u>1930</u>	<u>1931</u>	<u>1932</u>	<u>1933</u>
Natal-Transvaal Conference	192	137	250	-
Cape Conference	<u>134</u>	<u>51</u>	<u>222</u>	<u>-</u>
Total	<u>326</u>	<u>188</u>	<u>472</u>	<u>273</u>

Figures for 1933 represent the baptisms for the combined South African Conference.

In 1930 at the beginning of the World Depression a rise in baptisms occurred, followed by another rise in 1932, about the middle of the depression.

TABLE III : S.A.D. Outlook XXX (May 1, 1932), Supplement
 p. 4;
 XXXII (May 1, 1934) p. 2 and
 (Jul. 15, 1934), Supplement.
 Each reference is for each of the years
 1930 to 1933.

thirty two in East London.¹⁷⁴ A.W. Staples baptized sixty three in Kimberley in 1932, which was the highest number of baptisms ever recorded in the city during one year.¹⁷⁵ J. Raubenheimer (1923 graduate of Spion Kop College) conducted one of the largest single baptismal services in the history of the European church, when he baptized seventy six after his Potchefstroom series of meetings.¹⁷⁶ The final count of those baptized in Potchefstroom by the end of the year 1932 was 103.¹⁷⁷

Like Morton, Raubenheimer was an innovator in evangelistic methodology (See Chapter IX - under European Evangelism). He captivated his audience with his "Bible Chautauqua" approach used during the depression and world war years.¹⁷⁸ Raubenheimer continued to attract large audiences and baptized "many" people until he was called to the Presidency of the Natal-Transvaal Conference. This happened while he was engaged in an evangelistic "campaign" in the Johannesburg City Hall in 1944.¹⁷⁹ He opened the meetings with over 2 500 in attendance and closed with about the same number.¹⁸⁰ This was one of the biggest evangelistic "campaigns" held in South Africa to date.¹⁸¹

174. Ibid. XXX (May 1, 1932) p. 6.

175. Ibid. XXX (Apr. 1, 1932) p. 8;
XXXI (Mar. 15, 1933) p. 4.

176. Annual Calendar of Helderberg College 1931, p. 68;
S.A.D. Outlook XXX (Jul. 1, 1932) p. 6.

177. S.A.D. Outlook XXXI (Jan. 1, 1933) p. 4.

178. Ibid. XXX (Jul. 1, 1932) p. 6;
XXXVII (Nov. 1, 1939) p. 6.

179. Ibid. XLII (Jun. 26, 1944) p. 2.

180. Ibid. XLII (Jan. 15, 1944) p. 4 and (Jun. 26, 1944) p. 2.

181. Ibid. XLI (Dec. 1, 1943) p. 2.

Sixty one were initially baptized with another fifty four in preparation for the rite of baptism.¹⁸²

As Morton opened Adventist evangelistic successes at the beginning of the depression in 1930, so two American evangelists did the same at the beginning of the war in 1939. P. Wickman and E.L. Cardey arrived in South Africa before the outbreak of World War II and both men, like Morton or Raubenheimer, used special methods to hold their audiences¹⁸³ and interests. These experienced evangelists thus contributed to the "large" influx of members during the war years.

Wickman erected a canvas-top structure on Berea Road in Durban which he called the "Big Bible Auditorium".¹⁸⁴ The attractively painted auditorium became well known and was well attended while Wickman ran three series of public meetings over eighteen months. During this time he baptized 104 people which resulted in doubling the Durban church membership.¹⁸⁵

Wickman continued his public evangelism in East London (1941) and Port Elizabeth (1942)¹⁸⁶ in which

182. Ibid. XLII (Jun.26,1944) p. 2.

Raubenheimer's record during the depression includes :
1930 Ermelo, 62 baptized; 1931 Standerton, 36
baptized; 1933 Bethlehem, 32 baptized before an
audience of c. 1 000; 1934 Kroonstad, 23 baptized
before an audience of c. 1 000
(S.A.D. Outlook XXIX Jan.1,1931, p. 9 and May 1,
1931, p. 4; XXXI Jun.15,1933, p. 4; XXXII Jul.1,
1934, p. 4).

183. S.A.D. Outlook XXXVII (Mar.15,1939) pp. 4,5;
XXXVI (Dec.1,1938) p. 3;
XXXVIII (May 15,1940) pp. 4,9.

184. Ibid. XXXVII (May 15,1939) pp. 3,4;
The Natal Daily News, Apr.15,1939 p. 10.

185. S.A.D. Outlook XXXVII (May 15,1939) p. 4;
XXXVIII (Apr.1,1940) p. 3;
XXXIX (Mar.1,1941) p. 8.

186. Ibid. XXXIX (Nov.1,1941) p. 4;
XL (Aug.1,1942) p. 1.

he identified himself with the civic life of the cities. In East London he led a mass meeting in the interests of medical aid for Russia.¹⁸⁷ In Port Elizabeth he drew about a thousand folk to attend a special memorial service for those lost in the battle of Libya.¹⁸⁸ In both cities he won the favour of the local city mayors.¹⁸⁹ His evangelism had a universal appeal and attracted people to his Bible lectures with good results in record attendances and baptisms. Fifty nine were baptized in East London which nearly doubled the church membership,¹⁹⁰ and forty nine were baptized in Port Elizabeth.¹⁹¹

Cardey, like Wickman, also involved himself in civic affairs. He set up a welfare society at the Rosebank school to help the needy and collected old clothing and articles for the city anti-waste organization. In this way many contacts were made with the Red Cross, city officials and those engaged in work related to the war effort. All of these activities publicised the work of Cardey and contributed to his evangelistic success.¹⁹²

The evangelistic versatility of Cardey knew no bounds. He employed the newspaper effectively for his Bible correspondence courses and sermons.¹⁹³ He

187. Ibid. XXXIX (Nov.15,1941) p. 4.

188. Ibid. XL (Aug.1,1942) p. 1.

189. Ibid. XXXIX (Mar.1,1941) p. 8 and (Nov.15,1941) p. 4.

190. Cape Conference Secretary's Record 1936-1942;
Church Clerk Record, East London Aug.1938-Oct.
1946 : Jan.1,1942.

191. Cape Conference Secretary's Record 1936-1942 and
1943-1950.

192. S.A.D. Outlook XXXIX (Jun.15,1941) p. 3.

193. Ibid. XXXIX (Jun.15,1941) p. 3.

scattered plenty of reading material among the public, and ran three series of evangelistic meetings in Cape Town and the Cape peninsula over a period of eighteen months which resulted in membership growth from 252 to 378 members.¹⁹⁴ Cardey followed on with more evangelistic meetings in Wynberg and Mowbray and baptized interests every month.¹⁹⁵ Such a programme of continuous evangelism, from late 1938 to June 1943, was carried out by Cardey until he was appointed director of the Voice of Prophecy Bible School.¹⁹⁶

In addition to the war time evangelists Raubenheimer, Wickman and Cardey, were Staples in the Transvaal, J. van der Merwe and R. Visser in the Cape and South West Africa.¹⁹⁷ All of these evangelists were successful in a "war-stimulated evangelistic boom." In the Cape Conference new church congregations arose at Lansdowne and Goodwood as a result of Cardey's work;¹⁹⁸ at Upington and Paarl through van der Merwe's work;¹⁹⁹ and at Uitenhage, Somerset East and Graaff-Reinet as a result of Visser's work.²⁰⁰ About the same

194. Ibid. XXXVIII (May 15, 1940) pp. 4, 9.

195. Ibid. XXXVIII (Mar. 1, 1940) pp. 2, 3; XXXIX (Mar. 15, 1941) p. 8.

196. Ibid. XXXVI (Dec. 1, 1938) p. 3;
Cape Conference Executive Committee Minutes 1931-1943
: Apr. 15, 1943.

197. S.A.D. Outlook XXXVII (Jul. 15, 1939) p. 4 and
(Oct. 15, 1939) p. 4; XXXVIII (Apr. 1, 1940) p. 3;
Cape Conference Executive Committee Minutes 1944-1949
: Jan. 5 - 13, 1945.

198. S.A.D. Outlook XXXVIII (May 15, 1940) p. 9.

199. Cape Conference Executive Committee Minutes 1931-1943
: Jan. 14 - 20, 1943; 1944-1949 : Jan. 5 - 13, 1945.

200. Ibid. 1944-1949 : Jan. 5 - 13, 1945;
S.A.D. Outlook XXXIX (Oct. 1, 1941) p. 3;
XLII (Mar. 1, 1944) p. 2.

number of new churches were also organized in the Natal-Transvaal Conference.²⁰¹

Never again (during the period 1920 to 1960) was there such a strong combination of evangelists as during the war years. Never again were there two leading American evangelists who ran meetings in different places at the same time. Unfortunately this strong war time team of evangelists did not continue throughout the war. In 1941 Staples was appointed President of the Natal-Transvaal Conference and Raubenheimer succeeded him in this position in 1944, when Staples joined the Southern African Division as a departmental secretary.²⁰² Cardey left public evangelism to direct the Voice of Prophecy Bible School in June 1943.²⁰³ His American colleague Wickman also left evangelism in 1944 and returned to the United States to become a departmental secretary.²⁰⁴ Thus leading evangelists, such important contributors to membership growth of the church, were called away to executive and departmental work (See Chapter VII).

The withdrawal of Cardey, Wickman and Raubenheimer from active public evangelism might have caused a drop in the total number of baptisms in 1944 in the South African Union Conference. On the other hand the contributions of these evangelists from 1939 to 1943 caused a definite increase in the number of baptisms (See Table IV).

201. Natal-Transvaal Conference Executive Committee Minutes 1943-1947 : Jan.3,1943; Dec.20,1944.

202. S.A.D. Outlook XXXVIII (Nov.1,1940) p. 3; XLII (Jan. 15,1944) p. 4.

203. Cape Conference Executive Committee Minutes 1931-1943 : Apr.15,1943.

204. Church Clerk Record, Cape Town 1943-1947 : Jan.12,1944; S.A.D. Outlook XLII (Aug.7,1944) p. 8.

T A B L E IV

BAPTISMS IN THE SOUTH AFRICAN UNION CONFERENCE

	<u>1934</u>	<u>1935</u>	<u>1936</u>	<u>1937</u>	<u>1938</u>	<u>1939</u>
Natal-Transvaal Conference	-	-	134	113	154	232
Cape Conference	-	-	89	81	75	169
Total	193	78	223	194	229	401
	<u>1940</u>	<u>1941</u>	<u>1942</u>	<u>1943</u>	<u>1944</u>	<u>1945</u>
Natal-Transvaal Conference	152	175	168	171	118	172
Cape Conference	123	150	190	163	151	121
Total	275	325	358	334	269	293

Note the rise in total baptisms in 1939, at the beginning of the Second World War, and again in 1942, in the middle of the war years.

TABLE IV : S.A.D. Outlook XXXIII (Jul.15,1935),
Supplement;

XXXIV (Jun.1,1936), Supplement;
XXXV (Aug.1,1937), Supplement;
XXXVI (Jul.1,1938) p. 6;
XXXVII (Jul.1,1939) p. 4;
XXXVIII (May 15,1940) p. 6;
XXXIX (Jun.1,1941) p. 6;
XL (Jun.15,1942) p. 4;
XLI (Jul.15,1943) p. 4;
XLII (Aug.7,1944) p. 4;
XLIII (Jul.2,1945) p. 4;
XLIV (May 15,1946) p. 4.

Each reference is for each of the years
1934 to 1945.

The pattern which emerged of increased baptisms for Europeans and Africans during the depression (1932) was similar to the pattern during the war (1942; See Tables I to IV). From the trend of the figures for total baptisms, it is clear that the Adventist message had more appeal in times of adversity than in prosperous times. Adventist doctrine, with an eschatological and apocalyptic emphasis, attracted people during the depression and war because it gave an answer to troublous times and spurred on a desire to accept the Adventist belief and join the church. Depression and war time evangelists capitalised on the times and presented most timely sermons to attract audiences. Raubenheimer opened the Standerton series in 1931 with the sermon entitled, "The Crash of Nations."²⁰⁵ He opened his meetings in Johannesburg (1944) with an exposition of Daniel Chapter II, under the title "Hitler's Doom."²⁰⁶ Wickman was a little more conservative in bringing Hitler's name to the fore, he used the title, "Impending Crash of Nations" in Durban in (1940).²⁰⁷ Wickman opened his series of meetings in Port Elizabeth (1942) with the subject, "What is Coming? The Battle for World Supremacy."²⁰⁸ Other evangelists, like Raubenheimer, were not afraid to personalise their opening topics such as W.D. Eva who raised a church in Gwelo, Southern Rhodesia in 1941. His opening topic was entitled, "World Supremacy! Will Hitler Grasp it?"²⁰⁹

205. A.D. Outlook XXIX (Mar.1,1931) p. 8.

206. S.A.D. Outlook XLII (Jan.15,1944) p. 4.

207. The Natal Daily News Mar.2,1940, p. 8.

208. S.A.D. Outlook XL (Aug.1,1942) p. 1.

209. Ibid. XXXIX (Jun.1,1941) p. 3 and (Dec.1,1941) p. 4.

Not only were the years of the depression and war particularly suited to the Adventist "message", to account for the remarkable rise in baptisms and membership, but there were leading evangelists who ran one "campaign" of evangelism after another. These leading evangelists developed techniques to attract large audiences. Morton and F.G. Clifford used the "double session" technique effectively in the early 1930's.²¹⁰ They found that if two identical meetings were advertised on Sundays, these meetings would attract a larger audience than one meeting. Thus Adventist evangelistic media played an important rôle in attracting and holding people.

Beyond methodology or timeliness of Biblical lectures, whether in times of war or peace, people joined the Adventist Church because they were convinced it had the "complete Truth of God."²¹¹ In other words converts believed that Adventism presented the entire revelation of God from an open Bible with clear literal interpretation.²¹² Converts were attracted by the prophetic interpretation of the books of Daniel and Revelation because they were

210. A.D. Outlook XXVIII (May 12, 1930) p. 12;
XXIX (Feb. 1, 1931) p. 6.

211. Letter, J. van der Merwe : Sept. 23, 1976;
P.S.K. Jennings : Oct. 31, 1976.

212. Ibid. A.W. Staples : Sept. 21, 1976; M.M. Webster :
Sept. 21, 1976.

"considered closed books" by other churches.²¹³
 Often people joined the Adventists because they were "seekers for truth", dissatisfied with what they already had.²¹⁴

The Spirit of evangelism from 1930 to 1945 resulted in an increase in membership among all racial groups. The Southern African Division membership trebled from 14 995 in 1930 to 46 460 in 1945.²¹⁵ While the membership figures for the Europeans, Coloureds and Indians are part of the Southern African Division figures, there were 1 976 European members in the South African Union Conference in 1930.²¹⁶ By 1945 the European membership had doubled to reach a total of 4 251 members.²¹⁷ The Coloured membership trebled, from 274 in 1930 to 1 026 in 1945.²¹⁸ The Indian

213. Ibid. P. Stevenson : Sept.22,1976;
 D.A. Webster : Sept.26,1976.
 Adventists hold to the Historicist View of
 Prophetic Interpretation.

214. Letter, V. Davies : Sept.22,1976. Since there is no source material available on the reasons why people from other churches joined the Adventists, the researcher carried out a survey with a questionnaire. The above comprehensive letters are some of the responses to the questionnaire placed in the hands of ministers and converts.

215. S.A.D. Outlook XXXII (Jul.15,1934), Supplement;
 XLV (May 15,1947) p. 4.

216. A.D. Outlook XXIX (Jul.1,1931) pp. 15, 16.

217. S.A.D. Outlook XLIV (May 15,1946) p. 4.

218. A.D. Outlook XXIX (Jul.1,1931) pp. 15, 16;
S.A.D. Outlook XLIV (May 15,1946) p. 4.

membership in 1945 was reported as 38 members.²¹⁹

SUMMARY AND CONCLUSION

The effects of the depression and war had forced the church into a period of consolidation of missions, medical missions and training institutions. Existing missions and institutions were built up and permanent headquarters were established - all of this constituting a transition from a pioneer period to a builder period for the church. However the pioneer spirit showed itself during difficult times with lack of money and manpower. A few new missions and medical missions were pioneered. A new mission field in Mozambique was entered and new developments took place in the European work when J. van der Merwe and R. Visser raised a company of believers in South West Africa, (1938-1940).²²⁰ In addition to the new territories of Mozambique and South West Africa the General Conference transferred the work in East Africa to the Southern African Division. The responsibilities of the Division were stretched to the limit with its full quota of mission work. Then the need to maintain this large mission field without loss presented itself. The Division succeeded in doing this with only the loss of Maun, Katima Mulilo and Spion Kop, and the decline of Buganda and Katanga. The addition of new missions and institutions on the other hand compensated for the losses. The question, therefore arose, could this enlarged mission field be maintained and built up during the post-war period?

219. S.A.D. Outlook XLIV (May 15, 1946) p. 4.

220. Cape Conference Executive Committee Minutes 1931-1943 : Jan. 14 - 20, 1943; 1944-1949 : Jan. 5 - 13, 1945;

S.A.D. Outlook XXXVI (Feb. 15, 1938) p. 3;
XXXVIII (Jul. 1, 1940) p. 3.

With regard to the work in the South African Union Conference progress was evident among the different population groups. The Coloured membership had spread beyond the Cape peninsula into the Transvaal and Natal. In these provinces Abney and D.C. Theunissen pioneered a new church in Johannesburg (1936), and Wickman and K. Landers pioneered in Durban until a church was organized (1942).²²¹ The Indian work was strengthened under the leadership of W.V. Norcott, who built the first Indian church in Durban (1943). From Durban the Indian work spread to Barberton where E.J. Stevenson raised a company of believers.²²² The European work on the Rand, with more than a dozen churches, was enhanced when J. Raubenheimer directed the erection in 1942 of a "large" church worth £9 500 with seating for 450 people. In addition the double storey church building had a suite of offices for the Natal-Transvaal Conference executive which meant a permanent headquarters for the Conference.²²³ The Cape Conference also had a share in general progress when it paved the way for new developments in education and evangelism with the establishment of Hillcrest Secondary School and the Voice of Prophecy Bible School.

221. S.A.D. Outlook XXXIV (Oct.1,1936) p. 5;
 XXXVII (Nov.15,1939) p. 6;
 XL (Feb.1,1942) p. 4.

222. Ibid. XLI (Apr.1,1943) p. 2 and (Nov.1,1943) p. 2;
South African Union Lantern V (Jun.1,1955) p. 5.

223. S.A.D. Outlook XL (May 15,1942) p. 4.

CHAPTER VI
POST-WAR DEVELOPMENT
OF THE SEVENTH-DAY ADVENTIST CHURCH
1946 - 1960

The post-war period of the Seventh-day Adventist Church in Southern African began with a vigorous pioneer spirit to open new missions, medical missions and institutions. It was also a period when the institutions of training were upgraded and revised and new programmes of training were introduced to meet the demands of the mission field. It was a period for important administrative changes and reorganization because of a changing Africa and due to the growth of the church. The period resulted in new developments within the European church. The physical plant of the church was greatly expanded due to the post-war building boom. Everything resulted in a greatly enlarged church with well established institutions. These points form the basis of this chapter.

GAINS AND LOSSES IN THE MISSION FIELD

Congo Union Mission

Signs which showed that the Second World War was over, were the arrival of missionaries from overseas and the development of new missions, medical missions and institutions.¹ But as the Great Depression impeded the development of new missions, so the Second World War also prevented the development of new missions. The Congo Union Mission in 1941 received an increased General Conference appropriation to open two new missions.²

1. S.A.D. Outlook XLIV (Dec.15,1946) p. 8.

2. Ibid. XXXIX (Sept.1,1941) p. 12.

Owing to war time restrictions Rwese mission was established and the opening of Nebassa mission had to be postponed. Permission by the government was withheld until 1948, when pioneer missionary D.E. Delhove interviewed the Governor-General of the Belgian Congo and a site was selected to establish the mission.³

T.W. Staples was appointed to Nebassa mission in 1948, which was located in the Buta area in the north-east of the Belgian Congo, about 200 miles north of the equator.⁴ Progress was "slow" in the beginning at the mission because the tribe was considered low on the socio-anthropological scale.⁵ Nevertheless by 1960 the mission had two organized churches with over 200 members and a mission school with an enrolment approaching 200. The mission also cared for thirty three lepers.⁶

In 1949 another mission was opened in the Belgian Congo called Talla mission, pioneered by P.K. Wiley, and established on the northern shore of Lake Albert. By 1954 this mission including Rwese, Rwankeri and Nebassa constituted the North-East Congo Mission Field and became a growth point in the Belgian Congo.⁷

A second mission was opened in 1949 in the heart of the Kasai province of the Belgian Congo. Since the transfer of the training school from Katanga to Gitwe in 1934, the need arose again for a training school in

3. Ibid. LVIII (Feb.15,1960) p. 9; LIII (Nov.1,1955) p. 5.

4. Ibid. LVIII (Feb.15,1960) p. 9; XLVII (Mar.15,1949) p. 2.

5. Interview, T.W. Staples : Aug.1975. Tribal difficulties at Nebassa may be compared with those of Munguluni.

6. S.A.D. Outlook LVIII (Feb.15,1960) p. 9.

7. Ibid. LIII (Nov.1,1955) pp. 4 - 6.

the south.⁸ This new mission became known as Lulengele Training School and by 1957 a medical mission was added to care for over eighty lepers and a number of maternity cases. In addition to the dispensary building, there was a single ward maternity hospital with twelve adult beds and twelve cots, a labour room with two beds, and an operating theatre. Nurse L.M. Delhove was in charge of the medical work which included the treatment of eighty six lepers.⁹

East African Union Mission

Besides the addition of three new missions in the Congo Union Mission after the war, the newly acquired East African Union Mission opened two new hospitals, one mission and a training school. Initial plans for the establishment of a hospital in Tanganyika must be dated from 1942.¹⁰ But the war prevented these plans from going into effect. It was soon after the war that Heri mission hospital was opened, situated not far from Kigoma and near the Belgian Congo border.¹¹ Dr. W.H. Taylor was the medical director and by 1958 he had thirty eight lepers in a colony besides an out-patient practice.¹²

Unlike Tanganyika and Kenya, Uganda only had one Adventist mission station in 1928 called Nchwanga, located over a hundred miles west of Kampala. When the mission

8. Ibid. XLIX (Jun.15,1951) p. 10;
LV (Mar.15,1957) pp. 6 - 8.

9. Ibid. LV (Mar.15,1957) pp. 6,7.

10. Southern African Division Executive Committee Minutes
Mar. 1942-1944 : Oct.9,1942.

11. S.A.D. Outlook XLV (Jun.15,1947) p. 4.

12. Ibid. LVI (Feb.15,1958) p. 8.

work in East Africa was fully organized under the Southern African Division in 1943 there were three main missions - Nchwanga, Katikamu and Kireka (headquarters). After the war the Uganda Mission Field became the centre of important developments for the whole of the East African Union Mission.¹³

A site of over 600 acres of good farm land for Bugema Missionary College, about twenty miles from Kampala, was purchased in 1936 by direct communication with the General Conference, by-passing the regular channels of the organization because the leaders were anxious to transfer the training school from Nchwanga to Bugema without delay.¹⁴ But the war intervened and plans for the transfer were held up. Eventually in 1948 the new training school at Bugema opened with dormitories which were first used as class-rooms by day. It was registered as a primary teacher training centre, with C.T.J. Hyde the Principal.¹⁵

Another step forward in development in Uganda also took place in 1948. Scandinavian missionary M.E. Lind started work at the new Ruwenzori mission near Ft. Portal in the foothills of the Ruwenzori Mountains, among the Batoro, Banyoro and Bankonjo. By 1957 there were over a 1 000 baptized members in the area including a son and niece of the king of Toro.¹⁶

Ankole hospital, situated in western Uganda, was established in 1949; and this placed the Uganda Mission Field on a par with the Mission Fields of Kenya and

13. Ibid. LIII (Jun.1,1955) p. 6.

14. Ibid. XLVII (Dec.1,1949) p. 5;
LV (Feb.15,1957) p. 10.

15. Ibid. LV (Feb.15,1957) p. 10.

16. Ibid. XLIV (Mar.1,1946) p. 8;
LV (Apr.15,1957) p. 8.

Tanganyika, since it too had realized the ideal of a training school at Bugema complemented by a hospital at Ankole.¹⁷ By 1951 Ankole hospital was nearing completion with two wards, an administration block and two utility buildings. For equipment an X-ray machine had been donated through doctors in California.¹⁸

Zambesi Union Mission

Although the church membership had grown in Southern Rhodesia, new missions had not been established on the same scale as in the North-East Congo Mission Field and the Uganda Mission Field. In 1947 W.R. Vail, W.D. Eva and W. Bastiaans looked over a prospective mission site at Ruia, five miles from Mount Darwin, in the north-east of Southern Rhodesia.¹⁹ In 1950 Ruia mission had an organized church of seventeen members, but about twenty years prior to this date human sacrifices were practised.²⁰

After the depression in 1935 the need for a medical mission in Barotseland, Northern Rhodesia, was considered by Boger and his executive committee and postponed for lack of funds.²¹ It was not until after the war that more definite plans were effected. Even then lack of funds hampered the progress begun at the new Yuka hospital in 1948.²²

17. Ibid. LIII (Jun.1,1955) p. 6.

18. Ibid. XLIX (Nov.1,1951) pp. 3,4.

19. Ibid. XLV (Aug.15,1947) pp. 2,3.

20. Ibid. XLVII (Dec.1,1949) p. 3;
XLVIII (Apr.15,1950) p. 2.

21. Z.U.M. Executive Committee Minutes and Session Minutes Jun.1931-Jun.1936 : Dec.17,1935.

22. S.A.D. Outlook LI (Jun.1,1953) p. 3;
South African Union Lantern III (Aug.1,1953) p. 2;

By 1955 Dr. C.J. Birkenstock opened the incomplete Yuka hospital five miles from Kalabo, and twelve miles from Liumba Hill mission in Barotseland.²³ Before the doctor could unpack the boxes of medical supplies the first surgical emergency patient was brought in. Under makeshift conditions the operation was successful and the news spread far and wide. This was the beginning of a very busy term of service for the doctor and his staff.²⁴

Medical mission work at Yuka went ahead of the development of the administration block and main ward. As late as 1957 the unfinished ward of twenty four beds and the administration building was crammed with patients on beds, under the beds and between the beds.²⁵ To relieve the situation government grants were accepted to build a surgical ward and the Paramount Chief of Barotseland donated £500 for his own private ward.²⁶ For the year 1959 Dr. Birkenstock reported nearly 300 major operations and over 400 lepers treated. Yuka was in a leper area because at nearby Liumba Hill mission over 600 lepers had also received treatment.²⁷

South African Union Conference

Medical mission work in South Africa ran into difficulties when Nokuphila's position changed

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23. S.A.D. Outlook LV (Jan.15,1957) p. 6;
South African Union Lantern III (Aug.1,1953) p. 2.
24. S.A.D. Outlook LVIII (Jan.15,1960) p. 3.
25. Ibid. LV (Jan.15,1957) p. 6.
26. Z.U.M. Executive Committee Minutes 1960-Jan.1961 :
 Nov.8,1960;
 Z.U.M. Executive Committee Minutes and Session
 Minutes 1959 : Apr.30,1959.
27. S.A.D. Outlook LVIII (Jul.15,1960) p. 8 and
 (Jan.15,1960) p. 3;
 Z.U.M. Executive Committee Minutes and Session
 Minutes 1960-Jan.1961 : Nov. 8,1960.

drastically with the opening in 1947 of a government hospital in Sophiatown.²⁸ The new hospital, within a mile of Nokuphila hospital, offered free services, and this cut the income of Nokuphila just when it had increased its beds to sixty to meet the South African Nursing Council's provisions to continue nurse training.²⁹

For over ten years Nokuphila's position was plagued by increased costs of medicines and food, and by difficulties to secure the licence for nurse training. Finally the provisions of the Group Areas Act forced the church to sell the hospital in 1959.³⁰ It was found that to run a hospital in a city was far more expensive than in the country and there were many regulations to abide by.³¹ In fact from the time Nokuphila faced difficulties Dr. C.P. Bringle tried to direct attention away from Nokuphila to the country, over in Basutoland.³²

As a result of the world-wide Sabbath school offering of over £12 600 together with other contributions, Maluti hospital, located about twenty miles south of Ficksburg, Basutoland, was opened in 1951.³³ Two years later a grant of £15 000 from

28. S.A.D. Outlook XLV (Jun.15,1947) p. 3.

29. South African Union Lantern I (May 1,1951) p. 9; III (Feb.1,1953) pp. 1,2.

30. Ibid. I (May 1,1951) p. 9; III (Feb.1,1953) pp. 1, 2;
S.A.U.C. Executive Committee Minutes Dec.1955-1960 : Dec.3,1958; Dec.1,1959.

31. S.A.D. Outlook L (Apr.1,1952) p. 3.

32. Ibid. XLVI (Jun.1,1948) p. 3.

33. Ibid. XLIX (Jan.15,1951) p. 5;
South African Union Lantern I (May 1,1951) p. 1.

the Governor General's National War Fund supplemented by other funds enabled the church to increase the facilities at Maluti to care for 100 in-patients.³⁴ Within ten years Maluti hospital became one of the largest mission society hospitals in Basutoland. In addition it had six outside clinics and was accepted as a training hospital for nurses.³⁵

Although the South African Union Conference had lost Nokuphila hospital it was greatly compensated by the acquirement of Maluti hospital through E.D. Hanson's leadership. However in the mission station work there were a few losses. For many years the Adventist Church had tried to open a permanent mission in Zululand but all the best sites had been occupied. Finally an opportunity presented itself in 1950.³⁶ J.D. Harcombe, President of the North Bantu Mission Field, approached Adventist Dr. W.H. Haupt, and on behalf of the church, purchased his property at Nongoma to establish Ekukhanyeni mission with I.E. Schultz as mission director.³⁷ Unfortunately the Ekukhanyeni mission venture was short-lived. The mission was sold three years later because the church was unable to obtain permission to run either a day school or a boarding school.³⁸

Government restrictions and regulations including the Group Areas Act also prevented the continued

34. South African Union Lantern III (Feb.1,1953) pp. 1,2; V (Jun.15,1955) p. 2.

35. S.A.U.C. Executive Committee Minutes Dec.1955-1960 : Feb.4,1959.

36. S.A.D. Outlook XLVIII (Nov.1,1950) p. 3;
XLIX (Jan.15,1951) p. 5.

37. Ibid. XLVIII (Jul.1,1950) p. 3.

38. Ibid. LI (Oct.15,1953) p. 6.

development of Shiloh mission. During the early fifties the government had moved the natives from the Shiloh mission district leaving the mission in a European farming area. Hence the leaders tried to sell Shiloh mission.³⁹ The weakened position of Shiloh continued for a few more years until 1957, when the Minister of Native Affairs declined permission to open a boarding school at the mission.⁴⁰ Since it was impossible to operate a day school, the Shiloh mission was sold the next year. The mission director F.G. Grellman moved to Pietersburg where he could still watch over the flock at Shiloh.⁴¹

The post-war period was not a "mission boom" period for South Africa. The South African Union Conference had disposed of Spion Kop in 1937, Ekukhanyeni in 1953, Shiloh in 1958, and Nokuphila in 1959. Cancele mission too, though not entirely disposed of was reduced in size and strength.

In the mid-fifties Cancele had about 100 day scholars and about half as many boarders at the mission school.⁴² During R.E. Ansley's four year term of service at Cancele a new brick school building consisting of an assembly hall, three "large" classrooms and a new dining hall had contributed to general development at the mission school.⁴³ The standard of

39. North Bantu Mission Field Executive Committee Minutes Apr. 1950-1951 : Apr. 6, 1951; South African Union Lantern II (Mar. 15, 1952) p. 4.

40. S.A.U.C. Executive Committee Minutes Dec. 1955-1960 : Jun. 12, 1957.

41. South African Union Lantern VIII (Jun. 1, 1958) p. 8.

42. South Bantu Mission Field Executive Committee Minutes and Session Minutes 1953-Jan. 1956 : Jan. 26, 1954.

43. South African Union Lantern III (Dec. 1, 1953) p. 5; Reminiscences, R.E. Ansley, p. 31.

education was at the Junior Certificate level.⁴⁴
 The farm and dairy income was budgeted at over £1 200 for 1958.⁴⁵ Then two years later the whole farm was sold to the government for nearly £20 000. The plan was to provide some capital for the offices of the newly reorganized Mission Fields in South Africa. From that time onward Cancele mission continued on the basis of a government lease on about fifty acres, where the main buildings stood.⁴⁶

The mission field in South Africa which had reached its zenith of mission expansion by 1930 with Bethel, Cancele, Spion Kop, and Shiloh was reduced by 1960 to Bethel and a weakened Cancele. On the other hand the Maluti hospital in Basutoland was a great gain and work on the Rand and in Natal had increased the urban membership.⁴⁷

Voice of Prophecy Bible Schools

Although Adventist mission work in South Africa was encumbered by the Group Areas Act and other government regulations, it was not thwarted by any political upheaval such as the Mau Mau movement in Kenya. At the beginning of the movement Karura mission was the only main mission among the Kikuyu and Wakamba, but mission director B.D. Wheeler had to

44. South African Union Lantern IV (Aug.15,1954) p. 6.

45. South Bantu Mission Field Executive Committee Minutes and Session Minutes Feb.1956-Mar.1960 : Dec.9,1957.

46. S.A.U.C. Executive Committee Minutes Dec.1955-1960 : Jun.10,1960.

47. S.A.D. Outlook LI (May 15,1953) p. 6;
South African Union Lantern VI (Jul.15,1956) p. 6;
 V (Nov.1,1955) p. 6.

work from Nairobi because of the "uprising".⁴⁸ There were three out-schools in the reserves and only 250 Kikuyu Seventh-day Adventists.⁴⁹ It was reported that over 75 per cent of the members were faithful during the Mau Mau troubles and refused to take the oath.⁵⁰ The only losses reported were two deacons killed and Gatumbi school burned (believed to be unintentional).⁵¹ Gakui, a young female convert of the Gatumbi school, also reported a miraculous deliverance from an oath-taking ceremony in a hut in her village. She believed that an angel drew her through a hole in the wall of the hut for her escape. Later policemen examined the hut and were astounded by Gakui's report because they found no hole in the wall.⁵²

At a time when all public meetings were banned and any house to house visitation was disallowed, something had to be done to reach the restricted Kikuyu with a Christian message. Therefore R.J. Wieland, President of the Central Kenya Mission Field, with the aid of A. Gathemia and F. Wangai, instituted the Kikuyu Voice of Prophecy Bible School in 1954.⁵³ In addition the Christian Council of Kenya allowed Wieland a weekly religious radio broadcast from Nairobi.⁵⁴

48. S.A.D. Outlook LII (Aug.1,1954) p. 7 and (Apr.1, 1954) p. 3.

49. Ibid. LI (Nov.1,1953) p. 6; LIV (Jan.15,1956) pp. 10,11.

50. Ibid. LI (Nov.1,1953) p. 6.

51. Ibid. LIII (Sept.1,1955) p. 3; LI (Nov.1,1953) p. 6; R. Osmunson, Njoki and the Mau Mau Terror (Nashville, Tennessee : Southern Publishing Association, 1959) pp. 103, 104.

52. S.A.D. Outlook LIV (Mar.15,1956) p. 10; Osmunson, pp. 5, 128, 129.

53. S.A.D. Outlook LIV (Jan.15,1956) pp. 10,11; LII (Feb.1,1954) p. 5.

54. Ibid. XLIX (Aug.15,1951) p. 7; LIII (Feb.1,1955) p. 5.

The Voice of Prophecy Bible School, instituted to meet the Mau Mau emergency, grew to such proportions that the East African Union Mission took over responsibilities and appointed Mrs. I.M. Hanson director, with an African staff of five, all of whom were graduates of the school.⁵⁵ Results of the institution reported in 1959 were : three companies of believers raised near Nairobi; a company in Nakuru and a branch Sabbath school in the Nessuit forest area.⁵⁶ The following year the Voice of Prophecy Bible School reported the following number of active students enrolled for the lessons : Kiswahili students, 1 674; Kikuyu students, 900; Luganda students, 486.⁵⁷

Through the agency of the Voice of Prophecy Bible School, Adventist work started in 1959 in another trouble spot - Leopoldville, then in the throes of political disturbances over independence.⁵⁸ The following year M. Koopmans reported the first baptismal service in Leopoldville.⁵⁹ But the Voice of Prophecy Bible School was not intended to reach people only in troublous times, it was an agency for peaceful times also. Under such conditions the Voice of Hope in Elisabethville posted out French Bible correspondence lessons since 1950, and in Blantyre A. Bristow and two African assistants had posted out their lessons since 1955.⁶⁰ Thus the institution started by

55. Ibid. LV (Nov.15,1957) pp. 6,8.

56. Ibid. LVII (Oct.15,1959) p. 12.

57. Ibid. LVIII (May 15,1960) p. 12.

58. Ibid. LVII (Aug.15,1959) p. 9.

59. Ibid. LVIII (Jan.15,1960) p. 12.

60. Ibid. XLIX (May 1,1951) pp. 3,4;
LIII (Feb.1,1955) pp. 5,6.

Cardey during the war had several sister institutions doing the same work across Southern Africa.

General Developments in the Rest of the Mission Field

The entire mission field of the Southern African Division had altered considerably in thirty years since 1930 with growth in membership and development at the different mission stations and institutions. On the other hand there were losses in the closure or decline of some missions. From small beginnings the Congo Union Mission became the largest Union in the Division in the mid-fifties with the largest missions caring for thousands of baptized members such as : Gitwe over 14 000; Rwankeri over 12 000; Ngoma over 6 000. Old Kirundu mission (1927) had about 800 members.⁶¹ On the other hand two missions also established in the 1920's such as Chikamba and Kongola either declined as main missions or became African missions, since they were no longer mentioned in the post-war period. Katanga also declined since the training school was transferred to Gitwe.⁶²

E.D. Hanson, with over ten years experience in the capacity of President of the Cape Conference and South African Union Conference, became President of the East African Union Mission in 1951. Throughout the fifties he led this Union Mission in times of political

61. Ibid. LIV (Feb.15,1956) p. 21; LIII (Nov.1,1955) p. 5;
LIV (Aug.15,1956) p. 6;
LV (Nov.15,1957) p. 1.

62. Ibid. LIII (Mar.15,1954) p. 8;
LV (Mar.15,1957) pp. 6, 7.

change with its reverberations even being felt by the church.⁶³ Nevertheless the East African Union Mission, like the Congo Union Mission experienced a "high" degree of growth and development. Large baptisms of over a thousand and over fifteen hundred were recorded in one year by T.F. Duke, mission director of Ranen mission among the Luo, and K.G. Webster, mission director of Kisii-Nyanchwa mission among the Kisii.⁶⁴ These mission districts on the north-eastern shores of Lake Victoria had about 14 000 members each in 1959. The Lake membership extended to the south and made up a large share of the Tanganyika Mission Field which at the same time had over 13 000 members.⁶⁵ A number of missions under European or African directors had over a thousand⁶⁶ members and even old Suji mission a few hundred miles away from the Lake Victoria concentration, celebrated its golden jubilee in 1953 with 2 200 baptized members.⁶⁷

S.G. Maxwell arrived in East Africa from England in 1920, and after he had pioneered Adventist work in Uganda stayed there until 1943, when he asked for a change, to become President of the South East African Union Mission. For the next ten years he set about the task of refining the church membership

63. Cape Conference Session Reports 1940 : Jan.14 - 19, 1940;

S.A.D. Outlook XLIX (Jun.15,1951) pp. 24, 54;
LVII (Jan.-Mar.1959) p. 41.

64. S.A.D. Outlook L (Aug.1,1952) p. 7.

65. Ibid. LVIII (Jul.15,1960) p. 6.

66. Ibid. LIII (Oct.15,1955) p. 8;
LIV (Feb.15,1956) p. 30.

67. Ibid. LI (Aug.15,1953) p. 11.

by thorough indoctrination and kept strict accounts of the membership. After much personal visitation and counsel the result was a stronger spiritual church and less apostasies. With the same intensity of purpose, he improved the pastoral care of members at mission stations by the appointment of European mission directors.⁶⁸ J.W. Haarhoff, first European director of Lake View mission, directed the mission programme to increase the membership from 300 in 1948 to over 1 500 members ten years later.⁶⁹ Maxwell also appointed A.K. Phillips the first European director at Mombera in 1948, and about ten years later, when G.A. Otter was mission director, the mission had a school of over 300 pupils with classes to standard VI.⁷⁰

South African missionary A.W. Austen, started in the mid-thirties as a teacher in the Bulawayo church school and then went into mission service.⁷¹ In 1953 he followed Maxwell and became President of the South East African Union Mission.⁷² During the fifties he endeavoured to place more responsibility on African leaders. Under his guidance Cileka mission became the largest of six major missions with African directors. There were fifteen churches in the Cileka district with 2 540 baptized members.⁷³ Cinyama

68.S.G. Maxwell, I Loved Africa, 1976, pp. 1, 86, 113 - 120;
Robinson, pp. 57 - 59;
S.A.D. Outlook L (Dec.15,1952) p. 8.

69.S.A.D. Outlook LVI (Jan.15,1958) pp. 6,8.

70.Ibid. LII (Jun.15,1955) p. 4;
LV (Jun.15,1957) p. 6;
LVI (Aug.15,1958) p. 7.

71.Interview , A.W. Austen (1975).

72.S.A.D. Outlook LI (Dec.1,1953) pp. 4,5.

73.Ibid. LIV (Jan.15,1956) p. 15.

was another mission placed under an African director and it developed a mission school with classes to standard VI. Tekerani-Cinyama constituted a growth point where about 12 000 attended the annual camp meetings.⁷⁴ Most of the missions with African directors were in the South Nyasa Mission Field with over 13 000 members in 1959.⁷⁵

In the Zambesi Union Mission the old policy of "mission reduction" to make capital available for other projects presented itself. Inyazura mission was again singled out for this policy. During the years of the Second World War a portion of its farm of 3 000 acres was sold and the proceeds from the sale were used for dormitory units at the mission.⁷⁶ In the fifties the sale of about 1 000 acres was approved and about £2 800 from the sale was used for the establishment of the new European church school in Southern Rhodesia.⁷⁷ Even though Inyazura mission had been greatly reduced in size it became a training school for industrial arts and had about 300 pupils in the mission school with classes to standard VI.⁷⁸ Although reduced in size the mission was one of the largest in membership in the Zambesi

74. Ibid. LIV (Nov.15,1956) pp. 6,7.

75. Ibid. LVIII (Jul.15,1960) p. 6;
Robinson, pp. 51,52.

76. S.A.D. Outlook XXXIX (Oct.15,1941) p. 2.

77. S.A.D. Executive Committee Minutes 1951 : Feb.22,1951;
Z.U.M. Executive Committee Minutes Aug.1952-1954 :
Nov. 3,1954.

78. S.A.D. Outlook LIII (May 1,1955) pp. 4,5;
LV (Oct.15,1957) p. 4;
Z.U.M. Executive Committee Minutes 1946-1952 :
Oct.3,1946.

Union with 3 456 baptized members in 1960.⁷⁹

After a number of years of mission service in East Africa, F.G. Reid relinquished his leadership of the Tanganyika Mission Field and became President of the Zambesi Union Mission in 1956.⁸⁰ Under his leadership the educational work at Solusi and Lower Gwelo was improved beyond that done by his predecessors. Rusangu mission also received attention when the education of girls was raised to standard VI, with 120 in boarding.⁸¹ Reid's interest in evangelism included the urban "locations".⁸² The results from evangelism in 1959 were over 3 300 baptisms which raised the total membership of the Zambesi Union Mission, to over 30 000 members.⁸³

Throughout the Southern African Division new missions opened after the war and older missions were further developed, and the standard of Adventist education was raised. Whereas in the twenties and thirties education at the level of standards III and IV was common at the missions, during the fifties it was raised to standard VI. Missions such as Lake View, Mombera, Cileka, Matandani, Tekerani, Cinyama,

79. S.A.D. Outlook LVIII (Sept.15,1960) p. 5.

80. Ibid. LIV (Jan.15,1956) p. 2;
Reminiscences, R.C.L. Thompson (1975).

81. S.A.D. Outlook LIII (Dec.15,1955) p. 2;
LV (Jul.15,1957) p. 8.

82. Ibid. LVII (Jan.-Mar.,1959) p. 39.

83. Ibid. LVIII (Jul.15,1960) p. 6.
Total membership for other Union Missions at the same time were : Congo Union, 64 019; E.A. Union, 48 676; Nyasaland Union, 16 388; S.A. Union, 16 806 (S.A.D. Outlook, LVIII, Jul.15,1960, p. 6).

Inyazura and Rusangu, all taught classes to standard VI.⁸⁴ Education for girls was also emphasised during the fifties with Rusangu taking the lead followed by Suji, Matandani, Katikamu and others.⁸⁵

Besides the founding of new missions the Kalahari desert Bushmen were contacted for the first time in the fifties. Although there was scarcely a dozen baptized Bushmen in 1957 when the first Seventh-day Adventist church for Bushmen was organized, the work began in a remarkable manner.⁸⁶ A Bushman named Sekhuba who lived in the Tati reserve about fifty miles from Francistown, Bechuanaland Protectorate, had a dream one night.⁸⁷ By means of the dream he acquired the ability to speak and read the Tswana language and received a clear understanding of what the Bible taught "from Genesis to Revelation". The impact of the dream drove him to accept the Seventh-day Adventist faith and lead others to a knowledge of it. Later he was ordained to the ministry.⁸⁸

Although new mission fields had been entered in the north-east of the Belgian Congo, western Uganda and among the scattered Bushmen of the Bechuanaland

84. S.A.D. Outlook LIV (Feb.15,1956) p. 15; (Jun.15, 1956) pp. 6 - 8; (Nov.15,1956) pp. 6, 7; LVI (Jan. 15,1958) pp. 6,8.

Z.U.M. Executive Committee Minutes and Session Minutes 1921-1931 : Nov.26,1929.

85. S.A.D. Outlook XLIX (Nov.1,1951) pp. 3,4 and (Dec. 15,1951) p. 7; LI (Aug.15,1953) p. 11; LIV (Jun.15,1956) pp. 6 - 8.

86. Ibid. LV (Oct.15,1957) p. 3.

87. Ibid. LIV (Feb.15,1956) p. 52.

88. Ibid. LV (Oct.15,1957) p. 3.

In 1965 there were over fifty members among the Bushmen with scores of others awaiting baptism (Trans-Africa Division Outlook LXIV, Jun.15,1966, p. 21).

Protectorate, an old mission field was relinquished. The Angola Union Mission and mission work in Mozambique at Munguluni mission were transferred to the Southern European Division in 1950.⁸⁹ The reason for the transfer was that the leaders found it difficult to administer mission work in these countries. The mission work could make better progress through an organization that had legal standing in Portugal.⁹⁰ Through the years there had been difficulty in obtaining Portuguese nationals to teach at the missions which in turn prevented the opening of new missions.⁹¹ The Angola Union Mission at the time of transfer had four main missions, a training school with an enrolment of over 300 boys and over 100 girls, and a hospital.⁹² The membership was over 3 800, which did not represent very much growth since the beginning.⁹³ Namba mission was the only main mission added to the original main missions of Bongo, Luz, Lucusse, and Cuale.⁹⁴

MEDICAL INSTITUTIONS AND TRAINING

Most medical missions in the Southern African Division during the post-war period were single doctor institutions as in former years. But the number on the staff at each of the hospitals had increased. In the mid-fifties Kanye medical mission, the oldest organized

89. S.A.D. Outlook XLVIII (Aug.15,1950) p. 3.

90. S.A.D. Executive Committee Minutes 1950 : Jul.8,1950.

91. Ibid. 1936-1937 : Apr. 16 - 24,1937.

92. S.A.D. Outlook XLVII (Feb.1,1949) p. 4;
XLV (Jun.1,1947) p. 4.

93. Ibid. XLVIII (Jun.15,1950) p. 4.

94. Ibid. XLI (Nov.1,1943) p. 1;
XLVIII (Nov.1,1950) p. 1.

hospital in the Division, had two doctors, three European sisters, an African staff nurse, five nurse aids, and a number of general employees.⁹⁵

The growth and development of the new mission hospitals Heri, Ankole, Yuka, and Maluti have been studied. Only Lower Gwelo made little progress after the bed capacity was reduced to fifteen. It was the only hospital under a European nurse⁹⁶ while all other mission hospitals had medical doctors in charge and the bed capacities had increased as a result of the accelerated building programme. Whereas in the twenties the average unofficial bed capacity was about twelve, in the early fifties it was about forty among eleven hospitals (See Table V).⁹⁷

Development at the mission hospitals in the fifties included the Bechuanaland Protectorate government donation of a forty eight bed tuberculosis unit for Kanye medical mission worth about £10 000.⁹⁸ But perhaps Malamulo was favoured with the most development during this time. A new hospital administration block was built with two doctors' consulting rooms, rooms for surgery, and two class-rooms for the training of hospital assistants and mid-wives, together

95. Ibid. LIII (Aug.1,1955) p. 4.

96. Ibid. LI (Feb.1,1953) p. 2.

97. A.D. Outlook XXIV (Jun.1,1926) pp. 6,7;
S.A.D. Outlook XXXII (Aug.15,1934) p. 4;
 XLVIII (Jan.15,1950) p. 8;
 African Division Executive Committee Minutes and
 Session Minutes 1931-1932 : Dec.3,1931.

98. S.A.D. Executive Committee Minutes Dec.1957-Nov.
 1958 : Jun.24,1958;
S.A.D. Outlook LVII (Jan.-Mar.1959) pp. 50,51.

T A B L E V

HOSPITAL BED CAPACITY

	<u>1949</u>	<u>1953</u>	<u>1955</u>	<u>1956</u>
Bongo	58			
Kanye	31	60	72	
Kendu	85			
Lower Gwelo	19	15		
Malamulo	80			
Mwami	14		50	
Ngoma	30			40
Nokuphila	52			
Songa	41		55	
	<hr/> 410 <hr/>			

References for Kanye: S.A.D. Outlook LI (Feb.1,1953) p. 2; LIII (Aug.1,1955) p. 4; Mwami : LIII (Sept.15,1955) p. 3; Ngoma: LIV (Aug.15,1956) p. 7; Songa : LIII (Apr.15,1955) p. 6.

TABLE V General References : See Footnote 97.

with other medical facilities.⁹⁹ Extensions to the administration block in the form of male and female wards including a maternity ward were made in 1960.¹⁰⁰ In the same year the Beit Trust, the Brown Memorial Trust and the Southern African Division had each contributed towards the construction of a water system at Malamulo leper colony which cost over £11 000.¹⁰¹ Further developments at Malamulo included another generous gift of £20 000 from the Brown Trust for the erection of a new leper hospital.¹⁰² Such financial assistance contributed to making Malamulo a leading Adventist medical mission. During the year 1959 Malamulo treated 1 220 lepers equal to about a quarter of the total number treated by the Southern African Division. In the same year Malamulo cared for a fifth of the obstetrical patients in the Division which was over 900.¹⁰³

Mwami medical mission, which had been without a doctor from the time of the depression until several years after World War II, received much attention in the fifties during the services of South African born Dr. P.G. Peach.¹⁰⁴ Immediately after the war the Northern Rhodesia government made Mwami a centre for

99.S.A.D. Outlook LIII (May 15,1955) p. 8.

100.Ibid. LVIII (Sept.15,1960) p. 4.

101.Ibid. LVIII (Jun.15,1960) pp. 1,3.

102.Nyasaland Union Mission Executive Committee Minutes
1960 : Aug. 3 - 5,1960.

103.S.A.D. Outlook LVIII (Jul.15,1960) p. 8.

104.Ibid. LVIII (Jan.15,1960) p. 8.

the treatment of leprosy and assisted financially in the establishment of a new leper colony.¹⁰⁵ With such government interest and attention Mwami medical mission became one of the best leper colonies in Northern Rhodesia, where during 1959 about 600 lepers had been treated.¹⁰⁶ Although Mwami leper colony progressed, even with the establishment of a church and school for lepers (like Malamulo) the general hospital consisted of "ramshackle buildings and grass huts." Dr. Peach described the day when the old grass wards collapsed and patients slept outdoors just before the completion of a fifty bed ward.¹⁰⁷

Songa medical mission in the late fifties received an operating grant and a development grant from the government to care for the food and housing required by 300 lepers.¹⁰⁸ Still the leper work grew until close to 400 lepers received treatment. Then Songa went ahead in surgical work and carried out 800 major surgical operations in 1959, equal to a third of the total number reported in the Division.¹⁰⁹

The development of the physical plant at Adventist hospitals during the post-war period was promoted by the Division medical secretary, Dr. C.P. Bringle. He believed that the existing hospitals ought to be brought

105. Ibid. LIII (Sept.15,1955) p. 3 and (Oct.15,1955) p. 4.

106. Ibid. LIII (Oct.15,1955) p. 4;
LVIII (Jul.15,1960) p. 8.

107. Ibid. LIII (Sept.15,1955) p. 4;
LVIII (Jan.15,1960) p. 8;
LVII (May 15,1959) p. 5.

108. S.A.D. Executive Committee Minutes Dec.1957-Nov. 1958 : Dec.10,1957.

109. S.A.D. Outlook LVIII (Jul.15,1960) p. 8.

to a reasonable minimum standard before further expansion into new areas should take place.¹¹⁰ Dr. Bringle also put forward the need to train African nurses and hospital assistants.¹¹¹ Already Malamulo had taken the lead in this direction since the introduction of a course of training under Miss Piatt in the mid-thirties.¹¹² Malamulo continued the training of medical orderlies year after year and added a midwifery course and nurse training after World War II. Graduates from these courses accepted positions in the church as hospital orderlies and midwives.¹¹³

Hospital orderly H. Kabula and his wife Lucy, who had qualified as a midwife, took charge of the Lake View mission dispensary in 1954. Their services were soon appreciated by the local population as eighty six babies were born in the first year of maternity work. As the maternity work increased a second midwife Miss E. Kandani was appointed. A few years later the maternity unit had beds for eight patients and a delivery ward.¹¹⁴

One mission hospital after another pioneered the training of African medical personnel, as the needs of places like Lake View dispensary became more apparent. Each of the hospitals introduced training courses according to the requirements of the respective governments. While Songa and Ngoma offered a one year

110. Ibid. XLIX (Jun.15,1951) p. 37.

111. Ibid. L (Dec.1,1952) pp. 6,7.

112. Malamulo Tidings I (Dec. 1935) p. 1.

113. S.A.D. Outlook XLVII (May 1,1949) p. 5;
LII (Feb.15,1954) p. 4.

114. Ibid. LVI (Jan.15,1958) p. 7.

course for hospital assistants, Nokuphila offered a four year course to prepare candidates for examinations set by the South African Nursing Council.¹¹⁵ In 1948, soon after the introduction of a high level nurses' course, Nokuphila graduated seven nurses.¹¹⁶ But in the fifties the church ran into difficulties about nurse training at Nokuphila until the hospital was sold and training was transferred to Maluti hospital.¹¹⁷

Kendu hospital in Kenya and Kanye hospital in Bechuanaland Protectorate were also centres for the training of medical personnel. During the fifties the hospitals raised the entrance to the courses of training to standard IX for Kendu, and standard VIII for the four year course at Kanye.¹¹⁸ As a result of more advanced training six student nurses at Kanye passed the government examinations in 1960, one of whom, Ivy Dube, had the distinction of being the only one in Bechuanaland to graduate with honours.¹¹⁹

In view of the Seventh-day Adventist Church emphasis on medical evangelism, the training of African medical workers was important, heightened by the political changes taking place in Africa in the fifties. R.S. Watts, President of the Southern African Division, drew attention to the urgency in training in the event that Europeans should leave certain countries.¹²⁰

115. Ibid. LII (Feb.15,1954) p. 6;
XLVII (Apr.1,1949) p. 3.

116. Ibid. XLVII (Apr.1,1949) p. 3.

117. South African Union Lantern I (May 1,1951) p. 9;
S.A.D. Outlook LVII (Jan.-Mar.1959) p. 35.

118. East African Union Executive Committee Minutes
Apr.1955-1957 : Oct.26,1958;
S.A.D. Outlook XLVIII (Apr.15,1950) p. 2; LII (Aug.
15,1954) p. 8.

119. S.A.D. Outlook LVIII (Aug.15,1960) p. 12.

120. Ibid. LI (Mar.15,1953) p. 3.

As a result of the emphasis on nurse training for both sexes by the year 1959 Malamulo, Kendu and Kanye had over a hundred and fifty students training for medical missionary work, besides another fifty at the other mission hospitals.¹²¹

EDUCATIONAL INSTITUTIONS AND TRAINING

Although Helderberg College had acquired a combination junior hostel and practice school, including an infirmary before the post-war period, the largest single construction in the fifties was an auditorium, with library and class-rooms beneath the auditorium on the ground floor.¹²² Further building plans included Glanz Hall, a double storey building comprising a dining hall for the ground floor and gymnasium for the upper floor.¹²³ From the mid-thirties onward S.W. Glanz was responsible for building construction on the campus.¹²⁴ The college which was valued at over £22 000 in 1930 was still the largest institution in the Southern African Division, but the estimated investment in 1958 in buildings and equipment, besides the land, was set at £128 000. Its replacement at that time would have called for an outlay of £350 000.¹²⁵

While the number of students and staff had doubled in approximately thirty years the student enrolment

121. Ibid. LVIII (Jul.15,1960) p. 8.

122. Ibid. XXXIV (Oct.1,1936) p. 8;
 XLIII (Mar.19,1945) p. 1;
 XLIX (Jan.15,1951) pp. 4,5.
 LIII (Jan.15,1955) p. 5.

123. Ibid. LVII (Aug.15,1959) p. 12.

124. Ibid. XXXII (Aug.15,1934) p. 8;
 LIII (Jan.15,1955) p. 5;
 LVII (Aug.15,1959) p. 12.

125. A.D. Outlook XXIX (Jul.1,1931) p. 4;
S.A.D. Outlook LVI (Sept.15,1958) pp. 6 - 8.

fluctuated around three hundred from 1950 to 1959.¹²⁶
The enrolment during the fifties did not keep pace with the growth of the physical plant (See Fig.2).

One of the reasons why the enrolment at Helderberg College did not increase during the fifties, was that the Matriculation course introduced in 1935 on a voluntary basis did not receive much attention, and therefore affected the support of the parents.¹²⁷ Until the late fifties only a small group from the standard X class was encouraged to write the public school-leaving or Matriculation examinations. It was feared that to require all pupils to reach the same high level, would impose undue hardship on certain pupils, and might lead to a deterioration in spirituality. Nevertheless in 1957 the first South African Principal E.L. Tarr and his staff allowed the entire standard X class to enter the National Senior Certificate examinations for the first time. The results were : nine obtained a Matriculation Exemption and eight obtained the Senior Certificate, out of a class of twenty entrants. The following year all regular standard X pupils were successful in their examinations. It was discovered that when the whole class moved forward all were benefitted and the standard of education was raised.¹²⁸

126. Annual Calendar of Helderberg College 1930, p. 4; 1951, pp. 103-105; 1952, pp. 103-105; 1953, pp. 105-107; 1954, pp. 105-107; 1955, pp. 107-109; 1956, pp. 107-109; 1957, pp. 106-108; 1958, pp. 107-109; 1959, pp. 107-109; 1960, pp. 102-104.

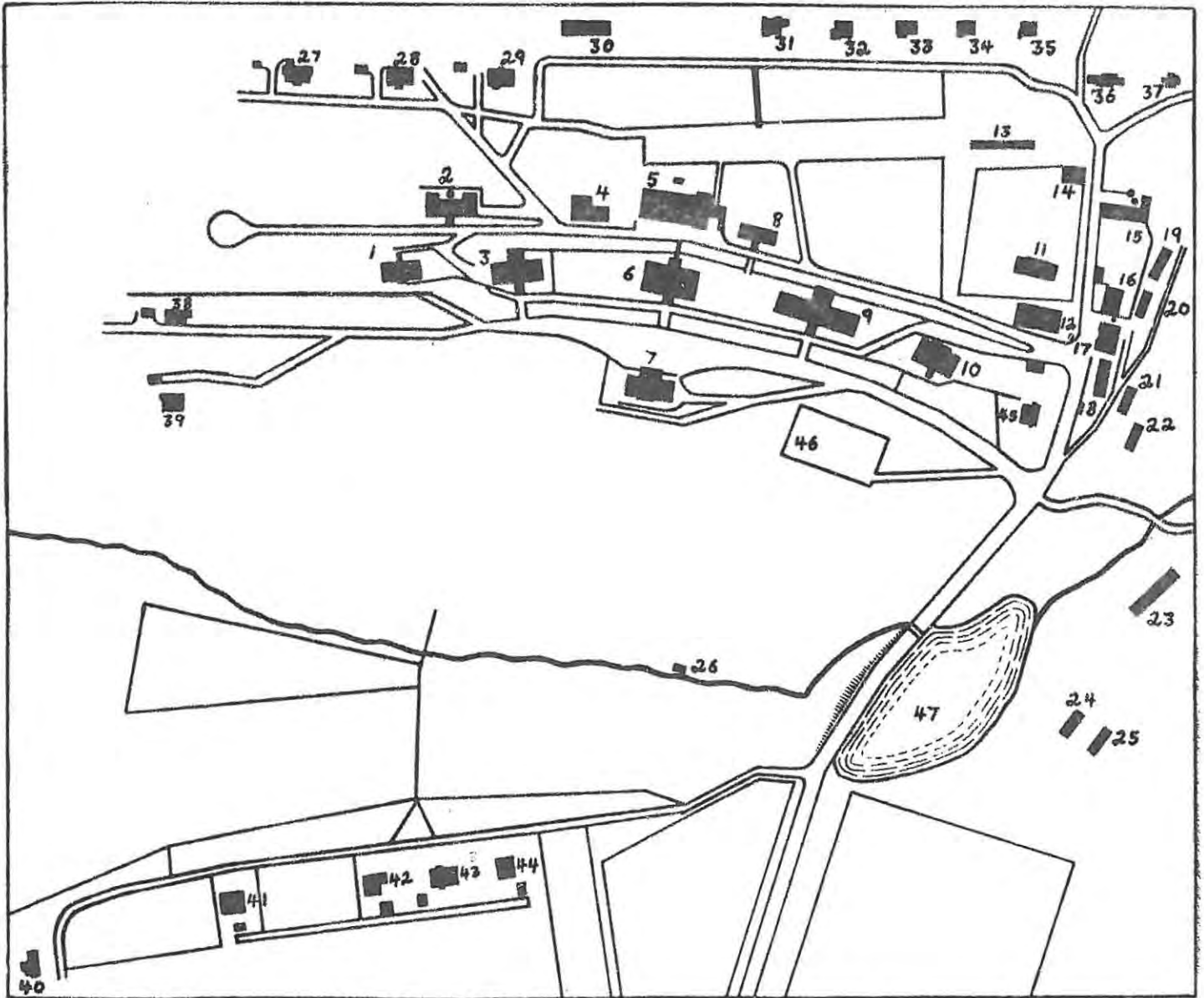
127. S.A.D. Outlook XXXIII (Jan.15,1935) p. 2.

128. Ibid. LVIII (Jan.15,1955) p. 1; LVII (Jul.15,1959) p. 9; LVI (Apr.15,1958) p. 8.

E.L. Tarr M.A. spent a number of years as a missionary in Nyasaland at Luwazi (1930-1935), Malamulo and Tekerani (1937-1941). After the Second World War he joined the staff of Helderberg College until he was appointed Principal in 1955 (S.A.D. Outlook, LVIII Jun.15,1955, p. 4 and Jan.15,1955 p. 1; Robinson, p. 46; Silver Leaf 1951, p. 55; Helderberg College Board Minutes 1947-1958 : Apr. 16,17, 1950).

FIGURE 2

GROUND PLAN : HELDERBERG COLLEGE 1956



Key to Ground Plan

Staff apartments 1, 30	Men's hostel 9
Ladies' hostel 3	Junior hostel 10
Industrial buildings 4, 11, 12	Farm Buildings 13-25
Anderson Hall 5	Pump House 26
Branson Hall 6	Irrigation dam 47
Dining Hall 7	Staff homes 27-29, 31-35, 38-45
Music Building 8	Cottages : married students 36,37
Infirmary 2	Play Ground 46

FIGURE 2 : Annual Calendar of Helderberg College 1956, p. 2.

Another possible reason for the lack of growth in student enrolment at Helderberg College, was that Hillcrest Secondary School in the Cape might have absorbed pupils who would otherwise have attended Helderberg College. The new boarding schools Sedaven in the Transvaal and Rhobecon in Southern Rhodesia established in the fifties attracted pupils closest to them and therefore also drew potential students from going to Helderberg College.¹²⁹

Although the enrolment had not increased at Helderberg College as expected, the qualifications of the staff did improve. In the twenties parents questioned staff qualifications, but thirty years later the academic achievements of thirty one teachers included : 2 Doctorates; 11 Master of Arts; 5 Baccalaureates; 13 with miscellaneous recognised certificates.¹³⁰

The desire for a growing enrolment at Helderberg College during the fifties was of importance, because a greater reservoir of students was needed to supply the demands for workers in the greatly expanded mission field. Likewise a more highly trained teaching staff was essential to give better and more specialized training to prospective workers, who were to enter a mission field that required higher standards of training.

Thus the courses of training at Helderberg College

129. South African Union Lantern II (Mar.1,1952) p. 4;
S.A.D. Outlook XLVIII (Sept.1,1950) p. 3.

130. S.A.D. Outlook LIV (Feb.15,1956) p. 25.

changed during the post-war period. From the mid-thirties a three year commercial course beyond standard VIII was taught.¹³¹ In 1950, while the commercial course continued for girls, a two year College commercial course was introduced to prepare young treasurers for the organized work of the church.¹³² This College course first included seven of the required courses for the Bachelor of Commerce degree offered by the University of South Africa.¹³³ Eight years later the course was raised to four years to include all degree subjects in addition to denominational subjects.¹³⁴

The year 1950 was a turning point in the educational programme of the Southern African Division as the need for better trained workers was emphasized, and it was Helderberg College that led the way. After adhering to an American orientated training programme from the beginning, Dr. W.E. Mc Clure and his staff, with Division approval, introduced a local Bachelor of Arts degree course to run pari passu with denominational subjects. In addition to the College diploma, which did not have local recognition in South Africa, graduates could write the external examinations prepared by the

131. Ibid. XXXIV (Sept.15,1936) p. 6.

132. Helderberg College Board Minutes 1947-1958 : Apr. 16, 17,1950;
Annual Calendar of Helderberg College 1951, p. 61.

133. Annual Calendar of Helderberg College 1951, p. 62.

134. South African Union Lantern X (Oct.1,1960) pp. 6,7.

University of South Africa and obtain a Bachelor of Arts degree.¹³⁵ Arrangements were made for the University subjects to be taught by the staff and degree examinations were held at the College. The three year combined course in theology and education, introduced in 1935, was replaced by separate four year courses in these fields leading to a degree.¹³⁶ The College was later raised to Senior College level and its four year courses were recognised for entrance to the Master of Arts degree offered by Andrews University in the United States.¹³⁷ By the year 1960 twenty four young people had graduated B.A. in the University of South Africa.¹³⁸ Clearly the Adventist educational programme finally adapted to the local setting.

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135. Helderberg College Board Minutes 1947-1958 : Dec. 21, 1949;
 Helderberg College Staff Minutes 1947-1949 : Nov. 11, 1949;
Annual Calendar of Helderberg College 1949, p. 7.
 W.E. Mc Clure became Principal of Helderberg College in 1942 after he relinquished his position of Principal of Malamulo. After a leave of absence in his homeland, America, he returned with a doctorate in education in 1949 and remained until 1954 (S.A.D. Outlook XL, Oct.15,1942, p. 1; LIII Jan.15,1955, p. 1; Annual Calendar of Helderberg College 1949, p. 7; Robinson, p. 60).
 E.J. Raitt B.A. (HONS.) arrived from England in 1946 and became Registrar and French teacher at Helderberg College. He interviewed the officials of the University of South Africa on B.A. courses (S.A.D. Outlook XLIV, Sept.1,1946, p. 8; Annual Calendar 1947, p. 5; Helderberg College Board Minutes 1947-1958 : Oct.24,1950).
136. S.A.D. Outlook XXXIII (Jan.15,1935) p. 2;
Annual Calendar of Helderberg College 1951, pp. 63 - 66.
 See Appendix G and H for four year training courses and graduates from 1953 to 1960.
137. Helderberg College Board Minutes 1947-1958 : Jun.2,1955.
138. S.A.D. Outlook LVIII (Dec.15,1960) pp. 7,8.

While Helderberg College introduced four year training courses in 1950, the Zambesi Union executive, under the direction of education-minded W.R. Vail, recommended the transfer of elementary teacher training from Solusi to Lower Gwelo mission, leaving Solusi to concentrate on the Junior Certificate course with a view toward more advanced education.¹³⁹ Plans were immediately effected to improve the physical plant of Lower Gwelo.¹⁴⁰ The transfer took place in 1952 and a two year Primary Teacher Lower course beyond standard VI was taught. Lower Gwelo Training School, with a total enrolment of 550 in 1955, benefitted from further expansion in dormitories, class-rooms, a church, and a practice school for about £2 000.¹⁴¹ Then during the Presidency of Reid, the school graduated its first class of thirty from the newly introduced Primary Teacher Higher course. Thus Lower Gwelo Training School fulfilled its purpose by sending these graduates to care for Adventist schools at Solusi, Ruia and Hanke, including schools in the Midlands, Manicaland and Matabeleland.¹⁴²

The decision in 1950 to transfer elementary teacher training from Solusi to Lower Gwelo left Solusi free to prepare for advanced education. The Matriculation course was introduced and after several

139.Z.U.M. Executive Committee Minutes 1946-Jul.1952 :
Apr. 2,1950;
S.A.D. Outlook XLIX (Jun.15,1951) p. 21.

140.Z.U.M. Executive Committee Minutes 1946-Jul.1952 :
Sept.10,1951.

141.S.A.D. Outlook LIII (Dec.1,1955) p. 4;
Z.U.M. Executive Committee Minutes Dec.1955-Oct.
1956 : Feb.26,1956.

142.Z.U.M. Executive Committee Minutes Dec.1954-Dec.
1955 : Oct.5,1955; Nov.1956-1957 : Jul.18,1957.

years of planning and delays Solusi was raised in 1958 to Senior College level and became a Division institution on a par with Helderberg College.¹⁴³ The teaching staff was increased and more highly trained teachers were brought in. Dr. C.F. Clarke, after over twenty years teaching at Helderberg College, was transferred to Solusi and appointed Principal. Mrs. R.V. Gorle M.A. was also transferred from Helderberg College to Solusi, and R.L. Staples who took advanced work from Andrews University headed up the theological department.¹⁴⁴

In less than a decade Solusi made good progress and became the first private institution in the Federation of Rhodesia and Nyasaland to offer post-matriculation studies to Africans.¹⁴⁵ Four year courses of training in theology and education were introduced similar to the Bachelor of Arts degree courses at Helderberg College.¹⁴⁶ Calls were sounded to the English speaking Union Missions in the Southern African Division to send students but the response was small, only four students enrolled to major in

143. S.A.D. Outlook LI (Feb.1,1953) pp. 2,3;
 LV (Dec.15,1957) p. 9;
 Southern African Division Executive Committee
 Minutes Dec.1955-Oct.1956 : Jun.13,1956.

144. Annual Calendar of Helderberg College 1951, p. 9;
S.A.D. Outlook XXXIV (Oct.15,1936) p. 8;
 LVI (Nov.15,1958) pp. 6,7 and
 (Jun.15,1958) p. 3;
 LV (Dec.15,1957) p. 9.

145. S.A.D. Outlook LVI (Oct.15,1958) p. 12.

146. Ibid. LVI (Nov.15,1958) pp. 6,7.

education and only two to major in theology.¹⁴⁷ The theology course included the Afrikaans fundamentalist curriculum in Biblical Studies offered by the University of South Africa. New Testament Greek was one of the minor subjects.¹⁴⁸

The Solusi campus in the late fifties became the scene of concentrated building activities as facilities were expanded to take care of the needs for matriculation and degree studies.¹⁴⁹ The Division made Solusi the focal point for educational expansion as it accelerated training to meet the demands of a changing Africa. But before the end of 1960 the leaders realized that it was not possible to concentrate all advanced education at Solusi. R.H. Pierson and his Division executive committee decided to maintain Solusi for professional training beyond matriculation and asked the different Union Missions to offer terminal training courses on a junior level. Tribal and racial consciousness together with problems of international travel to Solusi prevented prospective students from coming great distances.¹⁵⁰

While Solusi made progress as a Division institution, with a well trained teaching staff of eleven Europeans and fifteen Africans, and well over 500 students from the sub-standards to matriculation, the other training

147. Southern African Division Executive Committee Minutes Jan.1957-Nov.1957 : Nov.18,1957;
S.A.D. Outlook LVI (Nov.15,1958) pp. 6, 7.

148. Southern African Division Executive Committee Minutes 1954 : Dec.15,1954.

149. S.A.D. Outlook LVI (Nov.15,1958) pp. 6, 7 and (Oct.15,1958) pp. 3, 12.

150. Southern African Division Executive Committee Minutes Nov.1959-1960 : May 27,1960;
S.A.D. Outlook LVII (Jan.-Mar.,1959) p. 3.

schools also progressed.¹⁵¹ The newly founded Bugema Missionary College near Kampala in Uganda became the only senior secondary school in the East African Union Mission. In 1957 one of the first groups of scholars from all over East Africa entered the Cambridge Overseas School Leaving Certificate examinations and thirteen passed the local denominational examinations.¹⁵² The following year the first five girls attended the Bugema high school.¹⁵³ Three of these girls obtained Cambridge certificates in 1960 together with twenty three boys (four of whom gained first class certificates).¹⁵⁴

Teacher training in East Africa was done at Kamagambo Training School in Kenya and Ikizu Training School in Tanganyika.¹⁵⁵ Kamagambo was virtually built in the post-war period. The main school block, an industrial building, more class-rooms and dormitories including a teacher training block were among the priorities erected during the time when V.E. Robinson was Principal. Then in the mid-fifties teacher-training beyond standard VI was introduced at Kamagambo when R.G. Pearson was Principal.¹⁵⁶

During the fifties the standard of teacher training was raised and facilities for training were improved at each of the training schools. Bethel taught teacher training after standard VIII, and Ikizu

151. S.A.D. Outlook LVI (Oct.15,1958) p. 3 and (Nov.15,1958) pp. 6,7.

152. Ibid. LV (Feb.15,1957) p. 10;
LVI (Feb.15,1958) p. 12.

153. Ibid. LVI (Sept.15,1958) p. 11.

154. File, G. Clifford, Cambridge School Certificate Results 1960.

155. S.A.D. Outlook LVI (Mar.15,1958) p. 9.

156. Ibid. LIII (Dec.15,1955) pp. 5,6.

did the same and then graduated twenty eight students from the two year course in 1958.¹⁵⁷ Malamulo taught an English Teachers' course, but sent its students to Lower Gwelo for the Primary Teacher Higher course.¹⁵⁸ Gitwe in the late fifties was raised to a twelve grade school and looked forward to teaching a two year post-matriculation course.¹⁵⁹

Improvements in training and facilities were all right but the problem that really confronted the church was to attract students to take advanced teacher training after they had finished high school. There was no difficulty in attracting students for teacher training after standard VI or standard VII, but only four enrolled for the Bachelor of Arts degree in education at Solusi and only two enrolled for the post-Cambridge course at Bugema.¹⁶⁰

Another problem that outweighed the desire to interest students to prepare for the teaching profession at a higher level, was to point young men to the ministry. The emphasis in the early period of the African Division was on the training of teacher-evangelists, with more training as teachers than as evangelists. The trend continued into the post-war period. An example of this, was the one month

157. Ibid. LVI (Mar.15,1958) p. 9;
South African Union Lantern I (May 1,1951) p. 8;
 VI (Apr.15,1956) pp. 6,7; IV (Jul.15,1954) p. 6.

158. S.A.D. Outlook LII (Feb.1,1954) p. 7;
 S.A.D. Executive Committee Minutes Jan.1957-Nov.
 1957 : May 26,1957.

159. S.A.D. Outlook LVII (Sept.15,1959) p. 4;
 S.A.D. Executive Committee Minutes Dec.1958-Nov.
 1959 : May 29,1959.

160. Reminiscences, R.C.L. Thompson 1975, p. 1.

evangelist training given as an appendage to twenty eight graduates at the end of their course of teacher training from Ikizu.¹⁶¹

Also in the post-war period as in earlier periods, far more Africans enrolled for teacher training than for evangelist training.¹⁶² In the year 1955 only two students in the South Bantu Mission Field enrolled at Bethel for theology beyond standard VIII.¹⁶³ In the same year thirty students graduated from teacher training at Malamulo and only seven from the evangelist training course.¹⁶⁴

Despite repeated calls through the years to encourage young men to prepare for the ministry the response was not satisfactory.¹⁶⁵ The leaders therefore decided to strengthen the existing ministry. Bugema Missionary College was chosen to teach a two year evangelist training course beyond Standard VI to young men with some experience in the ministry. From 1948 onwards C.T.J. Hyde directed this specialized course of further theological training. Every two years batches of about fourteen ministers and their families were brought in from the Mission Fields in the East African Union Mission with all expenses borne by the church.¹⁶⁶ Although this advanced programme

161. S.A.D. Outlook LVI (Mar.15,1958) p. 9.

162. Ibid. XXXVIII (Feb.1,1940) p. 12.

163. South Bantu Mission Field Executive Committee Minutes and Session Minutes 1953-Jan.1956 : Jan.14, 1955;
South African Union Lantern IV (Jul.15,1954) p. 6.

164. S.A.D. Outlook LIII (Oct.1,1955) pp. 5,6.

165. S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Nov.22,1936;
Z.U.M. Executive Committee Minutes Dec.1936-1941 : Dec.20,1937;
S.A.D. Outlook LVII (Jan.-Mar.1959) p. 48.

166. S.A.D. Outlook XLVI (Jun.1,1948) p. 4; L (Nov.15, 1952) p. 3.

of training resulted in greater "soul winning" and more productive work done by the African ministry, very few new young men actually took up training for the ministry.¹⁶⁷

About ten years after Bugema introduced its course for practising ministers Solusi followed suit.¹⁶⁸ Eighteen ministerial students enrolled, twelve of whom were married with their families in residence on the campus.¹⁶⁹

While it was difficult to attract men to train for the ministry among Africans it was not so among Europeans. From the introduction of four year training courses at Helderberg College in 1950 to the year 1960, thirty nine men graduated from Arts and Theology and thirty three graduated from Arts and Education.¹⁷⁰

The Coloured membership of the Seventh-day Adventist Church was small and yet the response for training in the Gospel ministry was also more satisfactory than the African response. Although the prerequisites varied from the Junior Certificate or equivalent to the Matriculation Certificate (introduced in 1955) thirteen young men and even three young women graduated from the two year theology course taught at Good Hope Training School during the period 1945 to 1960.¹⁷¹ During the same period sixteen young men

167. Ibid. LI (Sept.1,1953) pp. 2,3;
LVII (Jan.-Mar.,1959) p. 48.

168. Southern African Division Executive Committee
Minutes Nov.1959 - 1960 : Nov.12,1959.

169. S.A.D. Outlook LVIII (Feb.15,1960) p. 12.

170. Annual Calendar of Helderberg College 1962-1963,
pp. 101,102.

171. Our Magazine II Dec.1942, p. 35;
South African Union Lantern, V (May 15,1955) p. 5;
Our Magazine, Anniversary Number, May 1960, p. 8;
Letter, Everal Hurlow: Apr.30, 1975.

finished teacher training.¹⁷²

There were certain underlying causes why African young men were not attracted to the Gospel ministry particularly in the post-war period. First, the academic qualifications and professional development of the existing ministry was not on a par with the teaching profession. Therefore the ministry was not held in high esteem by young people as was the teaching profession. Second, teachers received higher salaries than ministers, particularly in the Union Missions where government grants-in-aid for education were received, such as in the East African Union Mission. In a developing Africa where opportunities for advanced education and lucrative positions were on the increase these factors had direct bearing on the aspirations of the youth. During the fifties the Division leaders including R.H. Pierson began to realize more fully the problems with regard to the Gospel ministry, and made definite plans to improve the standing of ministers in service by the introduction of the two year refresher courses already discussed and by raising the wage scale of ministers.¹⁷³ A more drastic measure was the relinquishment of government aid which reduced the salaries of teachers from the government scale to the mission scale.¹⁷⁴

In the post-war period the desire of every African

172. Our Magazine, Anniversary Number, May 1960, p. 8; Letter, Everal Hurlow : Apr. 30, 1975.

173. S.A.U.C. Executive Committee Minutes Dec. 1955-1960 : Jun. 9, 1959.

174. Interview, J.D. Harcombe, Jun. 18, 1975; East African Union Mission Executive Committee Minutes, Apr. 1955-1957 : Feb. 26, 1956. Government-grants-in-aid will be discussed in more detail in Chapter VIII

youngster was to receive academic secondary school education. This was considered the springboard to success in any vocation. The Adventist training schools had no difficulty in attracting students to the primary and secondary school levels. Bugema Missionary College had more high school applications than it could handle. Facilities were improved to meet the demand.¹⁷⁵ Secondary school education received emphasis at Bugema, Bethel, Solusi, and even Malamulo in the late fifties looked forward to the addition of standards IX and X.¹⁷⁶ But after high school was finished many young people went to other institutions for further training or entered into employment outside of the church.¹⁷⁷ In an endeavour to hold its young people, and to offer training apart from teacher training and evangelist training, the church introduced specialized industrial training.

Soon after the Second World War Matandani mission in Nyasaland and Inyazura mission in Southern Rhodesia began to develop their own industrial training.¹⁷⁸ Therefore in the mid-fifties both missions were specially selected for specialized industrial training. The church saw the need for training industrial instructors to teach in the denomination's primary schools, or to set up their own businesses.¹⁷⁹

175. *Reminiscences*, R.C.L. Thompson, 1975, p. 2.

176. Nyasaland Union Mission Executive Committee Minutes Dec.1957-1959 : Oct.28,1958.

177. *S.A.D. Outlook* LVII (Jan.-Mar.,1959) pp. 25, 26.

178. *Ibid.* LI (Dec.1,1953) pp. 4, 5;
Robinson, p. 47;
Z.U.M. Executive Committee Minutes 1946-Jul.1952
: Oct.3,1946; Jun.13,1950.

179. Nyasaland Union Mission Executive Committee Minutes Dec.1957-1959 : Oct.28,1958;
Z.U.M. Executive Committee Minutes Dec.1954-1955
: Feb.1,1955.

As a consequence fifteen young men obtained the government certificate for the three year carpentry course after Standard VI taught at Inyazura in 1957.¹⁸⁰ In the same year Matandani graduated one individual from a four year carpentry course on a Standard VI level.¹⁸¹ Kamagambo Training School also added a carpentry course and even contracted with the government to make 4 000 desks.¹⁸²

While the response for specialized industrial training was not great it was the policy of the church to include some industrial training in its general educational programme. Standard V and VI boys at Matandani received considerable industrial training outside of their general school curriculum in tile and brick-making, bricklaying, masonry, and carpentry.¹⁸³ For about ten years O.I. Fields gave special attention to industrial and practical training at Matandani.¹⁸⁴ Meanwhile the students who worked in the woodwork shop at Bethel turned out products for customers in the Transkei which included hut doors, tables, desks, benches, and suitcases.¹⁸⁵ The girls also received practical training at Bethel and Inyazura.¹⁸⁶

The Seventh-day Adventist Church endeavoured to to expand its training programme still further. More

180. S.A.D. Outlook LVI (Feb.15,1958) p. 9.

181. Nyasaland Union Mission Executive Committee Minutes Dec.1957-1959 : Oct.28,1958.

182. S.A.D. Outlook LVI (Sept.15,1958) p. 11.

183. Nyasaland Union Mission Executive Committee Minutes Dec.1957-1959 : Oct.28,1958;
S.A.D. Outlook LI (Dec.1,1953) pp. 4,5.

184. S.A.D. Outlook XLIV (May 1,1946) p. 8;
L (May 1,1952) p. 6;
LI (Dec.1,1953) pp. 4,5;
LIV (Jun.15,1956) pp. 6 - 8.

185. South African Union Lantern IV (Jul.15,1954) p. 6.

186. Ibid. IV (Jul.15,1954) p. 6;
S.A.D. Outlook LIII (Dec.1,1955) p. 8.

workers were needed to fill positions of leadership as church administrators, ministers, teachers, treasurers, and office personnel. A changing Africa demanded more African leadership and less European leadership. To fill part of the needs commercial courses of training were introduced.

Kamagambo Training School took the lead and introduced a commercial course of about fifteen months training. Twelve candidates were selected from the whole of East Africa for the course and those who completed it went into the offices of the larger mission stations and institutions.¹⁸⁷ Other training schools, such as Solusi and Bethel also decided in the late fifties to give commercial courses on a high school level.¹⁸⁸

The commercial courses taught in the mission field were mainly taken by young men whereas at Good Hope Training School Coloured young ladies also enrolled for such courses.¹⁸⁹ As early as 1942 a two year commercial course was taught at Good Hope Training School beyond the Junior Certificate level or its equivalent.¹⁹⁰ From 1955 to 1960 twenty three young people finished "Standard X Commercial" ten of whom were girls. Some of these girls were employed by the Coloured church as stenographers.¹⁹¹

187. S.A.D. Outlook LI (May 15, 1953) p. 2.

188. Southern African Division Executive Committee Minutes Jan. 1957-Nov. 1957 : May 28, 1957;
S.A.U.C. Executive Committee Minutes Dec. 1955-1960 : Jun. 9, 1959.

189. Our Magazine, Anniversary Number, May 1960, p. 8.

190. Ibid. II Dec. 1942, pp. 35, 36.

191. Ibid. Anniversary Number, May 1960, p. 8;
Cape Field Session Reports 1956 : Jan. 4 - 7.

From the notable year 1950 the entire educational programme of the church was enlarged by improved facilities and the addition of various training courses as already outlined. All of this was done to meet the demands of a rapidly changing Africa and to prepare the African and Coloured churches to be self-sufficient. Good Hope Training School, which had increased its enrolment from thirty five in 1930 to 240 in 1960 also needed better facilities.¹⁹² These improvements included about six additional class-rooms and the replacement of the old farm house by a double storey building for dormitories.¹⁹³ The old wood and iron evangelistic auditorium, donated by the Cape Conference in the early thirties, was demolished to make way for the new permanent auditorium.¹⁹⁴ But all of these improvements were not sufficient. A "Greater Good Hope" training school was envisaged. So E.A. Buckley in 1958 contacted an estate agent, a Mr. Roux, who showed him a small sixty six acre farm "Vorentoe", about fourteen miles from Good Hope Training School. Buckley invited the Principal C.C. Marais and the South African Union Conference President, G.S. Stevenson, to look over the farm. All were impressed and the farm was secured.

192. Our Magazine, Anniversary Number, May 1960, p. 10.

193. Ibid. Anniversary Number, May 1960, pp. 5, 6;
S.A.D. Outlook LIV (Sept. 15, 1956) p. 10;
 XLVIII (Dec. 1, 1950) p. 2;
 LI (Jul. 15, 1953) p. 2.

194. Our Magazine, Anniversary Number, May 1960, p. 6;
S.A.D. Outlook LI (Jul. 15, 1953) p. 2.

Later Marais and a Coloured teacher A. du Preez began to prepare the farm for the transfer of the school which took place in the 1960's.¹⁹⁵

ADMINISTRATIVE CHANGES AND REORGANIZATION

From the beginning of the fifties there was a growing conviction shared by leaders such as W.D. Eva, President of the East African Union, and K.F. Ambs, President of the Congo Union, that in view of the political "trend" there was little time left for unhampered labour.¹⁹⁶ Such a conviction called for an acceleration of the entire church programme. That is why medical and educational institutions were built up and training of indigenous workers was "speeded up."¹⁹⁷ Into this setting came two Americans who soon sensed the urgency of the times and threw all their weight into "finishing the work in Southern Africa." R.S. Watts assumed the Presidency of the Division in 1952 after years of experience in the Far East.¹⁹⁸ He was followed in 1958 by R.H. Pierson who had led the work in the Southern Asia Division.¹⁹⁹ Both men were strong leaders in evangelism and the training of workers, and had convictions about the indigenous church taking care of itself. Therefore it was to be expected that these men would give direction to administrative changes and reorganization among all population groups in Southern Africa.²⁰⁰

195. Good Hope Conference Session Minutes 1959, p. 1;
S.A.D. Outlook LVII (May 15, 1959) p. 3.

196. S.A.D. Outlook XLIX (Jun. 15, 1951) pp. 33, 39.

197. Ibid. LV (Feb. 15, 1957) pp. 6, 7; LII (Feb. 1, 1954) p. 5.

198. S.A. Union Lantern II (Mar. 15, 1952) p. 8;
Reminiscences, R.C.L. Thompson (1975) p. 3.

199. S.A.D. Outlook LVI (Feb. 15, 1958) p. 12;
D.A. Ochs and G.L. Ochs, pp. 223, 225.

200. S.A.D. Outlook L (Jun. 1, 1952) p. 2 and (Dec. 1, 1952) p. 3; LII (Oct. 15, 1954) p. 2; LIV (Feb. 15, 1956) p. 6; LVII (Jan.-Mar. 1959) pp. 8 - 10.

Good Hope Conference

While the Coloured membership looked forward to a "Greater Good Hope" in respect of training workers for the church a "Greater Good Hope" was evolved with regard to a self-governing church. It came to fruition towards the end of 1959 when Conference status was achieved by the Cape Field and its name was changed to the Good Hope Conference of Seventh-day Adventists.²⁰¹ This constituted the most significant administrative change in the Southern African Division. It was the first indigenous church to achieve Conference status and become self-governing, self-supporting and self-propagating. The Good Hope Conference therefore stood on a par with the European Conferences with its own Coloured President, K. Landers, to direct the Coloured executive committee in the affairs of the church.²⁰²

The progress toward a self-governing Coloured church began in 1930 when Good Hope Training School was established. During that year the South African Union Conference led by N.C. Wilson approved the principle of separate churches for Coloured members throughout South Africa because of the leadership demonstrated by its church officers. It was also urged that the European Conferences which directed the Coloured church work, should encourage the Coloureds to run their church

201. Good Hope Conference Executive Committee Minutes and Session Minutes Dec. 1959-1961 : Dec. 20-23, 1959; S.A.D. Outlook LVIII (Mar. 15, 1960) p. 6.

202. Good Hope Conference Executive Committee Minutes and Session Minutes Dec. 1959-1961 : Dec. 20-23, 1959. K. Landers was ordained to the ministry in 1947 after more than ten years of service (S.A.D. Outlook XLV, Feb. 15, 1947, p. 8).

activities as a separate department.²⁰³ As a direct result of such urgings the second largest Coloured congregation among only seven churches was organized at Wynberg, Cape, with fifty six members. The twenty seven Europeans left in the Wynberg church were transferred to the European church in Claremont.²⁰⁴ The second goal of a separate Coloured department eventuated in 1933 when L.S. Billes was appointed Superintendent of the Cape Field similar in organization to the African Mission Fields.²⁰⁵

Although initial steps towards a self-governing church by the Coloureds began in the thirties it was not until the fifties that it was achieved. The political climate in Southern Africa at the time accelerated the process towards this ideal. But a more important factor was the growing membership which contributed an ever increasing tithe - the vital element for a self-supporting church. The Cape Field in 1945 expected a tithe income of £4300 together with an appropriation of over £1 300 from the South African Union Conference.²⁰⁶ Ten years later the Cape Field actually received £21 953 from tithe together with a special appropriation of less than £3 000 towards the running expenses of Good Hope Training School. It was therefore clear that the greatly increased tithe income was sufficient to pay all the

203. S.A.U.C. Executive Committee Minutes Oct. 1929-Nov. 1937 : Sept. 8, 1930:
A.D. Outlook XXIX (Jul. 1, 1931) pp. 15, 16.

204. Cape Conference Secretary's Record 1922-1932.
The mixed membership of Europeans and Coloureds in Kimberley separated in 1929 when thirty Coloured members constituted the newly organized Beaconsfield Church (Cape Conference Secretary's Record 1922-1932).

205. Cape Field Executive Committee Minutes, Jul. 1933-1949 : Jul. 2, 1933; Jun. 21, 1934;
S.A.D. Outlook XXXII (Sept. 1, 1934) p. 5.

206. Cape Field Executive Committee Minutes Jul. 1933-1949 : Nov. 29, 1944.

ministers' salaries, and that with the advancing years dependence upon appropriations was no longer necessary. In actual fact the Cape Field was financially self-supporting before reaching Conference status.²⁰⁷ However Conference status could not be granted until the Cape Field was also self-governing.

In order to speed up the progress toward self-government training was given in the management of finances. R.E. Ansley, an experienced treasurer, was appointed secretary-treasurer of the Cape Field in 1955, when there were forty three churches faithful in tithe contributions.²⁰⁸ He virtually worked himself out of the job by training A.D. Jephthas who became the first Coloured treasurer in 1958. The process toward church autonomy was completed two years later when the President, who was the last remaining European executive, was replaced by K. Landers the newly appointed Coloured President of the Good Hope Conference.²⁰⁹

Administrative Changes in the Mission Field

Unlike the Coloured church work, self-government within the African church was far in advance of self-support. There were reasons for this difference. The members of the African church lived on a sub-economic level which resulted in small tithe income and therefore impeded progress toward self-support and Conference status. However regarding self-government,

207. Good Hope Conference Session Reports, 1963 :
Dec.25-27,1963.
Cape Field Executive Committee Minutes and Session
Minutes, 1950-Jan.1957 : Dec.20,1954.

208. Reminiscences, R.E. Ansley (Dec.31,1974) pp. 32,
34, 35;
Cape Field Financial Statement, Dec.31,1954.

209. Reminiscences, R.E. Ansley (Dec.31,1974) pp. 34,
35.

the rapidly changing political scene in Africa with political independence as the battle-cry had its influence on the church. African leaders were prepared and hurriedly rushed into positions of leadership and responsibility thereby replacing European leadership. In addition greatly increased membership in the post-war period brought about the creation of new Mission Fields with its respective African administrative staff.²¹⁰

As a matter of policy the creation of new Mission Fields gave opportunities for Africans to be trained in the different departments as secretaries for lay activities, youth work and so on. Training in administration as secretary-treasurers was also envisaged in this policy, promoted by Watts and carried out in Kenya and Nyasaland. The Kenya Mission Field had grown sufficiently in membership in 1953 to warrant reorganization. It was divided into three Mission Fields with European Presidents and secretary-treasurers.²¹¹ Three years later these new Mission Fields had qualified African departmental secretaries, and in one of them, Petro Onguti became the first African secretary-treasurer.²¹² Likewise the Nyasaland Union Mission also grew sufficiently in 1958 to organize two Mission Fields complete with African departmental secretaries and secretary-treasurers, and only the Presidents were Europeans.²¹³

The Congo Union Mission lagged behind the other

210. S.A.D. Outlook LIV (Feb.15,1956) p. 6.

211. Ibid. LI (Feb.1,1953) p. 4.

212. Ibid. LIV (Feb.15,1956) p. 6.

213. Ibid. LVI (Jan.15,1958) p. 10 and (Aug.15,1958) pp. 6, 7, 9.

Union Missions in the preparation of African leaders to direct mission stations.²¹⁴ But owing to the "great" increase in membership in the Congo Union Mission in the fifties and the political deterioration, African leadership was accelerated.²¹⁵ With little experience men rocketed to presidential and administrative responsibilities sooner than in the other Union Missions. Jonas Mbyirukira, the first African in the Congo Union to be appointed mission director of the newly formed Masisi mission near Lake Kivu in 1956, rose to prominent Adventist leadership when early in 1960 he became the first African President in the Southern African Division to administer the Central Kivu Mission Field.²¹⁶ During the same year, while political disturbances increased in the Congo Union, six African Vice-Presidents were appointed together with several African secretary-treasurers to take care of the newly organized Mission Fields.²¹⁷

The political upheaval in the Belgian Congo led to administrative changes. The Ruanda-Urundi Union Mission came into existence as a separate organization from the Congo Union Mission towards the end of 1960, with W.R. Vail its President. Thus again Ruanda-Urundi was a separate Union Mission as in pre-depression days.²¹⁸

214.Z.U.M. Executive Committee Minutes Dec.1936-1941 :
Jun. 3 - 8,1937;
Robinson, pp. 51, 52.

215.S.A.D. Outlook LII (Jun.15,1954) pp. 2, 3.

216.Ibid. LIV (Feb.15,1956) p. 6;
LVIII (May 15,1960) p. 10 and (Mar.15,
1960) p. 1.

217.Ibid. LVIII (Dec.15,1960) p. 9; (Mar.15,1960) p. 1.

218.Ibid. LVIII (Dec.15,1960) pp. 3, 5.

Another important administrative change took place in 1960 which was precipitated by political changes in Tanganyika on the eve of independence.²¹⁹ The Tanganyika Union Mission was organized and detached from the East African Union Mission. C.T.J. Hyde was appointed President and four Mission Fields were set up with two Africans installed as Presidents.²²⁰

The Rhodesias and South Africa were comparatively calm politically in 1960, while the Belgian Congo had achieved independence and Tanganyika was on the verge of it.²²¹ Therefore the tempo of Africanization was slower in the Rhodesias where Africans were departmental leaders but not Presidents of the respective Mission Fields.²²² However just before South Africa became a republic, reorganization in the South African Union Conference took place to go into effect the following year. The plan was to ask the European President of the South African Union Conference to assume additional leadership of a separate Bantu Union Mission with the division of the North and South Bantu Mission Fields into nine separate Mission Fields each with its own African President and administrative staff. This was virtually a resurrection of the old Southern Union Mission of the early twenties, but with more Mission Fields, more expenditure and obviously greater responsibility upon African shoulders.²²³

219. Southern African Division Executive Committee Minutes Nov. 1959-1960 : May 26, 1960.

220. Ibid. Nov. 1959-1960 : Jun. 15, 1960.

221. G.A. Craig, Europe Since 1815 (New York : Holt, Rinehart and Winston, 1966) pp. 855 - 859.

222. Z.U.M. Executive Committee Minutes Aug. 1952-1954 : Jan. 17, 1954.

223. S.A.U.C. Executive Committee Minutes Dec. 1955-1960 : Jun. 9, 10, 1960; African Division Executive Committee Minutes and Session Minutes Aug. 1920-1924 : Nov. 1, 1921.

The post-war period was indeed a period of Africanization for the Seventh-day Adventist Church. Starting out with five Union Missions the period closed with eight when the mission work in Ruanda-Urundi, Tanganyika and South Africa was organized into Union Missions. Within these European directed Union Missions there were a number of new African directed Mission Fields. The trend toward African leadership and self-government was so accelerated and enlarged that one administrator commented on the situation in the new Southern Union Mission in these words : "Too many chiefs and not enough Injuns."²²⁴

The Indian Mission

Missionary work among the Indians of South Africa did not make much headway when compared with the other races. A few organizational changes took place after the Second World War, when the administration of the Indian work was transferred from the Natal-Transvaal Conference to the Cape Field and in 1956 the Indian Mission (Field) was organized with R. Lindup its first President. The Indian Mission brought a measure of coordination of the work among the Indians in Durban, Pietermaritzburg, Johannesburg, Barberton, and Stanger.²²⁵ Although the membership was small, with just over 100 members in 1960, the first Indian, H.P. Charles, was ordained to the ministry

224. Interview, J.D. Harcombe (Jun.18,1975).

225. S.A.D. Outlook XLV (Oct.1,1947) p. 3;
South African Union Lantern V (Jun.1,1955) p. 5;
 VII (Nov.1,1957) p. 6;
 S.A.U.C. Executive Committee Minutes Dec.1953-1955
 : Dec.14,1955.

at a meeting commemorating forty years of missionary work among the Indians.²²⁶ A few years later Charles was appointed the first Indian President of the Indian Mission.²²⁷

New European Conferences

Among Europeans there was sufficient Adventist progress to warrant the emergence of two new Conferences, one in Southern Rhodesia and the other in South Africa.

Since 1929 the Rhodesia Conference had been self-supporting but not self-governing, in that the President of the Conference was in the first place also President of African mission work. This shared arrangement continued until 1942, when the members approached the Southern African Division for separation from the Southern Rhodesia Mission Field executive. The Division turned down the request and maintained that the Rhodesia Conference did not have sufficient tithe income to support its own administration.²²⁸ Nevertheless the Rhodesian Adventists persisted in their objective until C.W. Bozarth and his Division executive committee gave in and allowed full self-government to the Rhodesia

226. S.A.D. Outlook LVIII (Jul.15,1960) p. 6;
South African Union Lantern X (Dec.1,1960) pp. 6,7.

227. Reminiscences, R.C.L. Thompson : Indian Work (1976) p. 1.

228. Southern African Division Executive Committee Minutes, Mar.1942-1944 : Nov.19,1942;
Reminiscences, D.R. Symons (Mar.3,1975) pp. 1 - 3.

Conference and separation from the Mission Field.²²⁹
 Thus in December 1945 the Rhodesia Conference, with
 just over 160 members, elected its own President,
 E.J. Stevenson.²³⁰

While the Rhodesia Conference had attained full self-government with a small membership, the Natal-Transvaal Conference began to show such growth in membership during the post-war period that by 1955 efficient administration was difficult. So it was decided at a general meeting in Bloemfontein to prepare for the establishment of a new Conference to take effect in 1958. During the three year period of preparation for the new Conference capital accrued as the Cape Conference, Natal-Transvaal Conference and the South African Union Conference laid aside two per cent of tithe income. Eventually after careful preparations the Oranje-Natal Conference was established with A.W. Staples the President and R.E. Ansley the secretary-treasurer. The two existing Conferences relinquished jurisdiction over church work in the Orange Free State and Natal to the new third Conference. The Oranje-Natal Conference came into existence with a full complement

229. Southern African Division Executive Committee
 Minutes and Session Minutes 1945-1947 : Dec.6,1945;
 Reminiscences, D.R. Symons, p. 3;
S.A.D. Outlook XLIV (Jul.1,1946) p. 1.
 C.W. Bozarth was Division President from 1942 to
 1951 after serving as Division treasurer. He came
 to Africa in the twenties and bent his energies
 particularly to the treasury department. Perhaps
 his concern for finances during World War II accounts
 for his reticence in allowing the Rhodesia Conference
 full autonomy (S.A.D. Outlook XLIX Jul.1,1951, p.1;
 Letter, P. Stevenson : Sept. 22,1976;
 J. van der Merwe : Sept.23,1976;
 D.A. Webster : Sept.26,1976;
 M.M. Webster : Sept. 21,1976)

230. S.A.D. Outlook XLIV (May 15,1946) p. 4;
 XLV (Apr.1,1947) p. 8.

of administrative officers located in Pietermaritzburg, and a fairly large membership of over 1 000 from eighteen organized churches and companies.²³¹

South-West African Mission

First thoughts for a separate organization to care for European members in South-West Africa date from 1929. But this did not materialize until 1954 when about fifty members received a permanent pastor and President in J.J. Bekker. He was the sole administrator of the South-West African Mission for five years, until a Coloured minister H.P. Campher came to assist him in the care of about 100 European and Coloured members. There was no mission work among Africans.²³²

Except for the full organization of the Rhodesia Conference in 1945 major changes in administration began slowly in the early fifties and increased each succeeding year for all racial groups. These changes were caused largely by increased membership and the political upheaval in Southern Africa. Yet what emerged was a better organized church.

Development of Headquarters

Coupled with the changes in administration and reorganization for the better was the establishment of larger permanent headquarters. Except for the Zambesi Union Mission each of the other Union Missions relocated their headquarters and enlarged them. In 1946 the South East African Union Mission purchased ground in Blantyre for new offices.²³³ The following

231. Ibid. LV (Oct.15,1957) p. 9.

232. Ibid. LII (Dec.15,1954) p. 6;
 LVIII (Jul.15,1960) p. 6;
South African Union Lantern VIII (Sept.1,1958) p. 7.

233. S.A.D. Outlook XLIV (Mar.15,1946) p. 8.

year the Congo Union Mission moved from Gitwe to Elisabethville and built offices.²³⁴ The East African Union Mission followed the trend and transferred its headquarters from Kisumu to the larger city of Nairobi in 1951.²³⁵ Thus the Union Missions were better located in the large cities where all facilities were available and communications with the Southern African Division headquarters were greatly improved. On the other hand the headquarters of the new Union Missions in Tanganyika and Ruanda-Urundi were at Busegwe mission and Gitwe mission respectively, which were places in the country.²³⁶

On a smaller scale a number of headquarters were established for the newly organized Mission Fields. The Conferences, such as the Rhodesia Conference and the Oranje-Natal Conference moved into commodious double storey buildings.²³⁷ The Cape Conference, dissatisfied with existing offices, also moved into a spacious double storey building in 1952.²³⁸

The significance of headquarters development was that it provided better facilities for general direction of church work. It also gave the impression to the public that the church had a strong central organization and was "here to stay".

234. Southern African Division Executive Committee Minutes and Session Minutes 1945-1947 : Feb.12,1947.

235. S.A.D. Outlook XLIX (Aug.15,1951) pp. 5, 6.

236. Southern African Division Executive Committee Minutes Nov.1959-1960 : Jun.15,1960.

237. S.A.D. Outlook XLV (Sept.15,1947) p. 3;
South African Union Lantern VIII (Sept.1,1958) p. 5.

238. South African Union Lantern II (Aug.1,1952) p. 1.

Furthermore new headquarters showed that the church had expanded.

Sensing the need for expansion the South African Union Conference, after a long delay, erected a spacious double storey building in Bloemfontein in 1952.²³⁹ Similarly the Southern African Division built a fairly large double storey building for its headquarters in Salisbury in 1958.²⁴⁰

The transfer of the Division headquarters, carried out by R.S. Watts, from Claremont in the Cape to Salisbury in Southern Rhodesia was well timed to coincide with the political changes in Africa. The move was a pledge of greater interest in the mission field and less in the European church work in South Africa. It placed the headquarters in a more central position and therefore provided closer supervision of the mission work. It gave opportunity to "integrate African leadership into the denominational" structure.²⁴¹ The move meant closer communication with the mission field in times of difficulty and would also strengthen the confidence of the Africans in the European leadership at headquarters level. A significant factor also in the transfer was that it signalled the end of an era in the work of the Seventh-day Adventist Church. It

239. Ibid. II (Mar.15,1952) p. 1.

240. S.A.D. Outlook LVI (May 15,1958) pp. 2, 3.

241. Ibid. LV (Mar.15,1957) p. 2.

began a new era for the supervision of a church in an emergent, independent Africa and it was the task of R.H. Pierson to guide the church into the new era.

NEW DEVELOPMENTS IN THE EUROPEAN CHURCH

The greatest emphasis of the Seventh-day Adventist Church in South Africa among Europeans before the Second World War was on evangelism and membership growth. But after the war the European church became involved in other avenues of ministry. The church began to concentrate more on the salvation of youth in parochial education and other spiritual endeavours. The church became more community conscious and realized that the Gospel included the uplift of humanity and that there was a place for the social Gospel. It therefore turned its attention to the needs of underprivileged children and the care of the aged. The church combined its efforts with other churches in the battle against the use of alcohol and in the promotion of the temperance cause. In order to present a favourable image the church realized that public relations was in fact a form of evangelism. The church branched out into a new enterprise in health evangelism. Such were the new approaches as the church broadened its scope.

Parochial Education

The picture of parochial education in 1947 was not encouraging. There were Adventist church schools at Durban, Mowbray, Brakpan, Johannesburg, Potchefstroom, and Pretoria with a total enrolment of just over 100 pupils. Even Hillcrest Secondary School was somewhat run-down with an enrolment of about thirty - the highest enrolment of any school at the time.²⁴²

242. Ibid. XLV (Nov.15,1947) pp. 1, 2.

Nevertheless parochial education began to improve during the next ten years, when Hillcrest Secondary School alone increased its enrolment to 125 with the addition of new buildings, such as a double storey block of twelve class-rooms and a new hall worth £10 000.²⁴³ Also two new rural schools were established as a result of the pioneering of Hillcrest Secondary School.

These two rural boarding schools (apart from Helderberg College) were a new venture for the Adventist Church, conceived in the late forties to improve the position of parochial education.²⁴⁴ The first school was established in Southern Rhodesia and the second in the Transvaal.

Rhobeton School was born out of sacrifice. The Rhodesia Conference, which had only achieved full self-government in 1945, was really on trial to maintain the highest level of Conference status. Though it was the smallest Conference in the Southern African Division (if not in the world), it demonstrated its strength to exist. When a sub-committee, in 1949 rendered its report on the impracticability of starting a boarding school because of financial difficulties the tide immediately turned. E.A. Trumper, President of the Barotseland Mission Field, stood up in the hall of the camp meeting and pledged the first month's salary for a Principal for the proposed school. In quick succession others followed the example and £700 was pledged for salaries and equipment. The higher organizations also came forward with appropriations and the school opened the next year with a Principal, J. Burns, assisted by two teachers

243. Ibid. LV (Mar.15,1957) p. 12;
South African Union Lantern II (Nov.1,1952) pp.
 5, 6; VII (Oct.1,1957) pp. 4, 5.

244. S.A.U.C. Executive Committee Minutes Dec.29,1947-
 1949 : Dec.17,1948;
S.A.D. Outlook XLV (Sept.15,1947) pp. 2, 3.

and over thirty children from standards I to VI.²⁴⁵ 275.

When the Rhodesia Conference desired to move the school in 1952 to a more permanent position on land donated by M. Hein about ten miles from Gwelo, W.R. Vail and his Zambesi Union executive presented a memorandum to W.H. Hurlow, President of the Rhodesia Conference, advising against the continuation of the school.²⁴⁶ Undaunted the Rhodesia Conference faced the "apparently insuperable problem" of financing the school. During the next five years it showed a thriving school with a new four class-room block and a new dining room and kitchen.²⁴⁷ The school had five teachers and the enrolment had doubled to over sixty pupils.²⁴⁸ The sacrificial spirit of the Rhodesia Conference had not waned since the beginning of Rhobecon School because in 1958 at the annual camp meeting after prayer and heart-searching, the small membership pledged £1 500 towards the building of a school assembly hall.²⁴⁹

245. S.A.D. Outlook XLVIII (Sept.1,1950) p. 3.

246. Z.U.M. Executive Committee Minutes 1946-Jul.1952 :
Jan.25,1952;
S.A.D. Outlook XLIX (May 15,1951) p. 3;
L (Nov.1,1952) p. 4.

247. Z.U.M. Executive Committee Minutes 1946-Jul.1952 :
Jan.25,1952; Dec.1954-1955 : Mar.28,1955;
S.A.D. Outlook LV (Apr.15,1957) p. 5.

248. S.A.D. Outlook LV (Apr.15,1957) p. 5.

249. Ibid. LVI (Jun.15,1958) p. 9.

The establishment of the second school called Sedaven constituted the boldest financial outlay in the history of the Natal-Transvaal Conference and the biggest step forward in parochial education. The newly appointed President J. van der Merwe secured a six hundred acre farm four miles from Heidelberg in 1948.²⁵⁰ Since all the money required to build dormitories, class-rooms and other facilities was not readily forthcoming the opening of the school was delayed until 1951.²⁵¹ Two years later the school was dedicated free from debt and represented a total investment in school and farm of £52 000.²⁵² The value of school buildings and improvements in 1960 was three-quarters the total value of all church buildings in the Conference.²⁵³

Sedaven High School, with about 100 pupils, was ideally situated in the country with an abundant supply of water from a dam of 200 000 000 gallons capacity. There was a silo of a 100 tons capacity and 1 000 kakamas peach trees ready to produce fruit for sale on the Johannesburg market. Sixty seven Friesland cattle constituted the dairy herd. The development of the farm contributed to self-support thereby reducing operational costs.²⁵⁴ Sedaven seemed to fulfil all Adventist ideals of Christian education

250. Ibid. XLVI (Feb.1,1948) p. 3; (Apr.1,1948) p. 4; (Nov.1,1948) p. 4.

251. Ibid. XLVII (Oct.1,1949) p. 4.

252. Ibid. LI (Dec.15,1953) p. 7.

253. Transvaal Conference Executive Committee Minutes and Session Minutes Nov.1958-1960 : Jan.10 - 12, 1960.

254. S.A.D. Outlook LII (Oct.15,1954) p. 8; LIV (Oct.15,1956) pp. 6, 7, 12.

supported by well trained Christian teachers with South African degrees, such as the Principal P.J. van Eck M.Ed. and a teacher H. Joubert Ph.D.²⁵⁵

While the new rural schools of Rhobekon and Sedaven grew in enrolment, they might have attracted pupils who would otherwise have gone to Helderberg College. Yet on the whole the parochial educational system attracted more pupils than before, and the schools in Durban and Johannesburg had to enlarge school facilities.²⁵⁶ In addition new church schools were established far and wide, at Nairobi, George and East London.²⁵⁷

Youth Work

Beyond the salvation of youth in parochial education the European church introduced other spiritual endeavours. In 1949 the first Youth Congress for South Africa was held in Benoni with over 1 500 in attendance.²⁵⁸ Then permanent youth camping grounds were purchased through the foresight of P.H. Coetzee

255. Ibid. LVI (Mar.15,1958) p. 12;
Helderberg College Board Minutes 1947-1958 :
Apr.29,1949.

256. South African Union Lantern X (Sept.1,1960) pp. 6,7;
VIII (Jul.1,1958) p. 3.

257. S.A.D. Outlook L (Nov.15,1952) pp. 2,3;
Cape Conference Executive Committee Minutes
and Session Minutes 1958 : Jul.25,1958.

258. S.A.D. Outlook XLVII (Nov.1,1949) p. 9.

and buildings were erected for use by the campers.²⁵⁹ Coetzee, general youth leader for about ten years, did not always have an easy time raising funds for the project. With only forty eight hours left to the option on Anerley camping grounds Coetzee made an appeal for funds at a special meeting in Potchefstroom which impressed Mrs. E.F. Birkenstock. That night she and her husband, who was a medical doctor, made a substantial donation in good time before the expiry of the option. Eventually a dormitory to house twenty four girls at Anerley was erected and named after the Birkenstocks.²⁶⁰

Both projects of congresses and camping sites were taken up in the mission field. In 1953 the first African Youth Congress in South Africa was held in Bloemfontein and two years later the Zambesi Union Mission held one at Solusi.²⁶¹ Likewise permanent youth camping sites were secured in the mission field at Sanda on Lake Victoria and near Lake Kivu.²⁶² The salvation of the youth became an important aspect of the work of Conferences and Mission Fields.

Welfare Youth Camps

As the youth camping grounds at Hartenbos near Mossel Bay and at Anerley on the Natal south coast

259. South African Union Lantern I (Sept.15,1951) p. 3; V (Sept.1,1955) p. 3; S.A.U.C. Executive Committee Minutes Dec.1953-1955 : Dec.28,1953.

260. South African Union Lantern V (Sept.1,1955) p. 3.

261. Ibid. III (May 1,1953) p. 4; S.A.D. Outlook LIII (Nov.15,1955) p. 8.

262. S.A.D. Outlook LVII (Jan.-Mar.1959) pp. 53, 54.

were developed, they were put to other uses.²⁶³ A welfare camp for about ninety underprivileged children of primary school age, representing a wide cross-section of denominations, was held in 1955 at Hartenbos Youth Camp. After that welfare camps were held annually at Hartenbos and Anerley.²⁶⁴ The idea spread to Southern Rhodesia and thirty underprivileged children from Salisbury camped at the newly established Norselands Youth Camp in the Vumba Mountains near Umtali.²⁶⁵

Vacation Bible Schools

In its plans to reach more youth with the Gospel the Adventist Church turned to a new approach. P.J. van Eck introduced the "Vacation Bible School" programme in 1958 specially designed to keep juniors occupied when they became a little bored with their school holidays. Halls were rented and games, songs, crafts, stories, and films were used for a period of about ten week days. Denominational employees and laymen teamed up to care for groups of children of all denominations numbering over 100 at times.²⁶⁶ Vacation Bible Schools were held in Johannesburg, Durban and Port Elizabeth.²⁶⁷ The plan spread to the

263. South African Union Lantern I (Sept.15,1951) p. 3; IV (Oct.1,1954) p. 5.

264. Ibid. V (Nov.15,1955) pp. 2, 4; VII (Dec.1,1957) p. 5.

265. S.A.D. Outlook LVII (Jul.15,1959) pp. 1, 2.

266. Ibid. LVI (Oct.15,1958) p. 9; South African Union Lantern VIII (Nov.1,1958) pp. 8, 9.

267. S.A.D. Outlook LVI (Oct.15,1958) p. 9; South African Union Lantern X (Oct.1,1960) p. 4; Cape Conference Executive Committee Minutes and Session Minutes 1960 : Jan.4 - 6, 1960.

Coloured church and they too held Vacation Bible Schools in Athlone, Uitenhage and Port Elizabeth.²⁶⁸

Old Age Homes

Besides the interest in welfare camps and Vacation Bible Schools exclusively for non-Adventist youth, the church directed its attention to the aged. After a report was given on the success of the first welfare camp in South Africa the Cape Conference led by J.B. Cooks decided on another project - an old age home.²⁶⁹ A sub-committee was immediately appointed to go into the matter, but it was not until 1959 that the first old age home was opened in Plumstead, Cape, known as Sunnyside Home.²⁷⁰ During the next year, when Sunnyside had about a dozen old folk in residence, the Transvaal Conference led by P.H. Coetzee opened its old age home called Adventhaven situated on the campus of Sedaven High School.²⁷¹ The quick development of Adventhaven came as a result of £10 000 donated for the project.²⁷²

268. South African Union Lantern X (Nov.1,1960) p. 6; Good Hope Conference Session Reports 1959 : Dec.20 - 23,1959.

269. Cape Conference Executive Committee Minutes and Session Minutes 1956 : Jan.1 - 6, 1956.

270. Ibid. 1956 : Jan.9,1956; S.A.D. Outlook LVII (Aug.15,1959) p. 8.

271. Cape Conference Executive Committee Minutes and Session Minutes 1960 : Jan.4 - 6,1960; Natal-Transvaal Conference Executive Committee Minutes 1956-Nov.1958 : Dec.29,1957; S.A.D. Outlook LVIII (Dec.15,1960) p. 12.

272. S.A.U.C. Executive Committee Minutes Dec.1955-1960 : Oct.29,1959.

Temperance

At a time when the Adventist Church became more community conscious social evils such as the use of liquor received particular attention. Both at the beginning and the end of the fifties the visits of W.A. Scharffenberg, secretary of the General Conference department of Temperance, gave impetus to the temperance cause in South Africa.²⁷³ On his second visit to South Africa he organized the first South African National Committee for the Prevention of Alcoholism with well-known members, such as Dr. D. Craven. He then followed through with the organization of the Institute of Scientific Studies on Alcoholism.²⁷⁴

The drive against alcohol sponsored by the Adventist Church took on many forms as the church united with other denominations in the programme. The church changed the name of the "Adventist Temperance Society of South Africa" by simply dropping the first word "Adventist", so as to encourage other denominations to join.²⁷⁵ J.M. Staples directed other ministers to arrange petitions against the granting of liquor licences.²⁷⁶ The Adventist-sponsored interdenominational temperance magazine Think was specially promoted by P.H. Coetzee for Temperance Sunday in 1957 and about 85 000 copies were distributed.²⁷⁷ Temperance Rallies, held during 1957

273. S.A.D. Outlook XLIX (Jun.15,1951) p. 55; LVII (Nov. 15,1959) p. 2.

274. Ibid. LVII (Nov.15,1959) p. 2.

275. South African Union Lantern I (Mar.15,1951) p. 11.

276. Ibid. II (Aug.1,1952) p. 6 and (Oct.15,1952) p. 5; IX (Dec.1,1959) p. 2.

277. S.A.D. Outlook LVI (Jan.15,1958) p. 11; South African Union Lantern VIII (Jan.1,1958) p. 3.

and 1958 in the cities of Southern Rhodesia and the Cape Province, were attended by about 10 000 people with the co-operation of ministers from other churches.²⁷⁸ The Paarl Wine Festival in 1956 was opposed by the temperance societies as "they took part in the procession of floats."²⁷⁹

An additional feature of the Temperance Rallies in Southern Rhodesia and the Cape Province, directed respectively by D.M. Baird and P.J. Botha, was the introduction of the film, "One in 20 000", a documentary produced by the Seventh-day Adventist Church, showing the relationship between the smoking of cigarettes and cancer of the lung.²⁸⁰ The Adventist Church was the first to bring this relationship to the notice of the public in the late fifties, a few years before the Royal College of Physicians in London made the historic announcement to the same effect.²⁸¹ The Adventist warning to the public concerning the dangers of cigarette smoking was the beginning of a specialized programme which assumed greater proportions in the 1960's and 1970's when five day clinics to stop smoking were held.²⁸²

Public Relations

The temperance drive in the fifties alerted the

278. S.A.D. Outlook LV (Oct.15,1957) p. 5;
LVI (Sept.15,1958) pp. 4, 5.

279. Cape Conference Executive Committee Minutes and Session Minutes 1956 : Jan.1 - 6,1956.
From this report it is not clear as to whether the temperance societies actually had a float in the procession or not.

280. S.A.D. Outlook LV (Oct.15,1957) p. 5;
LVI (Sept.15,1958) pp. 4, 5.

281. Smoking & Health (London : Pitman Medical Publishing Co. Ltd., 1962) p. 1.

282. Trans Africa Division Outlook LXXII (Apr.15,1974) p. 4.

public to the evils of drink and tobacco and also resulted in good public relations for the church. A more concerted public relations programme began with the exhibit of the Voice of Prophecy Bible School at the Rosebank Agricultural Show in 1950 and again in 1952 at the van Riebeeck Festival.²⁸³ Adventist Church activities and reports were released for publication in the press, when press relations conferences were conducted by E.W. Tarr. Public relations secretary Tarr screened his film, "This is Africa", to over 12 000 people which showed the work of Adventists and related it to the Harvest Ingathering Appeal.²⁸⁴ More publicity came to the church when layman D.F. du Plessis won the South African Bible Contest sponsored by the Israeli government in 1958, and Pastor J.J.B. Combrinck won it the next year.²⁸⁵ These public relations endeavours together with the publicity engendered by the welfare camps, Vacation Bible Schools, old age homes, and the Harvest Ingathering Appeal raised the Seventh-day Adventist Church from comparative obscurity.

National Tru-Foods

The little known practice of vegetarianism by a certain proportion of the Adventist Church came to the fore in the mid-fifties. Although not designed for public relations, it was realized that the church ought to branch out in health evangelism by the manufacture of articles of the vegetarian diet. A layman named L.H.

283. S.A.D. Outlook XLVIII (Apr.1,1950) pp. 1, 2;
L (Apr.15,1952) p. 4.

284. Ibid. LII (Jun.1,1954) pp. 4,5.

285. Ibid. LVI (Oct.15,1958) p. 8;
LVIII (Apr.15,1960) p. 10.

Clack, on the eve of going into the production of vegetarian food products offered his services and his food factory to the Seventh-day Adventist Church. After sampling some of Clack's gluten preparations the offer was taken up in 1956 by G.S. Stevenson and the South African Union Conference committee and National Tru-Foods (Pty.) Ltd. was incorporated. L. Clack, under the auspices of the church, began the production of vegetarian food preparations at the factory about sixteen miles from Johannesburg.²⁸⁶

In spite of the good start and the fact that Tru-Foods products were placed in a number of stores in South Africa, the food factory ran into financial difficulties in 1959.²⁸⁷ Stevenson turned the Tru-Foods board into a prayer meeting for God to direct in financial assistance. The board set a deadline for 1st August to wind up operations. Then on 21st July a cable was received from Australia showing willingness to help in the financial crisis. A donation of £4 000 was received from the Sanitarium Health Food Company in Australia that averted financial collapse.²⁸⁸ Appeals were made to church members to purchase Tru-Foods products and contracts for sales of peanut butter and other products were concluded on the open market. Sales of Tru-Foods began to increase and the success of the new venture was ensured.²⁸⁹

286. S.A.U.C. Executive Committee Minutes Dec. 1955-1960 : Apr. 10, 1956; South African Union Lantern VI (Aug. 1, 1956) p. 4; Natal-Transvaal Conference Executive Committee Minutes and Session Minutes 1953-1955 : Aug. 15, 1954.

287. S.A.D. Outlook LV (May 15, 1957) pp. 4 - 6; LVII (Aug. 15, 1959) p. 12.

288. Ibid. LVII (Aug. 15, 1959) p. 12; South African Union Lantern IX (Oct. 1, 1959) pp. 1, 2.

289. South African Union Lantern IX (Oct. 1, 1959) pp. 1, 2; S.A.D. Outlook LVIII (Dec. 15, 1960) p. 6.

SUMMARY AND CONCLUSION

In the new developments within the European Conferences was a healthy spirit of competition. No sooner had one Conference initiated a project or programme than another Conference followed suit. No Conference wanted to lag behind when new ideas were shaping. For instance, soon after Hillcrest Secondary School was opened both the Rhodesia Conference and the Natal-Transvaal Conference followed closely in the establishment of Rhobecon and Sedaven. A similar pattern emerged with almost all new developments in the Conferences. As each Conference took the cue from another Conference so the Adventist work expanded more rapidly and the more Conferences there were the greater the development. The additional organization of the Oranje-Natal Conference and the Good Hope Conference fulfilled this overall ideal.

A similar situation prevailed in the mission field where Conference projects were adopted and tried, such as the establishment of youth camping grounds and the holding of Youth Congresses. Swift adoption was evident when the South East African Union Mission held the first African Youth Congress at Malamulo within a few months after the European Youth Congress.²⁹⁰

Besides the lively distribution of projects and programmes of development shared by Conferences and Mission Fields, a rapidly changing Africa during the post-war period also accelerated Adventist work. Training of African personnel became the watchword, both in medical and educational work. 1950 was a turning point in the European and African training programme with the introduction of greater professional training of ministers and teachers, followed by the training of secretarial staff, treasurers, and manual

arts instructors. In some ways the accelerated training of the church ran ahead of its own people, as the church found difficulty in attracting Africans for teacher training and theology training beyond the high school level.

Another watchword in the fifties was self-government for the church in Africa. The Coloured membership reached full self-government when it attained Conference status. The African church reached a point of self-government, while men prepared for administrative responsibilities, but were not yet ready to support themselves financially. The European church also added two self-governing Conferences and the Indian membership began on the road toward a self-governing church with the organization of the Indian Mission.

The post-war period resulted in further consolidation of the Southern African Division after mission work in Mozambique and Angola was transferred and the headquarters was later moved to Salisbury. The Division was able to maintain a "large" mission field with the loss of only a few missions. Both Bringle and Watts promoted consolidation of existing medical and educational institutions and missions, rather than the establishment of new ones.²⁹¹ It is therefore of great significance that no more new main missions were established after 1950 when Ekukhanyeni was founded. Without realizing it the Division had shifted from a pioneer period to a builder period particularly assisted by the post-war building boom. Larger institutions and more administration with the consequent consolidation of the entire mission field now presented a special problem with regard to the objectives of the church.

291. Ibid. XLIX (Jun.15,1951) p. 37;
L (Dec.1,1952) pp. 2,3.

CHAPTER VII

INSTITUTIONALISM VERSUS EVANGELISM

In the Southern African Division there was growing concern about the aims and objectives of the church after World War II. As a result of the great emphasis on institutions, education and training there were issues at stake in the growth of institutionalism over evangelism. By institutionalism is meant the establishment and development of institutions, such as the training schools and ordinary schools, the hospitals, the Sentinel Publishing Company with its smaller auxiliary printing presses, the Voice of Prophecy Bible Schools and the number employed in these institutions. Institutionalism involved the number of headquarters and the administrative staff and office help in them. The term evangelism, in this context, meant the number directly involved in "soul winning" and membership growth including pastoral care of the church.

R.S. Watts, President of the Southern African Division, informed the church and deplored the fact that the year 1949 marked the transition from evangelism to institutionalism. He showed that of the total number of workers employed, 47,2 per cent were engaged in evangelism and 52,8 per cent were engaged in institutions. He went on to point out that in 1953, 42 per cent were engaged in evangelism and 58 per cent in institutions.¹

Since evangelism was the supreme purpose of the church the trend towards greater institutionalism in the fifties was a problem. But how to arrest it

¹S.A.D. Outlook LI (Dec.15,1953) p. 4.

entirely was the real problem.

The growth of institutionalism may be observed in the case of Malamulo mission. In 1951 S.G. Maxwell, President of the South East African Union Mission, had increased his working force to forty eight Europeans. Of these twenty were located at Malamulo, nine in the Union Mission offices, and only nineteen for general mission work and evangelism. Therefore one institution in Nyasaland had more workers than all other Adventist missions in that country.²

Later when Maxwell was the retiring President of the Zambesi Union Mission he reported that forty four European male workers in his mission field were engaged in institutional, administrative and school inspecting work and only nine, or about 20 per cent were left to devote part of their time to evangelism.³ As late as 1959, when Maxwell was the Division ministerial secretary, he reminded the church that the "fire of evangelism" was not as great as expected. He stated that too many were involved in administration or school inspection.⁴

The strength of institutionalism in the mission field was duplicated in the Conferences. A breakdown of the working force in the Cape Conference during the post-war period is indicated at Table VI.⁵

From the study of the statistical table it is

2. Robinson, pp. 57, 58.

3. S.A.D. Outlook LIV (Feb. 15, 1956) p. 49.

4. Ibid. LVII (Jan.-Mar., 1959) p. 49.

5. Cape Conference Session Reports 1958 : Jan. 6 - 9, 1958; 1960 : Jan. 4 - 6, 1960; 1962 : Jan. 2 - 4, 1962;
Transvaal Conference Session Reports 1960 : Jan. 10 - 12, 1960.

T A B L E VI
CONFERENCE PERSONNEL

<u>Cape Conference</u>					
	<u>1944</u>	<u>1948</u>	<u>1952</u>	<u>1956</u>	
Administrative & Office Workers	5	9	10	10	
Educational Workers	5	6	6	9	
Pastoral & Evangelistic Workers	15	15	20	18	
Institutional Workers					
Regular Colporteurs				11	
				<u>Transvaal Conference</u>	
	<u>1957</u>	<u>1958</u>	<u>1959</u>	<u>1960</u>	<u>1960</u>
Administrative & Office Workers	10	10	10	11	15
Educational Workers	8	9	9	11	23
Pastoral & Evangelistic Workers	19	14	13	13	15
Institutional Workers	1	1	3	3	
Regular Colporteurs	8	8	8	6	

TABLE VI General References : See Footnote 5.

clear that administrative officers and their assistants, including educational and institutional workers increased after World War II, and therefore accounted for the largest number of workers employed by the Cape Conference. For a time pastoral and evangelistic workers also increased until 1957 when there was a sharp decrease owing to the formation of the Oranje-Natal Conference which drew workers from the Cape Conference. The number of literature evangelists or colporteurs also decreased.

Before the creation of the new Oranje-Natal Conference the former Natal-Transvaal Conference had a total working force (excluding colporteurs) of fifty five workers. It only decreased to fifty three workers in the Transvaal Conference in 1960, but 28 per cent of these were engaged in pastoral and evangelistic work compared with 34 per cent in the Cape Conference.⁶

Another major decline in evangelistic personnel in the post-war period was the drop in the number of women employed in direct "soul winning" work. More young women wanted to be teachers and office workers instead of Bible instructors. Whereas there were five Bible instructors in the early fifties in the Cape Conference, in 1960 there was only one.⁷

A similar decline took place in the Transvaal Conference (See Table VII).⁸

6. Transvaal Conference Session Reports 1960 :
Jan. 10 - 12, 1960;
Cape Conference Session Reports 1952 : Jan. 4 - 12,
1952; 1960 : Jan. 4 - 6, 1960.

7. Cape Conference Session Reports 1952 : Jan. 4 - 12,
1952; 1960 : Jan. 4 - 6, 1960.

8. Transvaal Conference Session Reports 1960 :
Jan. 10 - 12, 1960.

T A B L E VII

TRANSVAAL CONFERENCE BIBLE INSTRUCTORS							
	<u>1947</u>	<u>1948</u>	<u>1949</u>	<u>1950</u>	<u>1951</u>	<u>1952</u>	
Bible Instructors	8	4	4	4	6	6	
	<u>1953</u>	<u>1954</u>	<u>1955</u>	<u>1956</u>	<u>1957</u>	<u>1958</u>	<u>1959</u>
Bible Instructors	3	2	5	3	2	2	0

TABLE VII General References : See Footnote 8.

A noticeable trend, which began in the Conferences during World War II, was the appointment of successful evangelists to administrative positions. From 1941 to 1957 evangelists A.W. Staples, J. Raubenheimer and J. van der Merwe held the position of President in the Natal-Transvaal Conference.⁹ Evangelists W.H. Hurlow and F.G. Clifford were also taken out of evangelism and placed in administrative and departmental positions.¹⁰ It was reasoned that experienced evangelists would foster the interests of evangelism when they served as administrators.¹¹ Whatever the reasons, the cause of evangelism took second place to institutionalism in these appointments.

Besides the general trend towards institutionalism in the mission field and Conferences, an "old" institution expanded sufficiently to attract workers. The Sentinel Publishing Company acquired a great deal more machinery after the Second World War including a new Nebiolo Press capable of doing four colour printing.¹² In turn the number of employees at the Sentinel also increased from twenty one workers soon after the war to thirty four workers (only 3 Africans) within four years.¹³

9. S.A.D. Outlook XLVI (Feb.1,1948) p. 3;
 Natal Transvaal Conference Session Reports 1957-1958 : Dec.29,1957;
 Natal Transvaal Conference Executive Committee Minutes and Session Minutes 1953-1955 : Aug.15,1954.

10. Cape Conference Executive Committee Minutes 1931-1943 : Jan. 14 - 19,1940.

11. S.A.D. Outlook XLII (Jan.15,1944) p. 4.

12. Ibid. LIV (Feb.15,1956) pp. 34, 35,
 LVII (Sept.15,1959) p. 3;
South African Union Lantern IX (Sept.1,1959) p. 1.

13. S.A.D. Outlook XLIX (Jun.15,1951) p. 30;
 LIV (Feb.15,1956) pp. 34, 35.

Another comparatively new institution the Voice of Prophecy Bible School increased its staff from about twenty five to thirty within three years.¹⁴ Still other workers were added as the institution moved twice to larger premises.¹⁵ Such staff increases meant Bible instructors were drawn from the field of evangelism thereby strengthening the institution.¹⁶ As sister institutions of the Voice of Prophecy Bible School were established in the mission field the staff increases were repeated.¹⁷

In addition to the great gains of institutionalism in education, medical work, publishing, Bible correspondence schools, youth camping grounds, old age homes, and the food factory were new Union Missions and their constituent Mission Fields together with three new Conferences and two new Missions (as already outlined). This array of ecclesiastical organization demanded a large outlay of means and manpower such as in the creation of the new Southern Union Mission. In order to obtain money for offices for the proposed nine Mission Fields within the Southern Union Mission

14. Ibid. XLIV (Mar.1,1946) p. 2;
XLVII (Jun.15,1949) p. 4.

15. South African Union Lantern VIII (Feb.1,1958) p. 3;
III (Sept.1,1953) p. 4;
S.A.D. Outlook LV (Jun.15,1957) p. 12.

16. S.A.D. Outlook XLIII (Mar.19, 1945) p. 2;
Cape Conference Executive Committee Minutes
and Session Minutes 1958 : Dec.22, 1958.

17. S.A.D. Outlook LV (Nov.15,1957) pp. 6, 8.

the farm at Cancele mission was sold, and part of the proceeds from the sale were applied for office facilities.¹⁸ A few months later G.S. Stevenson on behalf of the South African Union Conference made an urgent appeal to the General Conference for an increase in the appropriation of £5500 to care for additional expenses in reorganization.¹⁹

The increased number of new and better headquarters throughout the Southern African Division on every level of organization also contributed to the growth of institutionalism. Office facilities were spacious presenting the temptation to increase office personnel and provide more office equipment. In the Transvaal Conference alone, in 1960, there were five administrative staff aided by ten office personnel.²⁰

Because institutionalism made headway over evangelism in the fifties the church could not close down all institutions. Hospitals were needed in the mission field. Training schools were essential for the training of leaders in administration, education and the ministry. The Bible correspondence schools were after all engaged in a special form of evangelism. Better headquarters had to be built because of cramped facilities. Administrative changes and more administrative staff were dictated by the political changes in Africa and the growing membership. With such developments how

18. Southern African Division Executive Committee Minutes Nov. 1959-1960 : May 26, 1960; S.A.U.C. Executive Committee Minutes Dec. 1955-1960 : Jun. 10, 1960.

19. S.A.U.C. Executive Committee Minutes Dec. 1955-1960 : Dec. 21, 1960; S.A.D. Outlook LVIII (Jul. 15, 1960) p. 12.

20. Transvaal Conference Session Reports 1960 : Jan. 10 - 12, 1960.

could institutionalism be checked?

The only thing that could be done to curb institutionalism was to trim the staff in the institutions and this was not easy, because all institutions old and new had reached a point of successful operation. Only one of the largest institutions, the Sentinel Publishing Company, reduced its staff in 1956 from over thirty workers to twenty six.²¹ What a minor adjustment to the overall gains of institutionalism!

EVANGELISM PROMOTED

R.S. Watts, who observed the advances of institutionalism over evangelism, tried to reverse the trend by giving evangelism the greatest promotion it had ever had in the history of the church in Southern Africa. His first move in this direction came soon after his arrival to take up the Presidency of the Southern African Division in 1952. He advocated the implementation of the General Conference recommendation, made in 1950 under W.H. Branson's leadership, to double the Adventist church membership by 1954. After the expiry of almost two years of the allotted period he was committed to this ideal.²² In December 1953 he reported that the Southern African Division was the first overseas Division in the world field to have over 100 000 members.²³ Then in 1954 Watts reported that his Division achieved the highest membership gain of any Division with 74% of the goal to double the membership. One Union Mission within the Southern African Division more than doubled its membership in the quadrennium, and that was the Congo Union Mission with a membership gain of 169%.²⁴

21. S.A.D. Outlook LIV (Feb.15,1956) pp. 34, 35.

22. Ibid. L (Jun.1,1952) p. 2.

23. Ibid. LI (Dec.15,1953) p. 4.

24. Ibid. LII (Jun.15,1954) pp. 2, 3.

The second decision for greater evangelism led by Watts also took place in 1952 when his executive committee set aside Saturday 6th September, as a "Baptism Day" throughout the Division.²⁵ When he reported the figure of 5 063 baptized on that day Branson, President of the General Conference, directed the singing of the doxology.²⁶

Watts called for greater evangelism throughout his term of office as President of the Division. He wrote and he spoke on the subject and was alarmed at what he described as an "apparent lack of a true Adventist spirit of evangelism among a few European missionaries and some African ministers and evangelists." He drew attention to the fact that a number of workers spent too much time in school inspection rather than church visitation, and others were so busy with teachers' institutes instead of preaching the Gospel.²⁷

Watts continually stressed the importance of large city evangelism, a phase of evangelism which had been neglected through the years.²⁸ Hence a number of men took up the challenge of city evangelism. C.A. Shepherd was appointed Union evangelist in 1952 for the Zambesi Union Mission and held evangelistic meetings in Moshupa (near Kanye mission) and Umtali,

25. Ibid. L (Jul.15,1952) p. 1.

26. Ibid. L (Oct.15,1952) p. 1.

The figure reported excludes the South East African Union Mission which did not submit its report.

27. S.A.D. Outlook LIV (Mar.15,1956) p. 3.

28. Ibid. LIV (Mar.15,1956) p. 3;
LVI (Jan.15,1958) p. 3.

and at the same time he trained African evangelists.²⁹ M.E. Lind conducted the first large city "evangelistic campaign" in Kampala,³⁰ followed by E.E. Cleveland of the General Conference Ministerial Association. Cleveland, who was an "outstanding" negro evangelist, conducted a school of evangelism and attracted members of the royal family in Buganda to his meetings.³¹ As a result of his "evangelistic crusade" in 1955 over 100 were baptized and a strong church was established in Kampala comprising prominent members of the government, including a brother of the Kabaka.³²

C.T.J. Hyde, head of evangelist training at Bugema Missionary College, took fifteen African student evangelists to Nairobi in 1957 for public evangelistic meetings conducted along European lines.³³ As a result of his meetings a new church building was erected the next year at a cost of £4 800. B.D. Wheeler followed on with more meetings and over 200 members attended Sabbath services.³⁴

Hyde's evangelist training course began to show results when former student Fares Muganda converted close

29. Ibid. L (Jul.1,1952) pp. 2, 7; LI (Feb.1,1953) p. 2 and (Jun.15,1953) p. 2.

30. Ibid. LII (Feb.1,1954) p. 5.

31. Ibid. LIII (Jun.1,1955) p. 3; (Jul.1,1955) p. 2; (Jul.15,1955) pp. 3, 7.

32. Ibid. LIV (Feb.15,1956) p. 32; LIII (Jul.15,1955) pp. 3, 7.

33. Ibid. LV (Nov.15,1957) p. 4.

34. Ibid. LVII (Jun.15,1959) p. 10.

to 100 people from a series of meetings held in the township of Musoma, Tanganyika in 1958.³⁵ But on the whole no African evangelist had yet developed to hold major "evangelistic campaigns" on a par with European evangelists.

A number of ministerial institutes contributed to progress in evangelism. R.A. Anderson of the General Conference Ministerial Association visited Africa in 1948 and conducted intensive ministerial institutes throughout the Southern African Division.³⁶ He was a "successful" evangelist and writer who came out with a well-timed book entitled "The Shepherd-Evangelist", one of the selections for the Ministerial Reading Course.³⁷ The influence of Anderson prepared the way for evangelism under Watts.

The Adventist Seminary in Washington held its first Seminary Extension School in Southern Africa when Helderberg College was selected for the school towards the end of 1952. This Extension School, attended by about forty workers from all over the Division, made an impact on the Division for greater evangelism.³⁸ The newly published compilation entitled Evangelism by E.G. White was the text book for R.M. Whitsett's course on evangelism. After that Whitsett intensified his training programme by holding ministerial institutes

35. Ibid. LVII (Jun.15,1959) p. 2 and (Jan.-Mar.,1959) p. 48.

36. Ibid. XLVI (Jul.15,1948) p. 3; (Sept.1,1948) p. 3.

37. R.A. Anderson, The Shepherd-Evangelist (Washington, D.C. : Review & Herald Publishing Assn., 1950) pp. 4, 5;
S.A.D. Outlook XLVIII (Feb.1,1950) p. 12.

38. S.A.D. Outlook L (Aug.1,1952) p. 7 and (Nov.15,1952) p. 7; LI (Feb.15,1953) p. 1;
E.G. White, Evangelism (Washington, D.C. : Review & Herald Publishing Assn., 1946) pp. 3, 4;

at Kisumu and the following missions : Lower Gwelo, Gitwe, Rwankeri and Rwese.³⁹ Thus the mission field was well covered and African workers alike came to regard evangelism as important.

As an immediate result of the enthusiasm engendered by the visit of Anderson a Union evangelistic team was organized for city evangelism in South Africa.⁴⁰

For five years American evangelist B.L. Hassenpflug and his partner, singing evangelist H. Turner conducted major evangelistic meetings in Pietermaritzburg, Springs, Boksburg, Orange Grove, Southern Suburbs, Parow, Claremont, Port Elizabeth, and East London. Over 400 baptisms resulted from their term of service in South Africa,⁴¹ and more than fifty were baptized after their series of meetings with Africans in Orlando location.⁴²

The efforts by Watts to promote evangelism were climaxed in 1958, at the end of his term of service in Southern Africa, with a record baptism of 78 238 during the quadrennium.⁴³ This represented the largest number ever baptized in any Division in the world during a quadrennial period. Statistics during this quadrennium

39. S.A.D. Outlook LI (Apr.15,1953) p. 3.

40. South African Union Lantern I (Apr.1,1951) p. 1.

41. Ibid. I (Apr.1,1951) p. 1; III (Dec.1,1953) p. 7;
S.A.D. Outlook XLVI (Aug.15,1948) pp. 2,3;
 XLIX (Aug.1,1951) p. 7;
 LI (Feb.1,1953) p. 5;
 (May 1,1953) pp. 3, 6; (Jul.15,1953) p. 7.

42. S.A.D. Outlook L (Jan.15,1952) pp. 6, 7 and
 (Aug.1,1952) p. 6.

43. Ibid. LVI (Aug.15,1958) p. 10.

reflect the upsurge in baptisms. Whereas in 1954 an average of 341 souls were added to the church per minister, in 1957 400 souls were added per minister.⁴⁴

The strengthening of the evangelistic programme, begun by Watts, was continued by his successor R.H. Pierson.⁴⁵ The African locations and areas of the large cities heard European evangelists, some for the first time. South Africans A.L. Hands and J.G. Evert held evangelistic meetings in Elisabethville, the first major city series in the Congo Union Mission.⁴⁶ J.W. Haarhoff ran a series of meetings in Soche township, Blantyre.⁴⁷ M.E. Lind conducted another series of meetings in Kampala and baptized 120 Africans.⁴⁸ J.M. Staples and R.L. Staples took their student evangelists from Bugema and Solusi and held evangelistic lectures in Kisumu and Mpopoma (Bulawayo) respectively.⁴⁹

With the return of Hassenpflug and Turner to America baptismal accessions in the South African Union Conference diminished.⁵⁰ But a new infusion of evangelism resulted in 1959. The first of a string

44. Ibid. LVII (Jan.-Mar., 1959) p. 48.

45. Ibid. LVI (Sept. 15, 1958) p. 12; LVII (Jan.-Mar., 1959) pp. 8 - 10.

46. Ibid. LVII (Jun. 15, 1959) pp. 3, 4.

47. Ibid. LVIII (Dec. 15, 1960) p. 8.

48. Ibid. LVIII (Oct. 15, 1960) p. 6.

49. Ibid. LVIII (Nov. 15, 1960) pp. 8, 9; LVII (Jun. 15, 1959) p. 4.

50. South African Union Lantern IX (Mar. 1, 1959) p. 1; S.A.D. Outlook LII (Mar. 1, 1954) p. 4.

of Australian evangelists arrived in Johannesburg for evangelistic meetings.⁵¹ A.E. Cook, after a big advertising programme, attracted the largest opening night audience in the history of the church with over 5 000 people.⁵² Over 150 were baptized from his first Johannesburg series of more than 150 sermons over forty weeks.⁵³ He followed through the next year with a second series of meetings in Johannesburg.⁵⁴

While Cook gave a lift to public evangelism Cape Conference teacher S. Ioannou revitalised lay evangelism.⁵⁵ In consequence of the Laymen's Congress held in 1956 under the leadership of T.L. Oswald, the General Conference Lay Activities Secretary, Ioannou started an audio-visual Bible study association in 1959.⁵⁶ In a short time the lay membership of the association rose to more than sixty active members who gave Bible studies with the aid of audio tapes synchronized with 35 m.m. film strips.⁵⁷ About a year later approximately 800 people were contacted each week for Bible studies. Enthusiasm for this form of lay evangelism ran high and laymen invested over £3 000

51. S.A.D. Outlook LVII (Apr.15,1959) p. 12.

52. Ibid. LVIII (Jan.15,1960) p. 6;
LVII (May 15,1959) p. 12.

53. Ibid. LVIII (Jan.15,1960) p. 6.

54. Ibid. LVIII (May 15,1960) p. 12.

55. Cape Conference Executive Committee Minutes &
Session Minutes 1958 : Feb.13,1958.

56. S.A.D. Outlook LIV (Dec.15,1956) pp. 6 - 8;
LVII (Aug.15,1959) p. 1.

57. Ibid. LVII (Oct.15,1959) pp. 3, 4.

in audio-visual equipment. The new form of personal evangelism spread from Cape Town to East London and Port Elizabeth.⁵⁸ Then the Transvaal Conference led by P.H. Coetzee formed the Transvaal Audio-visual Bible Study Association with an initial budget of £2 500.⁵⁹ But the overall success of the Cape and Transvaal branches of the association is a chapter for the 1960's.

The strong impetus given to evangelism by Watts and augmented by Pierson did not overtake institutionalism in the Adventist context, but it did bear fruit in a greatly enlarged church. The total membership of the Southern African Division had quadrupled, from 46 460 in 1945 to 183 134 in 1960.⁶⁰ Although the African membership accounted for the major share of growth in the Division the European membership had only increased from 4 251 in 1945 to 6 417 in 1959 in the South African Union Conference.⁶¹ The post-war increase in membership of 2 166 almost equalled the increase of 2 275 during the period 1930 to 1945.⁶²

An in-depth study would be required to ascertain the greater increase in African membership compared with the European membership. It may be, that just as the ministry of Christ attracted the poorer people so the African was more susceptible to the Gospel. Furthermore the small membership growth among Europeans from 1945 to 1959, almost equal to the growth from 1930 to 1945, would require study. One thing is certain, and that is the period 1930 to 1945 was a time of adversity caused

58. Ibid. LVIII (Dec.15,1960) p. 4.

59. Transvaal Conference Executive Committee Minutes and Session Minutes Nov.1,1958-1960 : Sept.11,1960.

60. S.A.D. Outlook XLIV (May 15,1946) p. 4;
LIX (May 15,1961) p. 12.

61. Ibid. XLIV (May 15,1946) p. 4;
LVIII (Jul.15,1960) p. 6.

62. A.D. Outlook XXIX (Jul.1,1931) pp. 15, 16;
S.A.D. Outlook XLIV (May 15,1946) p. 4.

by the Great Depression and Second World War, whereas the period 1945 to 1959 was comparatively peaceful with signs of prosperity. It must be concluded that among Europeans particularly the Adventist "message" had more appeal on the whole during a period of adversity than during a period of comparative peace and prosperity.

CONSERVING THE GAINS OF EVANGELISM
AND REDUCING APOSTASIES

The larger the church became the greater were the problems to conserve the gains made. R.A. Anderson laid emphasis on "shepherding the flock" while he conducted his ministerial institutes in Southern Africa.⁶³ W.D. Eva, Division secretary, and others pressed home the importance of "shepherding" and supervising the church membership.⁶⁴ While evangelism was the great objective of the church the leaders in the fifties realized the rôle of the Pastor in holding the membership together.⁶⁵ It was no good holding the front door of evangelism wide open and not closing the back door to apostasy. In order to arrest the rate of apostasy a series of long carefully worded resolutions were passed down to the Union Missions by the Division executive, stressing inter alia : special care in the transfer of members from one church to another; regular inspection of church membership records; thorough

63. S.A.D. Outlook XLVI (Aug.15,1948) p. 1.

64. Ibid. XLIX (Jun.15,1951) p. 24;
LII (Dec.15,1954) p. 4;
L (Jan.15,1952) p. 3;
LVII (Jan.-Mar.,1959) p. 37.

65. Cape Conference Session Reports 1958 : Jan. 6 - 9, 1958.

indoctrination and careful integration of new members.⁶⁶

The Seventh-day Adventist Church on the whole had tried to keep accurate records of the baptized church membership among the Africans in spite of the backwardness of the African who did not realize the importance of church records. His lack of responsibility and care for details resulted in the loss of almost 3 000 members from the records during the quadrennium 1951 to 1954. These missing members were lost in the process of transferring from one church to another and not by apostasy.⁶⁷

On the other hand there were apostasies among African believers, because when they moved from one place to another they lost touch with the church and were negligent to make further contact. These were the findings of P. Stevenson who worked for many years in Angola.⁶⁸ S.G. Maxwell of Nyasaland and V. Davies of the Belgian Congo discovered that apostasies occurred among people with insufficient indoctrination prior to baptism.⁶⁹ Maxwell himself proved this when he reduced the number of apostasies by the introduction of a manual of Bible doctrines and a carefully kept register of class attendances.⁷⁰

66. South African Union Lantern I (Sept.1,1951) pp. 2 - 4;
S.A.D. Outlook LIII (Jul.1,1955) p. 2;
 LVII (Jan.-Mar.,1959) p. 11.

67. S.A.D. Outlook LIV (Feb.15,1956) p. 10.

68. Letter, P. Stevenson : Sept.22,1976.

69. Ibid. V. Davies : Sept.22,1976;
 Maxwell, pp. 116 - 118.

70. Maxwell, p. 117.

A major reason for apostasy among Europeans and Africans was a lack of faith and Christian stamina over the observance of the Sabbath, particularly in respect of employment difficulties.⁷¹ A number left the Adventist Church because they found the Christian standards too high.⁷² Adventist leaders believed the basic cause for apostasies was simply that many were not truly converted and had not experienced the "new birth." For this reason the Division, in combatting apostasy, asked workers to make heart conversion the primary emphasis in the preparation of candidates for baptism.⁷³

Men have decided from time to time to carefully study the church roll and visit backsliders to discover their true condition. This was carried out in 1943 by S.G. Maxwell in the South East African Union Mission and about 3 000 names were dropped from the church membership record. Many had left Nyasaland to work in the gold mines of South Africa and others had simply left the church. The active membership of the South East African Union Mission after careful study of the church roll followed by visitation was 7 220.⁷⁴

Whether by careful examination of the church membership roll or by the record of generally known

71. Letter, V. Davies : Sept. 22, 1976.

72. Ibid. A.W. Staples : Sept. 21, 1976;
M.M. Webster : Sept. 21, 1976;
D.A. Webster : Sept. 26, 1976.

73. S.A.D. Outlook LVII (Jan.-Mar., 1959) p. 11.
The reasons for apostasy in Southern Africa are the result of a small scale opinion survey among ministers conducted by the researcher. They are similar to the findings of J.H. Smuts who wrote a thesis on the subject (See Bibliography). A survey on actual cases is difficult because of the delicate nature of apostasy.

74. Robinson, p. 57;
S.A.D. Outlook XLII (Aug. 7, 1944) p. 4;
Maxwell, pp. 117 - 119.

apostasies the rate of apostasy for the quadrennium 1943 to 1946 was high in the Southern African Division. The ratio of apostasy to membership figures for 1946 reached 28 per cent for the quadrennium. With the growing emphasis on "shepherding" the membership the succeeding quadrennial periods reflected a reduction in the number of apostasies (See Table VIII).⁷⁵

The European church also faced the problem of apostasy. Here too ministers decided to bring the church records up to date by contacting backsliders. In 1947 the Cape Conference suffered heavily when 136 apostasies were reported for that year against only 121 baptisms.⁷⁶ Again in 1956 apostasies outnumbered baptisms when there were 95 baptisms against 96 apostasies.⁷⁷ Except for record baptisms in the early fifties, related to the work of Hassenpflug and Turner in particular, the Cape Conference for five years had a ratio of apostasy to baptism of over 80 per cent.⁷⁸ Obviously the Cape Conference had struck a plateau in membership growth but began to improve in 1959 when the ratio was reduced to about 25 per cent because of better pastoral care.⁷⁹

While the Cape Conference had a ratio of apostasy to baptism of over 80 per cent from 1954 to 1958 the

75. S.A.D. Outlook LIV (Feb.15,1956) p. 10;
LVII (Jan.-Mar.,1959) p. 17.

76. Cape Conference Session Reports 1956.

77. Ibid. 1958 : Jan. 6 - 9,1958.

78. Ibid. 1956; 1958 : Jan. 6 - 9;
South African Union Lantern I (Apr.1,1951) p. 1;
S.A.D. Outlook LVI (Jul.15,1958) p. 6;
LVII (Jul.15,1959) p. 6;
Transvaal Conference Session Reports 1960 :
Jan. 10 - 12,1960.

79. S.A.D. Outlook LVIII (Jul.15,1960) p. 6.

T A B L E VIII

APOSTASIES IN THE SOUTHERN AFRICAN DIVISION

Quadrennium	Number of Apostasies	Quadrennial Ratio of Apostasies to Membership
1943-1946	13 678	28,5 per cent
1947-1950	8 032	10,7 per cent
1951-1954	13 291	10,4 per cent
1955-1957	19 617	13,2 per cent (triennial ratio)

T A B L E IX

BAPTISMS IN THE SOUTH AFRICAN UNION CONFERENCE

	<u>1932</u>	<u>1942</u>	<u>1946</u>	<u>1947</u>	<u>1948</u>	<u>1949</u>
Natal-Transvaal Conference	250	168	168	133	198	235
Cape Conference	<u>222</u>	<u>190</u>	<u>120</u>	<u>121</u>	<u>140</u>	<u>196</u>
Total	<u>472</u>	<u>358</u>	<u>288</u>	<u>254</u>	<u>338</u>	<u>431</u>
	<u>1950</u>	<u>1951</u>	<u>1952</u>	<u>1953</u>	<u>1954</u>	<u>1955</u>
Natal-Transvaal Conference	175	231	220	259	149	251
Cape Conference	270	126	256	289	167	134
South West Africa Mission						4
	<u>445</u>	<u>357</u>	<u>476</u>	<u>548</u>	<u>316</u>	<u>389</u>
	<u>1956</u>	<u>1957</u>	<u>1958</u>	<u>1959</u>		
Natal-Transvaal Conference	199	194				
Cape Conference	95	110	109	146		
South West Africa Mission	7	10	28	4		
Transvaal Conference			146	255		
Oranje-Natal Conference			59	103		
	<u>301</u>	<u>314</u>	<u>342</u>	<u>508</u>		

TABLES VIII and IX General References : See Footnotes
75 and 84.

Transvaal Conference ratio was almost 40 per cent.⁸⁰

In the regular work of the local church pastors attention was given to the matter of apostasies in a general way. From time to time specific attention was also given and then names were dropped from the church roll. Yet names were not crossed out of the roll until careful study and visitation had been done. Souls were too precious to be dropped in a hurry.⁸¹ In fact Pierson encouraged the holding of short evangelistic meetings to reclaim backsliders and even set goals for the number to be reclaimed.⁸² Throughout the fifties great attention was given to pastoral care ("shepherding") and reclamation of backsliders. In one year alone K.F. Ambs, President of the Congo Union, reported more than 13 000 visits to backsliders in his mission field.⁸³

RESULTS OF EVANGELISM

During the post-war period the African church membership continued to grow every year as a result of greater evangelism, whereas the European membership fluctuated with record baptisms about every ten years from 1932 (See Table IX).⁸⁴ After record baptisms

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80. Transvaal Conference Session Reports 1960 : Jan. 10-12, 1960.
S.A.D. Outlook LII (Mar.1,1954) p. 4; LVIII (Jul.15, 1960) p. 6.
81. Claremont Church Clerk Record Oct.1956-1960 : Oct. 26, 1960; Nov. 2, 11, 1960.
82. S.A.D. Outlook LVII (Jan.-Mar.,1959) p. 19;
 Cape Conference Executive Committee Minutes 1959 : Dec.31,1959.
83. S.A.D. Outlook L (Jan.15,1952) p. 3.
84. *Supra*, p. 205;
S.A.D. Outlook XLV (May 15,1947) p. 4; XLVI (Jun.1, 1948) p. 6; XLVII (Jun.15,1949) p. 6; XLVIII (Jun. 15,1950) p. 4; XLIX (Jul.1,1951) p. 4; L (Jul.1, 1952) p. 4; LI (Jul.15, 1953) p. 4; LII (Jul.1, 1954) p. 4; LIII (Jul.1,1955) p. 4; LIV (Jul. 15,1956) p. 6; LV (Aug.15,1957) p. 4; LVI (Jul. 15,1958) p. 6; LVII (Jul.15,1959) p. 6; LVIII (Jul.15,1960) p. 6;
 Transvaal Conference Session Reports 1960 : Jan. 10 - 12,1960.

in 1953, the number declined until 1958. Then as a result of Cook's evangelistic meetings and the organization of the Oranje-Natal Conference the number of baptisms again began to rise and continued so into the 1960's.

The period after World War II indeed represented an era of "great" growth in membership of the Southern African Division in spite of various losses. The total net losses amounted to 36,7 per cent of baptisms during the triennium 1955 to 1957. In other words for every three people baptized one was lost by either apostasy, death or transfer from one church to another.⁸⁵ Yet the leaders rejoiced in that the membership exceeded 180 000 in 1960 with about a third of the total membership in the Congo Union Mission.⁸⁶ This Union Mission took the lead and excelled beyond all expectations because it mobilized every department of the church for evangelism, such as the Sabbath school and youth departments, and maintained large baptismal classes. Workers and especially laymen engaged in all out personal and public evangelism.⁸⁷

Beyond the baptized membership the total number of adherents which included those in probationary classes amounted to 297 174 for the year 1960.⁸⁸ The drive for greater evangelism through the leadership of Watts and Pierson had borne fruit in a larger church, even though it was challenged by greater institutionalism which had overtaken evangelism in the Adventist context.

85. S.A.D. Outlook LVII (Jan.-Mar., 1959) p. 17.

86. Ibid. LVIII (Jul. 15, 1960) p. 6.

87. Ibid. L (Jan. 15, 1952) p. 3; LIII (Apr. 1, 1955) pp. 2, 3; LIV (Feb. 15, 1956) p. 21; LV (Sept. 15, 1957) p. 4; LVII (Jan.-Mar., 1959) pp. 37, 38.

88. Ibid. LIX (Sept. 15, 1961) p. 3.

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CHAPTER VIII
PRINCIPLES AND PRACTICE OF THE
SEVENTH-DAY ADVENTIST CHURCH
1920 - 1960

The principles and practice of the Seventh-day Adventist Church in Southern Africa will be covered under three headings in two chapters : (1) progress toward the ideal of a self-supporting, self-governing and self-propagating church in Africa; (2) the reception of government grants for educational and medical work; (3) the three-fold objective of teaching, preaching and healing as followed by the Lord, which took precedence over everything else.

A SELF-SUPPORTING, SELF-GOVERNING AND
SELF-PROPAGATING CHURCH IN SOUTHERN AFRICA

Self-Support

From the beginning of mission work in Southern Africa institutional self-support was the policy of the Seventh-day Adventist Church.¹ Solusi Mission was established on a self-supporting basis upon the arrival of the first missionaries. A trading store was opened and the 12 000 acre farm land was ready for development.² Even after many setbacks Solusi Mission income for 1911 was reported at £649 from the proceeds of the store and from farm produce (1 258 lb. butter, 188 dozen eggs, 1 540 bags of maize and 25 bushels of peanuts). In addition to the small government grant of £84 there was a General Conference appropriation of £339.10 sh.,

1.W.H. Anderson, A Brief History of Solusi Mission n.d. p. 5 and History of the Work in the Southern African Division n.d. p. 3; S.A.D. Outlook XLII (May 15,1944) p. 1.

2.Anderson, History of the Work in the Southern African Division, p. 3.

which made a total of £1 072,10 sh. income for the mission, besides tithes and offerings. The Solusi missionaries were so jubilant over the successful operation of the mission that they announced the refunding of the appropriation from America for 1912, in the belief that they had achieved full self-support.³

About the time when Solusi was almost fully self-supporting Rusangu mission under W.H. Anderson, farm manager "par excellence", had a "flourishing farm" of about 5 000 acres on which there were 250 head of cattle and 125 acres under maize.⁴ Since Rusangu was practically self-supporting it was felt that the Malamulo farm of 2 000 acres also ought to look forward to self-support.⁵ Although not as ideally situated as Rusangu, Malamulo's butter sales brought in over £100 annually and approximately twenty five acres were under cotton.⁶

Although there was a strong movement toward institutional self-support at Solusi, Rusangu, Malamulo, and the new mission farm of 3 666 acres at Inyazura, the ideal of self-support stopped short of complete fulfilment.⁷ It was not until 1929, after the passing of nearly two decades, that the ideal of self-support was again promoted.

3. Anderson, A Brief History of Solusi Mission, pp. 11,12.

4. W.H. Anderson, A Brief History of the Barotse Mission n.d. p. 5;
Robinson, p. 21;
Peters, pp. 73, 77.
Roman Catholic Chikuni mission nearby had 129 head of cattle and 250 acres of maize.

5. Robinson, p. 21.

6. Ibid. pp. 21, 18.

7. Ibid. P. 21;
Anderson, A Brief History of the Tsungwesi Mission p.2.

The essence of self-support promoted at the Division Council of 1929 was not institutional self-support, it was indigenous self-support, whereby the indigenous membership was encouraged to finance the denominational work in their respective Mission Fields. A mission budget was drawn up reflecting income from school fees, tithe and the General Conference appropriation, without any mention of income from field or farm. Beyond these items the African believers were asked to provide sufficient funds and labour for the erection of churches or village schools. The whole concept of self-support was based on the need to appropriate General Conference funds for new work rather than to support well established mission work.⁸

Institutional or mission self-support only received another round of promotion in a time of adversity. When the Great Depression set in, Kolo mission in Basutoland was placed on a self-supporting basis in 1932. Mission director H.J. Hurlow's salary was provided from the income derived from dispensary and farm profits.⁹ This plan of self-support was maintained for four years only to meet the crisis of the financial slump. Afterwards Hurlow's salary was once more provided by the General Conference appropriation.¹⁰ It seems as though the principle of institutional self-support was not a deeply entrenched

8. A.D. Outlook XXVII (Jul.11,1929) p. 10;
 Z.U.M. Executive Committee Minutes and Session
 Minutes 1921-Feb.1931 : Jun.23, 1929;
 S.A.U.C. Executive Committee Minutes Jun.1925-Oct.
 1929 : Aug.5,1929.

9. S.A.U.C. Executive Committee Minutes Oct.1929-Nov.
 1937 : May 24,1932;
S.A.D. Outlook XXXI (May 1,1933) p. 2.

10. S.A.U.C. Executive Committee Minutes Oct.1929-
 Nov.1937 : Aug.29,1936.

principle and was given up too readily.

The stresses and strains of the Great Depression and its aftermath demanded that attention be given to income from farm produce, which in the long term would contribute to self-support on the missions. In the mid-thirties Solusi struggled financially under drought conditions until a new dam with a capacity of 16 000 000 gallons was constructed. The farm began to produce again and Cadwallader reported that Solusi was "practically self-supporting."¹¹

The financial crisis of 1937 which almost brought about the collapse of the Zambesi Union Mission directed improvements to the dairy herd at Solusi and Rusangu missions and alerted the Southern African Division to the importance of self-support.¹² A carefully worded Division resolution on indigenous self-support, similar to the 1929 resolution, was passed on by J.F. Wright to the Union Missions setting a goal of about five years for old established work to go on to a self-supporting basis.¹³ The resolution, while urging indigenous self-support, also had consequences in institutional self-support. Cancele mission farm was singled out to produce sufficiently to entirely support the work of the mission.¹⁴

11. S.A.D. Outlook XXXII (Aug.15,1934) p. 4;
XXXIII (Nov.1,1935) p. 2.

12. Z.U.M. Executive Committee Minutes Dec. 1936-Dec.1941
: Jun. 3 - 8, 1937.

13. Southern African Division Executive Committee Minutes
1936-1937 : Nov.29,1937;
Z.U.M. Executive Committee Minutes Dec.1936-1941 :
Dec.17,1937.

14. South Bantu Mission Field Executive Committee
Minutes 1936-1942 : Aug.25,1938.

When the effects of the Great Depression lifted the austerities of the Second Great War began to set in, but the resolution of 1937 on indigenous self-support, augmented by the appointment of African tithe promotion secretaries, began to show tangible results.¹⁵ Division President J.F. Wright reported to the General Conference in 1941 on the progress toward indigenous self-support after almost five years special promotion. He pointed out that various Union Missions in Southern Africa ranged from 50 per cent to 74 per cent self-supporting and two mission districts in South Africa were fully self-supporting.¹⁶

The principle of self-support received most attention during the hard times of the depression and war.¹⁷ As soon as the war was over the principle of self-support apparently receded until the mid-fifties.¹⁸ As far as institutional or mission self-support was concerned the South African Union Conference led by F.G. Clifford considered the disposal of the larger portion of mission farms in 1945.¹⁹ The value of

15. Southern African Division Executive Committee Minutes 1936-1937 : Nov. 29, 1937;
Z.U.M. Executive Committee Minutes Dec. 1936-1941 : Dec. 22, 1937;
S.A.D. Outlook XXXVI (Feb. 1, 1938) p. 4;
Robinson, p. 55.

16. Advent Review and Sabbath Herald CXVIII (May 29, 1941) p. 42.

17. Southern African Division Executive Committee Minutes Mar. 1942-1944 : Nov. 22, 1942;
Z.U.M. Executive Committee Minutes 1942-Mar. 1943 : Dec. 8, 1942.

18. S.A.D. Outlook LII (Oct. 15, 1954) p. 2.

19. S.A.U.C. Executive Committee Minutes 1942-1947 : Dec. 14, 1945;
S.A.D. Outlook XLIV (Oct. 15, 1946) p. 2.

farm land for institutional self-support was not realized.

As soon as the suggestion of the South African Union Conference reached Bozarth and the Division executive it was turned down, and the retention of all of Cancele mission farm together with Shiloh mission farm was recommended.²⁰ Cancele, which was earmarked for self-support in 1938 and was nearly lost in 1945, made good progress in farm income in the fifties.²¹ The budgeted income for Cancele was set for 1958 as follows : school fees £900; farm income £1 088; dairy income £150.²² In spite of the general success of the farm and the progress towards self-support, the whole farm was eventually sold in 1960 with the retention of only fifty acres.²³

Almost like Cancele, Inyazura mission farm was greatly reduced in size when farm land was sold on two different occasions during the time of the Second World War and after. The need for ready cash to finance other projects entered into the disposal of Cancele farm and the sale of a large portion of Inyazura farm.²⁴ It was unfortunate that the principle of self-support did not outweigh financial and other factors.

20.S.A.U.C. Executive Committee Minutes 1942-1947 : Nov. 22,1946.

21.South Bantu Mission Field Executive Committee Minutes 1952 : Jan.21, 22,1952.

22.South Bantu Mission Field Executive Committee Minutes & Session Minutes Feb.1956-Mar.1960 : Dec.9,1957.

23.S.A.U.C. Executive Committee Minutes Dec.1955-1960 : Jun.10,1960.

24.S.A.D. Outlook XXXIX (Oct.15,1941) p. 2;
Southern African Division Executive Committee Minutes 1954 : Nov.3,1954.

Apart from financial factors that militated against the retention and development of mission farms on the principle of institutional self-support, there was a general antipathy toward farming in some quarters.²⁵ Coupled with this was a lack of manpower to care for mission farms in addition to the spiritual side of mission work. Furthermore the absence of farming expertise might have thwarted the ideal of institutional self-support.

Throughout the history of institutional self-support farming expertise was a great need, sometimes realized and other times overlooked. In most cases the best was made of the talents men had in farming. South African missionary I.L. Ansley added the task of supervising the Malamulo dairy to his other responsibilities during his eighteen years of service at the mission. During his time dairy production rose, when 190 pounds of butter was sent each week to Blantyre, Limbe and Zomba.²⁶

The newly founded Bugema Missionary College in Uganda did well under different missionaries who utilized the farm land. Two crops of maize and beans were raised every year on the farm of over 600 acres to feed the student body and sell on the open market. Later W. Moffat, an expert farmer from America, introduced overhead irrigation for vegetable production. His work and those of his predecessors made an important contribution toward the ideal of self-support at Bugema.²⁷

25.S.A.U.C. Executive Committee Minutes 1942-1947
: Dec.14,1945.

26.Robinson, p. 43;
S.A.D. Outlook XXXIV (Aug.1,1936) p. 6.

27.Reminiscences, R.C.L. Thompson (1975) pp. 2,3;
S.A.D. Outlook XLVII (Dec.1,1949) p. 5.

The principle of self-support received special attention in the fifties when new dimensions in three categories were added to the concept. One, when government grants for education were relinquished in the mid-fifties the African educational system went on to a self-supporting basis similar to the European school system.²⁸ Two, self-supporting medical practices were commenced in Blantyre, whereby the doctor worked under the auspices of the Union Mission for his salary, but turned over all the money received in the practice.²⁹ Three, a Division secretary J.A. Birkenstock was appointed together with African Union Mission secretaries to promote fund-raising among the believers to help them build their own church buildings.³⁰ This pilot scheme commenced with good prospects in 1960 when sixty eight building projects for churches in the Congo Union Mission were decided upon.³¹

Indigenous self-support was given much promotion by Watts and others in the fifties but was not fully achieved.³² Urban mission districts and the larger rural mission districts came the closest to full self-

28. S.A.D. Outlook LIV (Feb.15,1956) pp. 7, 36, 43.

29. Ibid. L (Dec.1,1952) pp. 6, 7;
Southern African Division Executive Committee
Minutes Dec.1958-Nov.1959 : May 31,1959.

30. Southern African Division Executive Committee
Minutes Dec.1958-Nov.1959 : Nov.10,1959;
S.A.D. Outlook LVIII (Jan.15,1960) p. 7.

31. S.A.D. Outlook LVIII (Apr.15,1960) pp. 5, 7.

32. Ibid. LII (Oct.15,1954) p. 2;
South Bantu Mission Field Executive Committee
Minutes & Session Minutes Feb.1956-1960 : Dec.31,
1956;
North Bantu Mission Field Executive Committee
Minutes & Session Minutes Jul.1954-Jun.1958 : Jan..
18,1957;
Southern African Division Executive Committee
Minutes Dec.1958-Nov.1959 : May 30,1959.

support. The Nairobi African church became the largest tithe paying unit in the Central Kenya Mission Field.³³ Likewise the urban mission districts around Johannesburg provided a healthy tithe.³⁴ The large membership in the country around Masisi mission in Ruanda-Urundi supported the mission so well in 1958 that it almost achieved full self-support.³⁵ Full self-support was achieved in South Africa by three out of eleven mission districts in the North Bantu Mission Field in 1954 because of the relatively high standard of living among the Africans.³⁶

Coinciding with the proposed sale of Cancele farm, the European church in the Transvaal ran into difficulties regarding the school farm at Sedaven High School. After a good start on the road to self-support the Sedaven farm later sustained heavy losses over approximately five years. Instead of bringing in an expert to run the farm on a profitable basis under the auspices of the church, the farm was leased to a "successful" farmer H. von Horsten on his suggestion with a five year contract for his own use.³⁷ Thus the European church failed to grasp the opportunities for institutional self-support much the same as in the mission field. Nevertheless there were some missionaries who realized the significance of

33. S.A.D. Outlook LVII (Jun.15,1959) p. 10.

34. Ibid. LII (Mar.15,1954) p. 7.

35. Ibid. LVIII (May 15,1960) p. 10.

36. Ibid. LII (Mar.15,1954) p. 7.

37. Transvaal Conference Executive Committee Minutes and Session Minutes Nov. 1958-1960 : Jun.22,1960.

self-support such as W.H. Anderson.

The principle of self-support originally started at Solusi mission and was sponsored by Anderson when he pioneered Rusangu mission. He "regarded every student as a prospective self-supporting teacher with the potential to develop into a Gospel minister." Anderson gave his teachers a teacher-farm manager internship and set them up on out-stations with 200 acre plots until the government disapproved of the practice. Still the practical training received at Rusangu resulted in the development of self-supporting "agricultural elites" among Batonga Seventh-day Adventist farmers. By 1942 twelve ex-teachers from Rusangu had established farms in what was undoubtedly the richest maize-growing area in the Mazabuka District of Northern Rhodesia. About ten years later other Adventists joined them until there were "twenty five substantial farmers dealing in a large way with the Maize Control Board."³⁸

Self-Government and Self-Propagation

Several Christian missions, such as the Presbyterians and Baptists, had developed independent self-governing churches in Southern Africa during the twenties.³⁹ It was high time the Seventh-day Adventist Church should follow the example. The first major step in this direction was in 1927 when K.M. Malinki, who was educated in the Presbyterian Church, took the leadership of the newly founded mission called Cileka.⁴⁰ W.H. Branson reported the appointment to African leader-

38. Peters, pp. 96 - 99, 123, 128.

39. Gerdener, pp. 65, 75, 158;

The Bantu Presbyterian Church was founded in 1923 and the Bantu Baptist Church was founded in 1927; The Banza Manteke Church in the Congo of Baptist origins went on a self-supporting basis in 1921 (Stonelake, pp. 75 - 77).

40. S.A.D. Outlook LV (Jul. 15, 1957) p. 11; Robinson, p. 9.

ship in these words :

"This is our first venture to establish a real mission station under native leadership although other societies are doing this right along." 41

Malinki's qualities for leadership were passed down to two of his sons who pioneered the Adventist cause as missionaries to other African countries. James Malinki, not only pioneered Luwazi mission with G. Pearson, but also sited Mombera mission in Nyasaland and was among the first teachers at Gitwe Seminary.⁴² He served as a missionary in the Belgian Congo for eight years and in Northern Rhodesia for twenty one years.⁴³ His brother Joseph also served in the fruitful Gitwe mission area as a leader of the believers and spent time in Barotseland.⁴⁴ Other missionary families from Nyasaland in particular may be added to the list of African leaders in the thirties.⁴⁵

Another development running concurrently with the appointment of African mission directors was the institution of the Native Advisory Council. This advisory body consisted of native delegates from the local churches who met with European missionaries and leading African workers. They would discuss matters pertaining to the African mission work and pass on

41. Southern African Division Executive Committee Minutes and Session Minutes 1927-Jan.1929 : May 23,1928.

42. S.A.D. Outlook LIII (Jun.15,1955) p. 4;
LV (Jun.15,1957) p. 6;
LIII (Jul.15,1955) p. 5.

43. Ibid. LV (Jul.15,1957) p. 11.

44. Ibid. XXXIII (Sept.1,1935) p. 6;
LV (Jul.15,1957) p. 11.

45. Ibid. LIII (Jun.15,1955) pp. 4 - 6;
LVI (Jan.15,1958) p. 8.

recommendations to the Mission Field executive.⁴⁶ This development constituted the first step towards African representation and participation in their own affairs.

By far one of the greatest steps toward a self-governing church for Africans took place in 1929. Mutual trust and confidence displayed at the 1929 African Division Council resulted in a spirit of brotherhood, never before seen in the maturing Adventist Church in Southern Africa. The African delegates present drew up an expression of their loyalty and co-operation in view of the new policy adopted by the Council pertaining to African leadership. The effect of the resolutions adopted was well stated by the African spokesman Isaac Xiba, head teacher at Solusi :

"This meeting seems to have had special healing power, it has cemented us to the mother church more than anything else. I am not feeling as a stranger amongst you white men, but as a part of the church." 47

General Conference representative, E. Kotz expressed the sentiments of the Europeans on African leadership and responsibility :

"We also trust and pray that our European brethren will enter full-heartedly into the spirit of these resolutions, giving our native brethren every opportunity to develop executive ability, carefully and readily counselling them when they are in danger of making mistakes, quite willing to personally disappear behind our sign of humbleness - the cross of Christ." 48

46. A.D. Outlook XXV (Apr.1,1927) p. 2;
S.A.U.C. Executive Committee Minutes 1942-1947 :
Jul.1,1947.

47. A.D. Outlook XXVII (Jul.11,1929) pp. 3, 10.

48. Ibid. XXVII (Jul.11,1929) p. 3.

It was abundantly clear at the 1929 Division Council that the recognition of African leadership was not an acknowledgment of an independent autonomous African church. A church was envisaged with African leadership within the frame-work of the General Conference of Seventh-day Adventists. It embodied a co-operative endeavour by Europeans and Africans with a growing responsibility among African leaders.⁴⁹

A contributing factor to the spirit of unity and co-operation evinced at the 1929 Division Council was in the locale of the Council. It was convened at Solusi mission, the first Adventist mission in the world mission field. It was also the first time a Division Council was held on a mission. The symbolic significance of such a Council struck a special cord in the breast of the African and drew the European closer to his heart.⁵⁰

The resolutions adopted at the Council envisaged the appointment of Africans as departmental secretaries, mission station directors and mission district directors. With regard to representative church government it was decided to place two Africans on the executive committees of the well established Mission Fields. It was further decided to promote the ordination of African ministers and evangelists as rapidly as possible.⁵¹

Important as these resolutions were, the implementation of them was another story. Apart from the paucity of ordained men with the necessary experience and training to assume leadership, there were problems on a spiritual level.⁵² The question of adultery,

49. Ibid. XXVII (Jul.11,1929) p. 3.

50. Ibid. XXVII (Jul.11,1929) pp. 3, 4, 10.

51. Ibid. XXVII (Jul.11,1929) p. 9.

52. S.A.D. Outlook XXXVI (Sept.1,1938) p. 1;
 XLI (Aug.15,1943) p. 2;
 Robinson, p. 37.

personal tithes and mismanagement of trust funds constituted grave obstacles to progress in African leadership over the years.⁵³

In harmony with the resolutions of the Division Council of 1929 the South Bantu Mission Field appointed African directors to two missions and created two African mission districts.⁵⁴ Within two years of their appointment three of the four directors were released from the management of finances because they had "used mission funds for personal needs." In view of the circumstances they were not suspended from the organized work, instead Miss Y.H. Renoux, treasurer of the South Bantu Mission Field, took over the handling of the finances while they were required to pay their debts on a monthly basis.⁵⁵

A Nyasaland native, who was one of the three directors involved in personal use of mission funds, confessed in penitence nearly ten years later to further mismanagement of trust funds. His case was treated with leniency, he was required to repay the money involved in the problem.⁵⁶ But cases of adultery resulted in summary dismissal from denominational employment. This was the case of the

53. South Bantu Mission Field Executive Committee Minutes 1936-1942 : Jun.25,1936; Dec.2,1940; South Bantu Mission Field Executive Committee Minutes and Session Minutes 1953-Jan.1956 : Sept.11,1955; Jan.13,1956; Feb.1956-1960 : Feb.6,1958; North Bantu Mission Field Executive Committee Minutes and Session Minutes Jul.1954-Jun.1958 : Jan.30,1956; Z.U.M. Executive Committee Minutes Jul.1943-1945 : Apr.6,1944; Jul.30,1944.

54. Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Dec.20 - 22,1929.

55. Ibid. 1927-1932 : Mar.5,1931; May 11,1931.

56. Ibid. 1927-1932 : Dec.20,1931; South Bantu Mission Field Executive Committee Minutes 1936-1942 : Aug.24,1938.

fourth African director who fell victim to the sin of adultery within three years of his appointment.⁵⁷

Despite the obstacles in the way of progress in African leadership Africans were appointed as departmental secretaries⁵⁸ and mission directors in South Africa, Nyasaland and the Rhodesias. Soon after the 1929 Division Council ten mission stations in South Africa,⁵⁹ five in Nyasaland,⁶⁰ and five in Southern Rhodesia were under African directors.⁶¹ By 1937 the number of missions with African directors in the Rhodesias had increased to twenty three.⁶²

After a good start in 1929 the resolutions on African leadership were not always strictly implemented in later years. The continued presence of more European workers in the mission field clashed with the principle of African leadership. In 1937 J.D. Harcombe and J.J. Oosthuizen replaced Tsukudu and E.S. Jakavula in one of the categories of departmental work in the North and South Bantu Mission

57. Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Dec. 20, 1931; Feb. 28, 1932.

58. Z.U.M. Executive Committee Minutes and Session Minutes Jun. 1931-Jun. 1936 : May 22, 1933; May 30, 1934; Jan. 16, 1935; Kaffirland Mission Field Executive Committee Minutes 1927-1932 : Dec. 20 - 22, 1929; Robinson, pp. 53, 54.

59. A.D. Outlook XXIX (Jul. 1, 1931) p. 16.

60. Ibid. XXVIII (Aug. 25, 1930) p. 2; Robinson, pp. 51, 52.

61. A.D. Outlook XXIX (Apr. 1, 1931) p. 8; Z.U.M. Executive Committee Minutes and Session Minutes Jun. 1931-Jun. 1936 : Jun. 15, 1931.

62. Southern African Division Executive Committee Minutes 1936-1937 : Apr. 16 - 24, 1937.

Fields and this was hailed as "a new departure."⁶³
Likewise with the influx of European missionaries after the Second World War African directors on missions such as Sitoti, Mombera and Lake View were replaced by European directors.⁶⁴

The 1929 Division Council resolutions on African mission directors did not mean the directorship of main mission stations. Africans could be trained as mission directors by working as assistants to Europeans⁶⁵ but none were appointed to direct main missions until the post-war period. Occasionally Africans relieved European directors on main missions such as Chimpempe⁶⁶ and Tekerani.⁶⁷

During the years of the Second World War and thereafter the decisions on African leadership that emanated from that notable Council in 1929 were never again referred to specifically. But in the fifties the principles were revived as a new order. The arrival and complete change over of missionaries after the Second World War may account for the receding of the principles enunciated at the Council.

Soon after R.S. Watts arrived as the new President of the Southern African Division in 1952, he desired "to make the mission church self-sustaining and self-propagating."⁶⁸ He decried a "paternalistic control over workers and churches." He advanced a revision of the African Advisory Council to give Africans greater

63.S.A.U.C. Executive Committee Minutes Oct.1929-Nov. 1937 : Jan.20,1936; Dec.6,1936;
S.A.D. Outlook XXXV (Feb.15,1937) p. 3.

64.Robinson, p. 62.

65.A.D. Outlook XXVII (Jul.11,1929) p. 9.

66.Z.U.M. Executive Committee Minutes 1921-Feb.1931 :
Jan.4,1931.

67.Robinson, p. 46.

68.South African Union Lantern II (Mar.15,1952) p. 8;
S.A.U.C. Executive Committee Minutes Dec.1955-1960 :
Dec.19,1956.

voting privileges in the appointment of their officers.⁶⁹ He related his programme to the changing political climate in Africa, just before the major onslaught of the independence ideology, and pointed out that the Adventist Church lagged behind in the development of African leadership.⁷⁰

If the Division Council of 1929 is considered one of the greatest steps toward a self-governing church for the Africans, then the year end meetings of the Southern African Division in 1954 was a second great step towards the ideal. Although there was no reference to the earlier meeting the resolutions of 1954 were similar to 1929 with regard to the appointment of Africans as departmental secretaries and mission station directors. Furthermore the 1954 resolutions stressed the training of Africans as book-keepers, accountants and secretary-treasurers.⁷¹

The resolutions of 1954 were immediately implemented and African departmental secretaries were again appointed not only on the Mission Field level, but also on the Union Mission level.⁷² James Malinki was the first African appointed Union Field Secretary.⁷³

69. S.A.D. Outlook L (Dec.1,1952) p. 3.

70. Ibid. LI (Mar.15,1953) p. 3;
Southern African Division Executive Committee
Minutes 1954 : Dec.12,1954.

71. Southern African Division Executive Committee Minutes
1954 : Dec.12,1954;
Z.U.M. Executive Committee Minutes Dec.1954-1955 :
Dec.30,1954;
S.A.U.C. Executive Committee Minutes Dec.1953-1955 :
Dec.30,1954.

72. Z.U.M. Executive Committee Minutes Aug.1952-1954 :
Jan.17,1954;
S.A.D. Outlook LII (Mar.15,1954) p. 7;
LVII (Jan.-Mar.,1959) p. 36.

73. S.A.D. Outlook LV (Jul.15,1957) p. 11;
Robinson, p. 28.

Other Union departmental secretaries were appointed before the close of the fifties in the newly organized Tanganyika Union Mission.⁷⁴

The implementation of the 1954 resolutions went a step further than the 1929 resolutions : Africans were made directors of larger missions and began to direct main missions such as Changamwe, Kakoro and Maleire in East Africa,⁷⁵ and old Kolo mission in Basutoland.⁷⁶ The newly founded Masisi mission in the Belgian Congo received the first Congolese director.⁷⁷ In December 1960, it was decided that an African should manage Tekerani, a well established main mission in Nyasaland.⁷⁸

Following the 1954 resolutions the Division executive of 1956 recommended that the ordination of African ministers should not be delayed unduly.⁷⁹ Perhaps ordination had been delayed because of problems on a spiritual level as already outlined. The first ordination in Nyasaland only took place in 1927,⁸⁰ yet two years later the Division Council promoted ordination to fill the need for African leadership. Again for the same reasons as promoted in 1929, the largest ordination

74. S.A.D. Outlook LVIII (Aug.15,1960) p. 4.

75. Ibid. LIV (Feb.15,1956) p. 30;
LIII (Oct.15,1955) pp. 7,8.

76. S.A.U.C. Executive Committee Minutes Dec.1955-1960 :
Dec.14, 24,1958.

77. S.A.D. Outlook LIV (Feb.15,1956) p. 6.

78. Nyasaland Union Mission Executive Committee Minutes
1960 : Dec.17,1960.

79. S.A.U.C. Executive Committee Minutes Dec.1955-1960 :
Dec.19,1956.

80. Robinson, p. 37.

By way of comparison Rotberg reported that no indigenous minister in Northern Rhodesia had been ordained up to 1924 (Rotberg, p. 139).

in the Southern African Division took place in 1956 with thirty four ordained to the ministry (Congo Union Mission presented twenty).⁸¹ During the year 1958 ordinations of all races amounted to sixty eight and in the following year there was a corps of 547 ordained ministers, 369 of whom were African ministers.⁸² Ordination and recognition of the existing African ministry had at last developed sufficiently, after a long time of neglect. Veteran missionary S.G. Maxwell reported on the ministry in 1959, when he was the Ministerial Association secretary for the Southern African Division :

"We have very few apostasies from among our African ministers. They remain loyal, no matter what happens." 83

Pierson continued the policies of Watts in preparing a self-governing African church in Southern Africa within the frame-work of the General Conference.⁸⁴ While men lacked long years of experience, leadership courses were hastily given them in administration and finance at centres such as Bugema Missionary College, Solusi mission and Bethel Training School.⁸⁵ The direction given by both Watts and Pierson resulted in the appointment of African secretary-treasurers and

81. S.A.D. Outlook LIV (Apr.15,1956) p. 4.

82. Ibid. LVIII (Jul.15,1960) pp. 5, 6;
Total number of all workers : 3 776.

83. S.A.D. Outlook LVII (Aug.15,1959) p. 3.

84. Ibid. LVIII (Mar.15,1960) pp. 1, 4;
S.A.U.C. Executive Committee Minutes Dec.1955-1960 :
Jun.9,1959.

85. S.A.D. Outlook LVIII (Sept.15,1960) p. 12 and
(Oct.15,1960) pp. 3, 4;
LVIII (Apr.15,1960) p. 6;
Z.U.M. Executive Committee Minutes 1960-Jan.1961 :
Dec.29,1960;
Nyasaland Union Mission Executive Committee Minutes
1960 : Dec.17,1960.

Presidents in various Mission Fields (as already outlined in Chapter VI). But beyond these and other appointments the calibre of the African leadership was tested in times of political upheaval and their loyalty and fidelity was well demonstrated. M.Y. Kamwendo, director of Lilongwe mission in Nyasaland, gave strong spiritual leadership during political disturbances in that region.⁸⁶ A. Karekezi, Vice-President of the South Ruanda Mission Field, reported over 3 000 new interests in the "Faith", at a time when strife and tension mounted and acts of arson and murder were recorded.⁸⁷ J. Mbyirukira, President of Central Kivu Mission Field, reported that during the height of independence celebrations workers and laymen were busy preaching and over 1 000 new decisions for Christ had been made.⁸⁸

Besides the spirit of loyalty and devotion to duty shown by African leaders, a spirit of confidence and trust similar to that of 1929 was in evidence when more representative church government was afforded the Africans. From 1954 onward "biennial sessions" were instituted, at which time African delegates representing the churches were permitted to vote on nominations of departmental secretaries and the executive committee on the Mission Field level. These nominations were submitted by a nominating committee appointed by the higher organization before the session, comprising African representatives from the Mission Field, among others.⁸⁹ For the first time Bantu laymen were permitted to serve on the Mission Field

86. S.A.D. Outlook LVIII (Apr.15,1960) p. 3.

87. Ibid. LVIII (Dec.15,1960) p. 9.

88. Ibid. LVIII (Nov.15,1960) p. 2.

89. S.A.U.C. Executive Committee Minutes Dec.1953-1955 :
Dec.14,1953;
South Bantu Mission Field Executive Committee
Minutes and Session Minutes Feb.1956-1960 : Feb.4,1958.

executive committee by appointment.⁹⁰ This new policy was so well received by the delegates at the first session of the South Bantu Mission Field that the African delegates

"expressed their willingness to give a gift to their spiritual fathers, the white missionaries." 91

Representative church government went a step further when several Africans were placed on the executive committee of the South East African Union Mission, the Congo Union Mission and the East African Union Mission.⁹² By 1960 an African representative from each of the Union Missions was invited to sit on the Southern African Division executive at its year end meetings.⁹³

Hand in hand with the development of indigenous leadership and representative church government was the development of a self-propagating African Adventist Church. The Gospel as interpreted by Africans, taught by African teacher-evangelists and directed by Africans constituted the development of the principles of self-government and self-propagation. But the Gospel as written by Africans never really featured. The Adventist Church depended on translated works rather than specifically training indigenous writers and editors.⁹⁴ In time Africans were given

90. South African Union Lantern IV (Mar.15,1954) p. 4.

91. Ibid. IV (Mar.1,1954) p. 6.

92. S.A.D. Outlook LIV (Feb.15,1956) p. 15;
LVII (May 15,1959) p. 12 and
(Jun.15,1959) p. 2.

93. Southern African Division Executive Committee Minutes Nov.1959-1960 : May 25,1960.

94. S.A.D. Outlook L (Nov.15,1952) p. 3;
LIV (Sept.15,1956) pp. 6, 7.

the opportunity, as a beginning in this direction, to contribute articles to the new missionary magazines Omubaka in Luganda and Sikiliza in Kiswahili which came off the press in 1953.⁹⁵

The principle of a self-propagating African church was impeded by the fact that Europeans held key positions in all medical and training institutions, including main mission stations. Even in evangelistic meetings in the rural sectors Europeans led out on many occasions and in urban evangelism no full time African evangelist had yet been found. Yet teacher-evangelists and pastor-evangelists did all the visitation of interests in both rural and urban evangelistic meetings.⁹⁶ They brought these interests to be baptized at the large annual camp-meetings, where again Europeans were the guest speakers.⁹⁷

The laymen of the Belgian Congo in the mid-fifties were good examples of the principle of self-propagation. They taught in about 400 schools without salaries and prepared candidates for baptism. Their only remuneration was the payment by the church of the small head tax required by the state.⁹⁸

The three principles of self-support, self-government and self-propagation are closely related. Each is dependent upon the other. Self-government in the Adventist context was in advance of self-support. Had self-support developed sufficiently Conference status, as in the case of the Coloured church,

95. Ibid. LI (May 15, 1953) p. 3.

96. Ibid. XLIII (Mar. 19, 1945) p. 4.

97. Ibid. XLV (Sept. 15, 1947) p. 3;
 XLVI (Dec. 1, 1948) p. 8;
 XLIX (Nov. 15, 1951) p. 8 and (Dec. 15, 1951)
 p. 8.

98. Ibid. LIV (Feb. 15, 1956) pp. 21, 22.

would have been granted the African church. Two African mission stations each with over 2 400 members became models of the development of these three principles, while falling short of complete fulfilment. They were Masisi and Cileka, the largest missions under African directors.⁹⁹

The development of the two principles of self-support and self-government had come a long way, when it is noted that the strongest simultaneous promotion of these two principles was widely separated, the first in 1929 and the second in 1954. Thereafter the one principle of self-government was particularly accelerated in view of the growing membership and the rapid political changes in Africa. The full realization of these two principles goes beyond the limits of this history.

GOVERNMENT GRANTS-IN-AID TO THE ADVENTIST CHURCH

Origin and early development in the Reception of Government Grants

An ambivalent attitude surrounds the question of receiving government grants-in-aid of the medical and educational work of Seventh-day Adventists. It began in the late nineteenth century when the church benefitted from government largess. Cecil Rhodes, Premier of the Cape Colony and head of the British South Africa Company, donated 12 000 acres of land in Matabeleland for the establishment of Solusi mission.

The acceptance of such an outright donation raised a furor at the nerve centre of the church - the General Conference session of 1895. It was interpreted as a breach in the wall of separation between church and state. This historic doctrinaire attitude prevailed and the General Conference resolved to pay for the

99. Ibid. LIV (Feb. 15, 1956) p. 15;
LVIII (May 15, 1960) p. 10.

donation of land rather than accept it as a gift.

Before the General Conference action could be implemented the lone voice of Ellen G. White from Australia countered it with these words :

"With respect to the propriety of receiving gifts from Gentiles or the heathen, what they would give, we should be privileged to receive."

The General Conference then backed down on its decision and the donation of land for Solusi was accepted.¹⁰⁰ As the years passed by Solusi mission went a step further in accepting government grants-in-aid. In the 1920's the mission received a government grant of £100 annually in respect of the services rendered in teacher-training.¹⁰¹ In the 1930's the annual government aid continued to increase until it reached the figure of £1 000.¹⁰²

From the government came funds to augment the growing work of the Adventist Church beyond the confines of Solusi mission. Government grants figured high in the revised budget for the Zambesi Union Mission in 1937 when it faced liquidation as a result of the Great Depression and its aftermath. The government

100. E.G. White, Testimonies to Ministers and Gospel Workers (Mountain View, California : Pacific Press Publishing Assn., 1962) pp. 527, 528;
Eric. Syme, A History of SDA Church-State Relations in the United States (Mountain View, California : Pacific Press Publishing Assn., 1973) p. 134.

101. 5840/1/26 Correspondence, Special Grant Teachers' Training 1924-1927 : Aug. 6, 1924; Jul. 28, 1927.

102. Z.U.M. Executive Committee Minutes and Session Minutes 1921-Feb. 1931 : Jan. 4, 1931; Jun. 1931-Jun. 1936 : Dec. 11, 1935; Dec. 1936-1941 : Jun. 3 - 8, 1937.

grant for that year equalled the expected tithe income of £660 for the Southern Rhodesia Mission Field, and exceeded the tithe income set for the Northern Rhodesia Mission Field. £1 000 each was budgeted for Solusi mission and the newly acquired Maun medical mission.¹⁰³

The Adventist Church in the Rhodesias, Bechuanaland Protectorate, Nyasaland, and the Belgian Congo accepted government grants during the 1930's without dictation on how the money ought to be spent. The medical work in these countries was generously supported by the respective governments for building improvements and operating expenses.¹⁰⁴ The educational work in the Rhodesias also received its share of government grants, a portion of which supplemented mission salaries.¹⁰⁵

A rather nebulous sort of consensus seemed to emerge in the early and mid-forties that government grants should be used for capital expenditure in education and not for operating expenses.¹⁰⁶ Government aid replacement accounts were introduced¹⁰⁷

103. Ibid. Dec. 1936-1941 : Jun. 3 - 8, 1937.

104. Ibid. Dec. 1936-1941 : Jun. 3 - 8, 1937; Sept. 7, 1939; S.A.D. Outlook XXXV (Sept. 1, 1937) p. 2; Southern African Division Executive Committee Minutes 1938-Mar. 1942 : Nov. 23, 1938; Jul. 4, 1939.

105. S.A.D. Outlook XXXIV (Nov. 1, 1936) p. 4; Z.U.M. Executive Committee Minutes Dec. 1936-1941 : Jun. 3 - 8, 1937.

106. Z.U.M. Executive Committee Minutes 1942-Mar. 1943 : Dec. 8, 1942; Southern African Division Executive Committee Minutes 1945-1947 : May 8, 1947; Dec. 12, 1945; Mar. 11, 1946.

107. Southern African Division Executive Committee Minutes 1945-1947 : Dec. 3, 1945; Nov. 12, 1946; May 8, 1947.

and in some sections of the mission field calls for investigation into the whole concept of government aid were made.¹⁰⁸ A beginning in withdrawal from government grants was entertained and Kanye medical mission was the first institution to relinquish government grants.¹⁰⁹

In the midst of church developments concerning government aid the whim and will of governments came to the fore. The Tanganyika government withdrew its grant-in-aid to the extent of £1 100 per annum.¹¹⁰ The Bechuanaland Protectorate government withdrew its financial support of Maun medical mission which resulted in the closure of the institution which had originated with government sponsorship.

Two Important Pronouncements on Government Aid

Towards the end of the 1940's the question of receiving government aid began to crystallize in two important but conflicting pronouncements. In the first pronouncement in 1947 the church recognized the deleterious effects upon the spirituality of teachers when government grants supplemented teachers' salaries. The leaders therefore looked forward to increasing government aid replacement funds until complete withdrawal of government aid could be effected.¹¹¹

108. Ibid. 1945-1947 : Mar. 7, 1945; Nov. 13, 1946.

109. Ibid. 1945-1947 : Nov. 10, 1946;
Z.U.M. Executive Committee Minutes 1946-Jul. 1952 :
Dec. 2, 1946.

110. Southern African Division Executive Committee
Minutes 1945-1947 : Apr. 1, 1946; Nov. 11, 1947.

111. Ibid. 1945-1947 : May 8, 1947;
S.A.U.C. Executive Committee Minutes 1942-1947 :
Jun. 30, 1947.

The second pronouncement that followed about eighteen months later from the General Conference under the leadership of J.L. Mc Elhany was more conciliatory toward the reception of government aid. The preamble to the pronouncement was bolstered by alluding to the writings of E.G. White "in regard to the acceptance of aid from governments." Reception of government aid was advocated so long as it did not jeopardise high Christian standards and the objectives of the church. It was suggested that more earnest efforts be made to instill a sense of loyalty to the church in the hearts of workers where government aid had been received. Withdrawal from government aid was urged only if governmental control was inflicted on the church, or if the government sought to unite Adventist institutions with other religious bodies under joint administration.¹¹²

While the tenor of the first pronouncement was toward church withdrawal from government aid, the intent of the second pronouncement was against withdrawal (except under adverse circumstances). The consequence of these two important pronouncements was that a symbiosis of concepts persisted. In the South-east African Union Mission Luwazi, Matandani and Malamulo missions relinquished the government grant while other sections in the same country increased

112.S.A.U.C. Executive Committee Minutes Dec.1947-1949 : Dec.16,1948;
 Z.U.M. Executive Committee Minutes 1946-Jul.1952 : Dec.31,1948;
 D.A. Ochs and G.L. Ochs, p. 185.
 The writings of Ellen G. White referred to here are in connection with the Solusi donation.

their grants.¹¹³ In the Zambesi Union Mission more than twenty schools in Northern Rhodesia lost the government grant while others in Southern Rhodesia gained further government aid.¹¹⁴ Even Kanye medical mission again benefitted from a government grant for capital expenditure.¹¹⁵ In the East African Union Mission the educational work in Kenya received much aid from the government purse, which in one case virtually built Kamagambo Training School.¹¹⁶ No matter what attitude the Adventist Church had on government aid the total grants from the governments for the year 1952 amounted to £60 000.¹¹⁷

Withdrawal from Government Aid
Presents a Crisis

Government grants had contributed greatly to growth and development without any major setbacks. But in the mid-fifties major crises developed in the field of grants for education in Northern Rhodesia, Kenya and Nyasaland. These crises kept Watts very

113. Southern African Division Executive Committee
Minutes 1950 : May 4, 1950; Oct. 24, 1950;
1951 : Jan. 31, 1951; Dec. 17, 1951;
Apr. 22, 1951; 1953 : Jun. 4, 1953;
S.A.D. Outlook L (Feb. 1, 1952) p. 3.

114. Z.U.M. Executive Committee Minutes 1946-Jul. 1952 :
Feb. 14, 1950; Aug. 23, 1951;
Southern African Division Executive Committee
Minutes 1951 : Apr. 20, 1951; Sept. 3, 1951;
1952 : Apr. 1, 1952.

115. S.A.D. Outlook LI (Jun. 15, 1953) pp. 2, 3.

116. Southern African Division Executive Committee
Minutes 1948-1949 : Apr. 25, 1949; Dec. 23, 1949;
1951 : Apr. 22, 1951; 1953 : Mar. 18, 1953.

117. Ibid. 1952 : Nov. 24, 1952.

busy as he consulted with the Presidents and their executive committees in the different mission fields before final decisions were made.

In Northern Rhodesia the crisis began in 1953 with the implementation by the government of the scheme known as the Unified African Teaching Service Regulations.¹¹⁸ This scheme meant the tightening up of governmental control in the payment of salaries, appointments, moving of teachers, discipline, and complaints.¹¹⁹ The church interpreted such a scheme as state interference in the running of parochial schools thus encroaching on the principle of separation of church and state. The only alternative was a phased withdrawal of government grants from all out-schools in Northern Rhodesia.¹²⁰

Where could the church obtain sufficient funds to maintain the schools without government aid? Appeals by S.G. Maxwell and his committee to the General Conference for financial aid were not answered soon enough and most of the out-schools totalling fifty six in Northern Rhodesia were lost in 1955 to either the government or to the Local Education Authority.¹²¹ In addition one hundred and seventy five teachers left the organized church work. However the church did retain the schools at the main missions of Liumba Hill and Sitoti in Barotseland, and Rusangu, Chimpempe and Musofu in Northern Rhodesia.¹²²

118.Z.U.M. Executive Committee Minutes Dec.1954-1955 : May 19,1955.

119.S.A.D. Outlook LIV (Feb.15,1956) p. 50.

120.Z.U.M. Executive Committee Minutes Aug.1952-1954 : Jan.20,1954; Feb.8,1954.

121.Ibid. Dec. 1954-1955 : May 19,1955; S.A.D. Outlook LVII (Jan.-Mar.1959) p. 39.

122.Z.U.M. Executive Committee Minutes Aug.1952-1954 : Feb.8,1954.

After the loss of schools in the larger section of Northern Rhodesia Maxwell, on behalf of the Zambesi Union committee, appealed to the General Conference to replace the government grant for nineteen schools in Barotseland. Included in the general appeal was a request for funds to build churches and homes for twelve pastor-evangelists who would take care of the spiritual welfare of the members after the loss of the teachers.¹²³

Although the General Conference agreed to send about £7 000 towards churches and homes, complications regarding teaching staff and unavoidable delays in receiving the financial assistance promised, resulted in the surrender of fourteen out-schools in Barotseland to the Capuchin Fathers and Paris Evangelical Mission Society.¹²⁴ Besides the retention of schools at Liumba Hill and Sitoti missions, five key out-schools in Barotseland were held by the quick release of extra funds from the Southern African Division.¹²⁵

The withdrawal from government aid in Kenya was more accentuated than the withdrawal in Northern Rhodesia. The implementation of the new Education Act in Kenya indicated to the East African Union Mission led by E.D. Hanson in 1955 that it was time to assume direct responsibility for religious training in Adventist schools in East Africa and to relinquish government grants. The decision was taken seriously with the advice of D.E. Rebok from the General Conference.¹²⁶

123. Ibid. Aug. 1952-1954 : Feb. 8, 1954;
Dec. 1954-1955 : May 19, 1955.

124. Southern African Division Executive Committee
Minutes and Session Minutes 1955 : May 31, 1955;
Jun. 1, 1955;
S.A.D. Outlook LVII (Jan.-Mar. 1959) p. 39.

125. Z.U.M. Executive Committee Minutes Dec. 1955-Oct.
1956 : Apr. 5, 1956.

126. East African Union Mission Executive Committee Minutes
Apr. 1955-1957 : Apr. 13, 1955.

Within a week of this decision, which had not yet gone into effect, the Christian Council of Kenya informed the church that it was no longer represented on the executive committee of the Council.¹²⁷ Then as soon as the news of withdrawal from government grants in 1956 reached the large African membership centred around Kamagambo Training School reaction set in. The education secretary H.W.E. Beavon of the South Kenya Mission Field was severely assaulted and many qualified teachers reacted against losing government aided salaries.¹²⁸ One of the teachers even wrote letters on his own accord to government officials to confuse the Adventist position on government aid. This teacher was suspended from the church work and the leaders took action to notify the government officials on the Adventist philosophy regarding government aid.¹²⁹

Going off government grant in South Kenya followed a similar pattern to Northern Rhodesia in the loss of out-schools and teachers. About half of the government aided schools numbering approximately 130 were relinquished to the government.¹³⁰ Well over 100 qualified teachers, constituting the majority of the qualified teaching staff, left the services of the church.¹³¹ To offset the losses funds were poured in

127. Ibid. Apr.1955-1957 : Apr.19,1955.

128. S.A.D. Outlook LIV (May 15,1956) p. 12;
Interview, J.D. Harcombe (Jun.18,1975) p. 5.

129. East African Union Mission Executive Committee
Minutes Apr.1955-1957 : May 23,1956; Nov.6,1956.

130. Ibid. Apr.1955-1957 : Feb.26,1956.

131. Interview, J.D. Harcombe (Jun.18,1975) p. 5.

to establish facilities for eleven strategically placed schools (£6 300) and to upgrade the education of the remaining faithful unqualified teachers.¹³²

The effect of withdrawal from government aid was felt most seriously by the newly organized populous South Kenya and Kenya Lake Mission Fields. These Mission Fields had benefitted most from liberal government grants for educational development and the African membership had observed the improvements at Kamagambo Training School, Nyanchwa and Ranen mission schools.¹³³ After appreciating the benefits in these and other schools, it was no easy task for the African membership to withdraw from government aid.

Increased government control of education in Nyasaland, as in the case of Northern Rhodesia and Kenya, led to withdrawal from government aid.¹³⁴ The withdrawal in Nyasaland was more gradual than in the other two territories, because several Adventist missions had withdrawn in the early fifties when Maxwell was Union Mission President. Furthermore when the big withdrawal decision came in the late fifties under the leadership of A.W. Austen, the effects were not so severe on the African membership because a number of schools had operated on an unaided basis for several years with qualified teachers.¹³⁵

132. East African Union Mission Executive Committee Minutes Apr. 1955-1957 : Feb. 26, 1956; Apr. 15, 19, 1956; Oct. 27, 1957.

133. Southern African Division Executive Committee Minutes 1948-1949 : Apr. 25, 1949; Oct. 31, 1949; Dec. 20, 23, 1949; 1951 : Apr. 22, 1951; 1954 : Sept. 8, 1954; Nov. 11, 1954.

134. S.A.D. Outlook XLIX (Jun. 15, 1951) p. 44.

135. Ibid. XLIX (Jun. 15, 1951) p. 44; LVI (Jan. 15, 1958) p. 1; Nyasaland Union Mission Executive Committee Minutes Dec. 1955-1957 : Feb. 25, 1957.

The course of withdrawal from the government grant in Nyasaland in late 1957 began with the Adventist teachers. Each teacher was asked whether he would remain in mission employment after the withdrawal from the government grant-in-aid of salaries. As a result of the investigation forty teachers chose to retire from mission employment. Should teachers desire re-employment by the church in the future, as the finances allowed it, they were asked to make application for a teaching post.¹³⁶

Concerning Adventist schools in Nyasaland a list was drawn up of nearly half of the 150 schools to be temporarily closed for lack of financial assistance from the church. Schools would be opened again as church funds were made available.¹³⁷ In view of such circumstances the African membership rallied in support of the new school system and about thirty communities requested that their schools continue entirely on a self-supporting basis. Some of the unqualified teachers who were retired from mission employment even requested to run their small schools for nothing more than the school fees of the pupils.¹³⁸

When the difficult operation of withdrawal from government grants in Northern Rhodesia, Kenya and Nyasaland was completed in 1957, Watts reported that the Adventist Church had spent a special appropriation from the General Conference of over £35 000, and even this amount was insufficient to finance the whole operation.¹³⁹

136. Nyasaland Union Mission Executive Committee Minutes Dec. 1955-1957 : Feb. 25, 1957; Jul. 9, 1957; S.A.D. Outlook LVI (Jan. 15, 1958) p. 1.

137. Nyasaland Union Mission Executive Committee Minutes Dec. 1955-1957 : Jan. 28, 1957; Jul. 9, 1957; Oct. 15, 1957.

138. S.A.D. Outlook LVI (Jan. 15, 1958) p. 1.

139. Ibid. LIV (Feb. 15, 1956) p. 7; LVI (Jan. 15, 1958) p. 1; Southern African Division Executive Committee Minutes 1955 : Dec. 7, 1955.

Hence schools and teachers had to be sacrificed. On the other hand the central schools on the main missions were retained and strengthened, strategic out-schools were maintained, and new schools and churches were built where combination church-schools were lost.¹⁴⁰

Education Without Government Aid

An entirely new system of education was introduced by Watts and the Division executive to replace the government aided system. It was the Adventist Church school system, as followed by the European Conferences, whereby the schools operated jointly with local church contributions and mission appropriations.¹⁴¹ The introduction of the church school system at the Division Council of 1956 not only brought about complete religious autonomy in education, but also contributed toward the principle of self-support. Beyond these factors it relieved the church of a number of disloyal teachers and reduced the pupil enrolment to a manageable figure consisting of a smaller percentage of non-Adventist children. Instead of educating the masses Adventist education was offered to children of Adventist parents in particular.¹⁴² The figures in the footnote reveal the reduction in schools, teachers and pupils as a result

140. S.A.D. Outlook IV (Jul.15,1957) pp. 6,7;
 LVI (Jan.15,1958) p. 1;
 LVIII (Mar.15,1960) p. 3;
 Southern African Division Executive Committee
 Minutes 1956 : Jun.14,1956; Dec.1957-Nov.1958 :
 Aug.5,1958.

141. S.A.D. Outlook LIV (Feb.15,1956) pp. 7, 43.

142. Ibid. LIV (Feb.15,1956) pp. 43, 44.

of withdrawal from government aid and the introduction of the church school system.¹⁴³

Reappraisal of Government Aid

While government aid was relinquished in Northern Rhodesia, Kenya and Nyasaland the question of government aid in the Southern Rhodesia Mission Field led to a reappraisal of the whole matter. Although government aid and control of education in Southern Rhodesia posed no immediate threat to Adventist principles, all new schools were opened on an unaided basis.¹⁴⁴ This policy was in force in the mid-fifties and then the government in 1957 required that all new schools must be opened on an aided basis.¹⁴⁵ Therefore the Zambesi Union Mission led by F.G. Reid adopted the new government policy in order to expand, and again received the government grant in the establishment of new schools.¹⁴⁶

143. Ibid. LI (Jul.15,1953) p. 5;
 LV (Aug.15,1957) pp. 4, 5;
 LVIII (Jul.15,1960) p. 5.

	1952	1954	1956	1959
Total schools	1534	1371	1602	1303
Total teachers	2093	1858	2481	2186
Total pupils	81702	66764	100177	74368

144. Z.U.M. Executive Committee Minutes Dec.1954-1955 :
 May 19,1955; Aug.1952-1954 : Mar.3,1954;
 Dec.1955-Oct.1956 : Dec.20,1955;
 Nov.1956-1957 : Dec.23,1956.

145. Ibid. Nov.1956-1957 : May 14,1957.

146. Ibid. 1959 : May 20, 21,1959;
 Southern African Division Executive Committee
 Minutes Dec.1958-Nov.1959 : Sept.3,1959;
 Nov.1959-1960 : May 29,1960.

By 1960 there were misgivings in the church about the relinquishment of all educational government aid against a background of clamour for education among emerging African nations. Did this mean a reversion to the reception of government grants? It appears that a rather hasty implementation of the 1955 Division action against accepting government aid, brought about problems in certain mission fields which had been operating community schools. It was reasoned that under certain conditions a gradual transition in the application of the 1955 action would have been advisable, and that temporary modifications of the action would have been advantageous. The outcome of such deliberations at Division level under the leadership of Pierson was that consideration was given to the operation of two distinct systems of education, i.e. a church school system and a system of community, or quasi-government schools under Adventist direction. Such community schools could receive government grants as a community service.¹⁴⁷ Thus the Adventist Church tried to find a panacea to heal all the headaches caused by the question of government aid against the background of the African interpretation.

Conclusion on Government Grants-in-aid of Educational and Medical Work

The Seventh-day Adventist Church had no headaches in the Belgian Congo and South Africa because the church in these countries never received government grants-in-aid of education.¹⁴⁸ In fact the Adventist Church in South Africa had the advantage of not losing a single school, when thousands of schools under the control of

147. Southern African Division Executive Committee Minutes Nov. 1959-1960 : May 29, 1960; Nov. 30, 1960; Dec. 1, 1960.

148. S.A.D. Outlook LIV (Feb. 15, 1956) pp. 21, 22; LIII (Feb. 1, 1954) p. 4.

other mission societies passed into government control, due to the implementation of the Bantu Education Act in 1954.¹⁴⁹

Furthermore both South Africa and the Belgian Congo including other territories within the Southern African Division did well from government grants-in-aid of Adventist medical work. Suffice it to say that in the midst of the government grant withdrawal in the northern territories Maluti benefitted from a medical grant of £15 000 and Songa recorded a grant from the Belgian Congo central government of over £20 000.¹⁵⁰ These and other medical grants-in-aid have already been noted in previous chapters.

The reception of government grants, with all its ambiguities and ambivalence in interpretation by the Adventist Church, contributed to the development of both the educational and the medical work. Although there were problems and setbacks during the period of withdrawal from educational government grants, the period of reappraisal when Division President R.H. Pierson was installed, ushered in a fresh approach to the reception of government grants.¹⁵¹ Instead of the Southern Rhodesia Mission Field going off grants, as it almost did in natural succession after the other three territories, it continued to receive grants-in-aid as long as the government did not control operations.¹⁵²

149. Ibid. LIV (Feb.15,1956) pp. 39, 40.

150. Ibid. LII (Feb.1,1954) p. 4;
LIII (Sept.1,1955) pp. 4,5;
Southern African Division Executive Committee
Minutes Dec.1957-Nov.1958 : Dec.10,1957.

151. S.A.D. Outlook LVI (Jul.15,1958) p. 2 and
(Sept.15,1958) p. 12.

152. Southern African Division Executive Committee
Minutes 1957 : May 30,1957; Nov.19, 27, 1957;
Dec.1957-Nov.1958 : Nov.23,1958.

Educational grants for capital expenditure as outright gifts were again approved.¹⁵³ Medical grants as in former years were continued. The crisis of the mid-fifties was over, and the concepts of the late fifties took on a new mould keeping as close as possible to the principle originally outlined by Ellen G. White in the Solusi episode.

153.Z.U.M. Executive Committee Minutes Aug.1952-1954 :
Jan.15,1954;
Southern African Division Executive Committee
Minutes Dec.1957-Nov.1958 : Nov.23,1958.

CHAPTER IX

THE MINISTRY OF TEACHING, PREACHING AND HEALING

Seventh-day Adventists, like Methodists, Presbyterians, and a number of other Protestant churches, were concerned with the well-being of the whole man - body, mind and soul.¹ The Adventist Church from earliest times has therefore laid emphasis on a three dimensional approach in opening the hearts of men to the Gospel : by teaching, preaching and healing. Although it has greatly fostered educational, evangelistic and medical lines of activity, it has also promoted a fourth dimension : the social-industrial in education.

TEACHING

The educational approach to the African mind has had strong evangelistic overtones. This was clearly seen in the work of the teacher-evangelist. But in the mid-fifties, with the introduction of the church school system, there was a move away from the evangelistic emphasis of former years. So in the late fifties Pierson reminded the church of the fact that "every school is an evangelistic centre."²

1. Gerdener, pp. 234 - 236, 269, 270, 277;
L.A. Hewson, An Introduction to South African Methodists
(Cape Town : Standard Press, n.d.) p. 99.

2. S.A.D. Outlook LVII (Jan.-Mar.1959) pp. 8, 9;
Southern African Division Executive Committee Minutes
Dec.1957-Nov.1958 : Nov.21,1958.

As a result of evangelization, and making capital out of the African desire for education, the Southern African Division in the post-war period had about a third of the total pupils and schools in the Adventist world field.³ On the other hand the Division had by far the lowest number of students in grades above the elementary level of any Division in the world field. Because of this disparity evangelization was stronger in the lower standards whilst education for the training of workers took priority in the upper standards.⁴

Combination Church-Schools

Following the counsel of E.G. White in the erection of a church in combination with a proper school room, combination church-schools were built in the Southern African Division.⁵ The combination of the church and the school presented a united programme of evangelization and education.

The combination church-school building served well in the mission field in its network of out-schools. Separation of the church from the school building only took place with greater development such as on main missions and training schools.⁶ Yet some training schools such as Bugema Missionary College had no separate church building for services. A class-room was turned

3. S.A.D. Outlook XLV (Jun.1,1947) p. 5;
L (Dec.15,1952) pp. 4, 5;
LIV (Feb.15,1956) p. 36.

4. Ibid. L (Dec.15,1952) pp. 4,5;
LIV (Feb.15,1956) p. 36.

5. Southern African Division Executive Committee Minutes
Feb.1929-1930 : Jun.19,1929.

6. S.A.D. Outlook LV (Jul.15,1957) pp. 6, 7;
LVIII (Mar.15,1960) pp. 3, 4.

into a chapel for religious exercises.⁷ Bethel Training School only erected a modern representative church building solely for religious services in 1956.⁸ Likewise the budget request for a new church building in 1952 at Solusi was reallocated and dropped lower on the priority list through the fifties, while other more pressing items were attended to in the development programme.⁹

The combination church-school building plan, which no doubt presented a problem with regard to reverence,¹⁰ contributed to the growth and development of Adventist education among the Africans. But what was acceptable to a primitive African society, clamouring for education, was not fully acceptable to an advanced European society. It was a sacrifice for the European membership to take their children out of a free government school, and pay for the tuition given the children by one teacher, handling several standards in an ill-equipped room in a church. Yet for the sake of obtaining an Adventist education there were European parents who were prepared to support the church school. Progress was slow and the enrolment was small. Meanwhile parents were spurred on by the E.G. White counsel :

7. Ibid. LII (Jan.15,1954) p. 6.

8. South African Union Lantern VI (Apr.15,1956) pp. 6,7.

9. Z.U.M. Executive Committee Minutes Aug.1952-1954 :
Dec.4,1952; Dec.1954-1955 : Jan.2,1955;
S.A.D. Outlook LVI (Oct.15,1958) p. 3 and (Nov.15,
1958) pp. 6, 7;
LVII (May 15,1959) p. 12.

10. South African Union Lantern VI (Apr.15,1956) pp. 6, 7.

"schools should be established if there are no more than six children to attend." 11

When the new church school opened in Durban in 1925 with eleven pupils under Miss E. Crouch, the Port Elizabeth church school closed.¹² There were only two other schools at the time - one at Claremont and the other at Bloemfontein.¹³ The total enrolment in church schools was eighty three (Spion Kop College had seventy four).¹⁴

The enrolment was indeed small and the school facilities were poor. The Durban church school started in the vestry of the new church building. Yet Miss Crouch was pleased that the angular shape of the vestry separated the younger children from the older children. School equipment was non-existent until the church menfolk constructed the desks. Then the enrolment jumped to nineteen youngsters in classes ranging from the sub-standards to standard IV.¹⁵ The school continued in the church until a hall was built behind the church in 1940.¹⁶ Little progress was made in enrolment during the ensuing years until the school was separated from the church hall and was transferred across the road to a double storey building.

11. S.A.D. Outlook XLV (Nov.15,1947) pp. 1,2.

12. Reminiscences, E. Regnier (1975) pp. 1, 2, 20.

13. A.D. Outlook XXI (Feb.15,1923) p. 8;
XXII (Feb.1,1924) p. 2.

14. Ibid. XXIV (Jan.15,1926) p. 4.

15. Reminiscences, E. Regnier, pp. 2, 3.

16. Ibid. p. 1;
S.A.D. Outlook XXXIX (Mar.1,1941) p. 8.

The result of the transfer was that in the first year of the school in 1960 the enrolment doubled to sixty seven pupils with three teachers on the staff.¹⁷

Most European church schools started in church buildings or adjoining church halls.¹⁸ The Kroonstad church school was in the vestry¹⁹ and the Bulawayo church school started in what might be described as the vestibule of the church.²⁰ Then the Bulawayo church school of about twenty children taught by A.W. Austen was moved to a room at the back of the church in 1935.²¹ It remained in the room under difficult circumstances until it was separated from the church in 1959.²²

Had the European membership followed the injunction of the Division executive in 1929 based on E.G. White counsel, they would not have struggled in the running of church schools. The Division under Branson's leadership had specified that proper provision be made for a church school room in any plans submitted for the erection of a new church.²³ Instead the European church membership erected churches without any thought or

17. South African Union Lantern IX (May 1, 1959) p. 5; X (Jun. 1, 1960) p. 4; (Oct. 1, 1960) p. 4.

18. S.A.D. Outlook XXX (Mar. 1, 1932) p. 7; Natal-Transvaal Conference Executive Committee Minutes 1943-1947 : Dec. 7, 1943.

19. S.A.D. Outlook XXXVI (Mar. 15, 1938) p. 3.

20. A.D. Outlook XXVII (Dec. 5, 1929) p. 2; XXVIII (Feb. 13, 1930) p. 7; Interview, A.W. Austen (1975).

21. Interview, A.W. Austen (1975).

22. Z.U.M. Executive Committee Minutes and Session Minutes 1959 : Apr. 30, 1959.

23. African Division Executive Committee Minutes Feb. 1929-1930 : Jun. 19, 1929.

provision for church school-rooms. Then when a school was established some time after the erection of the church, it was thought sufficient to house the school either in the vestry, or in some church room, or in the church hall.

It was not until Hillcrest Secondary School and the rural boarding schools of Rhobacon and Sedaven were established that the need for separate school buildings was fully appreciated. Finally from the mid-fifties onward there was a marked increase in enrolment at church schools because representative school buildings were utilized instead of church buildings.²⁴ Besides Helderberg College the parochial school system in South Africa and Southern Rhodesia attracted over five hundred European pupils in 1960.²⁵

Recreation

An action taken in 1929 authorised supervised play and physical exercise as an integral part of the school programme in the African out-schools as well as in the training schools.²⁶ The need for recreation in education was recognised and in the country, grounds for games were usually available. But in the cities, where European schools were located on church grounds, facilities for recreation were not always sufficient. Therefore until the church schools were separated from

24. Transvaal Conference Session Reports 1960 : Jan. 10 - 12, 1960;

Natal-Transvaal Conference Session Reports 1955 : Dec. 18 - 20, 1955;

South African Union Lantern X (Jun. 1, 1960) p. 4; (Sept. 1, 1960) pp. 6, 7; (Oct. 1, 1960) p. 4.

25. Transvaal Conference Session Reports 1960 : Jan. 10 - 12, 1960;

S.A.D. Outlook LVIII (May 15, 1960) p. 12;

South African Union Lantern X (Oct. 1, 1960) p. 4.

26. African Division Executive Committee Minutes and Session Minutes Feb. 1929-1930 : Jun. 19, 1929.

the churches there was a lack of recreational pursuits. Furthermore while recreational activities were approved, Adventist principles discountenanced organized competitive sports.²⁷ Such factors naturally affected parental support of the Adventist school system in some quarters.

Soon after the establishment of Helderberg College (1928) the question of recreation received special attention in order to gain support for Adventist education.²⁸ The College Principal G.E. Shankel and his staff did not favour the introduction of tennis but allowed swimming or bathing in the recreational hour.²⁹ A moderate gymnasium was also provided in the administration building and gymnastic teams were organized, known as "Stellas" for the girls and "Spartans" for the boys.³⁰

With the greater development of schools in the 1950's recreational pursuits received still more attention. Sedaven High School built a swimming pool and Hillcrest Secondary School offered tennis lessons at a club nearby.³¹ The Helderberg College recreational

27. Annual Calendar of Spion Kop College 1925, p. 25.

28. Spion Kop College and Helderberg College Board Minutes 1922-1937 : Mar.22, 26, 1931.

29. Ibid. 1922-1937 : Dec.22,1930;
Helderberg College Staff Minutes 1927-1936 :
Feb.7,1934;
Annual Calendar of Helderberg College 1947, p. 7.

30. Spion Kop College and Helderberg College Board Minutes 1922-1937 : Oct.20,1931; Dec.6,1931;
Helderberg College Staff Minutes 1927-1936 :
Jan.26,1933; Feb.27,1933; 1947-1949 : Apr.14,1947.

31. South African Union Lantern II (Nov.1,1952) p. 7;
VII (Feb.1,1957) p. 6.

hour allowed football, hockey, net ball, and volley ball as general recreation, and further permitted soccer matches between picked College teams once a month.³²

A number of hobby clubs were organized, including the Helderberg Radio Club which was among the first Colleges in South Africa to obtain a licence for radio transmissions.³³ The 1950's closed on a note of progress with the decision to erect a modern recreational hall at the College.³⁴

Manual Labour

The combination church-school building plan did not fulfil the highest ideals of Adventist education. It lacked facilities for manual arts which was considered more important than recreation or sports.³⁵ But at the training schools manual labour was provided as a complement to Adventist education which incorporated the "harmonious development of the physical, the mental and the spiritual powers." Productive physical activity was of value as a recreational diversion and it prepared the student for the practical duties of life and work.³⁶

The location of training schools and Colleges in the country was favourable for the implementation of

32. Helderberg College Staff Minutes 1952-1962 : Feb. 7, 1955.

33. Ibid. 1952-1962 : Jun. 16, 1952; Mar. 2, 1953; Mar. 14, 1955; South African Union Lantern III (Sept. 1, 1953) pp. 4, 5.

34. S.A.D. Outlook LVII (Aug. 15, 1959) p. 12.

35. Spion Kop College and Helderberg College Board Minutes 1922-1937 : Mar. 26, 1931.

36. Advent Review & Sabbath Herald CV (Feb. 16, 1928) pp. 19, 20; College Clarion Annual 1932, p. 22.

E.G. White principles of education.³⁷ Thus College industries for the production of peanut butter and clothing were set up at Spion Kop College to provide manual labour for students.³⁸ The peanut butter factory continued to operate until it was transferred to Helderberg College (1928) where it lasted for a few more years.³⁹ The clothing factory, incorporated in 1922 with ten sewing machines and work for about fifteen students, could not compete on the open market with its production of shirts and trousers, and had to close without transfer to Helderberg College.⁴⁰

The object in conducting College industries was not for material gain but for students to earn money for tuition.⁴¹ Because of such objectives College industries were not successful business enterprises and as such were not vigorously promoted. The Spion Kop industries, and the fruit basket venture and saw mills tried at Helderberg College were all of short duration.⁴²

37. Advent Review & Sabbath Herald CV (Feb.16,1928) p. 20.

38. Annual Calendar of Spion Kop College 1925, p. 9.

39. Annual Calendar of Helderberg College 1928, p. 14; 1930, p. 8.

40. A.D. Outlook XX (Apr.1,1922) p. 3;
XXII (Jun.1,1924) p. 5;
Annual Calendar of Helderberg College 1928, p. 14;
Spion Kop College and Helderberg College Board Minutes 1922-1937 : Dec.7,1926; Dec.2,1928.

41. A.D. Outlook XXII (Jun.1,1924) p. 5;
Spion Kop College and Helderberg College Board Minutes 1922-1937 :Mar.26,1931.

42. S.A.D. Outlook XXX (Dec.1,1932) p. 20;
College Clarion Annual 1932, pp. 29, 37;
Helderberg College Board Minutes 1947-1958 :
Sept. 24,1953.

Like the industries the Helderberg College farm and building department also provided useful manual labour for students. Many a student could rightly claim a share in the building of the entire College including the large buildings such as Branson Hall.⁴³ S.W. Glanz, for over twenty five years, taught high school and college students everything from foundation to roof level in practical building construction. The plumbing and electrical work was done by students under the direction of the maintenance man.⁴⁴ Such practical daily work resulted in producing well-equipped missionaries, teachers and ministers able to turn their hands to any task in the life-work of their choice.

Spion Kop College and its successor Helderberg College was the paradigm of Adventist principles and practice in education. The benefits and dignity of labour for boys and girls with remuneration were extolled wherever facilities permitted in the Southern African Division.⁴⁵ In fact where manual labour was required there was scarcely any time to devote to the short recreational hour in the afternoons. Schools such as Sedaven, Bethel and Bugema followed in varying degrees the example set by Helderberg College, and

43. Annual Calendar of Helderberg College 1940, p. 12;
1950, p. 13;

College Clarion Annual 1932, p. 22;
 Helderberg College Board Minutes 1947-1958 :
 Dec.15,1953;
A.D. Outlook XXVII (Dec.5,1929) p. 5;
S.A.D. Outlook XXXII (Apr.1,1934) p. 2.

44. S.A.D. Outlook XXXII (Aug.15,1934) p. 8;
 LIII (Jan.15,1955) p. 5;
 LVII (Aug.15,1959) p. 12;
 Reminiscences, R.C.L. Thompson (1975) p. 5.

45. College Clarion Annual 1932, p. 22;
A.D. Outlook XXIX (Jul.1,1931) p. 7.

required student labour of from ten to fifteen hours a week.⁴⁶

PREACHING

The Adventist concept of preaching has not been limited to pastoral work alone but has included evangelistic work. In its broadest sense the concept of preaching is evangelism through all the auxiliary departments of the church. Spurred on by the often repeated calls to break into unentered territories and finish the work of the Gospel, the church has believed that if it did not "evangelize" it would "fossilize" or stagnate.⁴⁷

African Evangelism

The Adventist Church has preached to thousands, not only to acquaint people with its message as "a witness unto all nations", but to lead individuals to repentance resulting in baptism and membership. Hence the church developed candidates for baptism from public evangelistic meetings, baptismal classes, the Sabbath school organization, annual camp meetings, Voice of Prophecy Bible students, and from those who read Adventist literature.

A typical procedure of preaching for conversion is noted in the work of missionary S.G. Maxwell. While engaged in bush evangelism in Nyasaland in 1946,

46. S.A.D. Outlook LIII (Feb.15,1955) pp. 4,5;
South African Union Lantern I (Dec.1,1951) p. 6;
 II (Nov.1,1952) p. 3; IV (Jul.15,1954) p. 6;
 Reminiscences, R.C.L. Thompson (1975) p. 2.

47. S.A.D. Outlook LI (Dec.15,1953) p. 5;
 LII (Jan.15,1954) pp. 7, 8 and
 (Oct.15,1954) p. 2;
 LVII (Jan.-Mar.1959) pp. 7 - 9,
 18.

Maxwell took ten African teacher-evangelists with him and selected a venue for main public meetings among villagers in the country. The evangelistic team first worked on a personal level and held small Bible meetings with villagers. In the evenings the village folk attended the main public meetings held by Maxwell. Usually in the first week, of a five week long series of meetings, a Hearers' Bible Class was organized and fostered. Before leaving the area a "prayer house" or meeting place was prepared and a Sabbath school established.⁴⁸ A teacher-evangelist was left to take care of the weekly Sabbath school and the Hearers' Bible Class and prepare individuals for baptism.⁴⁹ After about a year's attendance in the Hearers' Bible Class successful interests were promoted to the Probationers' Bible Class for a second year of preparation for baptism.⁵⁰

Hundreds of series of public evangelistic meetings of the nature described were held year in and year out throughout the Southern African Division. In the year 1950 alone, 824 public meetings were held, 534 of which took place in the Congo Union Mission.⁵¹

After public evangelistic meetings were conducted the institution of the Sabbath school prepared candidates for baptism. The Sabbath school for young and old met every sabbath day primarily for class study of the Sabbath School Quarterly with its series of

48. Ibid. XLIV (Aug.15,1946) p. 3;
XLVIII (Dec.15,1950) p. 3.

49. Advent Review & Sabbath Herald CIII (Jun.6,1926) p. 23;
S.A.D. Outlook LIII (Apr.1,1955) pp. 2, 3.

50. S.A.D. Outlook LIII (Apr.1,1955) pp. 2,3;
Reminiscences, R.C.L. Thompson (1975) p. 5.

51. S.A.D. Outlook XLIX (Jul.1,1951) p. 1.

Bible lessons.⁵² The Sabbath school meeting held before the preaching service, usually had the largest number of adherents. The total number in regular Sabbath schools and Branch Sabbath schools in 1945 was 198 per cent of the church membership and in 1957 it was 177 per cent.⁵³

The large group of Sabbath school adherents consisted of youngsters from the out-schools together with youth and adults from missions and mission districts. All adherents, after the customary two year preparation in Bible classes, were examined on their faith and presented for baptism at the annual camp meetings.⁵⁴

Literature Evangelism

The silent witness of the printed page, not so easily measured, also contributed in the dissemination of the Adventist Faith. An ever increasing amount of books and literature rolled off the presses at the Sentinel, the East African Publishing House and the Malamulo Mission Press.⁵⁵ Also the number of colporteurs or literature evangelists, who distributed the literature, increased every year⁵⁶ (See Table X).

Substantial gains in baptisms have resulted from

52. Advent Review & Sabbath Herald CIII (Jun.6,1926) p.23.

53. Ibid. CXXIII (Jun.16,1946) p. 210;
S.A.D. Outlook LVII (Jan.-Mar.,1959) p. 47.

54. S.A.D. Outlook XLIV (Sept.15,1946) p. 2;
XLVIII (Mar.1,1950) p. 4;
LII (Nov.15,1954) p. 6;
LVII (Jan.-Mar.,1959) p. 45.

55. Ibid. XLIX (Jun.15,1951) p. 35.

56. Ibid. LIV (Feb.15,1956) p. 29;
XXXIX (Jun.1,1941) pp. 5,6;
XLIX (Jul.1,1951) pp. 3, 4;
LVIII (Jul.15,1960) p. 5.

T A B L E X

COLPORTEURS IN THE SOUTHERN AFRICAN DIVISION

	<u>1928</u>	<u>1940</u>	<u>1950</u>	<u>1959</u>
Colporteurs	31	64	214	271
Deliveries	£13 003	£28 292	£67 916	£76 610

COLPORTEURS IN THE SOUTH AFRICAN UNION CONFERENCE

	<u>1940</u>	<u>1950</u>	<u>1959</u>	
European Colporteurs	31	46	63	(Including African)
Deliveries in Conferences	£22 080	£60 369	£55 328	"

Over 75 per cent of colporteur deliveries were made in the European Conferences.

TABLE X General References : See Footnote 56.

the work of colporteurs as they have prepared the way for the pastors and evangelists.⁵⁷ Even student colporteurs have made their contribution, and at the same time have gained practical experience in meeting people as a part of Adventist training for the ministry. Helderberg College students were encouraged to sell literature during the year-end vacation and earn an educational scholarship to attend college.⁵⁸ Student sales reached a record in 1953 when over £8 000 worth of literature was delivered during the college vacation.⁵⁹

Colporteurs from the ranks of the laymen, have constituted a large percentage of the Adventist ministerial working force.⁶⁰ As self-supporting missionaries working on a commission basis⁶¹ they have handled expensive religious and health books, such as Bible Readings for the Home Circle and Home Physician and Guide to Health.⁶² Veteran colporteur D.D. Toerien was one of these faithful colporteurs. He joined the colporteur ministry in 1923 and rode his bicycle from door to door mainly selling the expensive books. By 1936 it was estimated that he had placed

57. A.D. Outlook XXIX (Jul.1,1931) p. 12;
S.A.D. Outlook XXXIII (Dec.15,1935) p. 2;
 LIV (Feb.15,1956) p. 29.

58. A.D. Outlook XXIX (Jul.1,1931) p. 12;
S.A.D. Outlook XXXVIII (Jun.15,1940) pp. 3, 4.

59. South African Union Lantern III (Aug.1,1953) p. 5.

60. S.A.D. Outlook XXXIV (Sept.1,1936) p. 3;
 LVIII (Jul.15,1960) p. 6.

61. Swanepoel, p. 189;
 Cape Conference Executive Committee Minutes
 1931-1943 : Jan.24,1932.

62. A.D. Outlook XXV (Jun.15,1927) p. 12;
 Sentinel Publishing Company Board Minutes 1935-May
 1963 : Nov.11,1935.

a total of 5 500 of these books in homes in the Cape province.⁶³

Besides the distribution of books colporteurs and laymen disposed of literature in the form of the missionary magazine known as Signs of the Times in English and Tekens van die Tye in Afrikaans.⁶⁴ Progress was evident in the distribution of the magazines which reached a total of 20 000 copies a month in the fifties whereas in the twenties it was half the figure.⁶⁵ In the mission field the new vernacular bi-monthly missionary periodicals Sikiliza and Omubaka reached a record combined distribution figure of 27 000 per issue which were among the most widely read magazines in East Africa.⁶⁶

European Evangelism

Without any doubt literature evangelism was instrumental in reaching the minds of Europeans and Africans alike resulting in baptisms. But the institution of the Sabbath school, the parochial school system and the annual camp meetings did not furnish candidates for baptism among Europeans comparable with Africans. The reasons for this development were that Europeans were not attracted to the Sabbath schools and the European church schools were mainly attended by children of Adventist parents.

63. S.A.D. Outlook XXXI (Nov.1,1933) p. 3;
XXXIV (Sept.1,1936) p. 3;
Cape Conference Session Reports 1945 : Jan. 5 - 13,1945.

64. S.A.D. Outlook XLIX (Jun.15,1951) p. 30.

65. A.D. Outlook XXIII (Aug.15,1925) pp. 2,3;
XXVI (Feb.1,1928) p. 3;
S.A.D. Outlook XLIX (Jun.15,1951) p. 30;
LVII (Jan.-Mar.,1959) pp. 28, 29.

66. S.A.D. Outlook LVII (Jan.-Mar.,1959) p. 43.

Also new interests did not attend the European camp meetings because they were more suited to Adventist audiences, and less evangelistic than African camp meetings.⁶⁷ The greatest source for baptisms among Europeans was in the work of personal and public evangelism as conducted by pastors, evangelists and Bible instructors. Thus public and personal evangelism received the greatest emphasis.⁶⁸

Because great attention was given to public evangelism among Europeans principles and practice differed from African evangelism. In the mission field Adventists were known from the first public meeting.⁶⁹ But in the European work the "evangelistic campaign" was unidentified from the first meeting. On the whole the evangelist came into the city without being known by the general public.⁷⁰ This plan was followed to counteract any prejudice against Adventists. Then as the evangelistic meetings continued the sponsorship became known.⁷¹

However there were a few evangelists who identified their public meetings from the start such as A.N. Ingle in Bulawayo in 1934.⁷² Even the most successful

67. Cape Conference Session Reports 1952 : Jan. 4 - 12, 1952; Cape Conference Secretary's Record 1922-1932, 1936-1942, 1943-1950;

Reminiscences, R.C.L. Thompson (1975) p. 6.

68. Cape Conference Session Reports 1958 : Jan. 6 - 9, 1958
1960 : Jan. 4 - 6, 1960.

69. S.A.D. Outlook XLVIII (Dec. 15, 1950) p. 3.

70. A.D. Outlook XXIX (Jan. 1, 1931) p. 9;
South African Union Lantern III (Dec. 1, 1953) p. 7.

71. South African Union Lantern III (Dec. 1, 1953) p. 7;
Letter, J.F. Hulley : 1972.

72. S.A.D. Outlook XXXII (Apr. 1, 1934) p. 4.

evangelists used the Adventist name in initial advertising. R.G. Morton in 1930 stated the sponsorship of his first meeting in The Cape Argus.⁷³ His "evangelistic campaign" was so successful in Cape Town that he followed on with a second series of meetings at the same place.⁷⁴ A number of years later leading city evangelists B.L. Hassenpflug and H. Turner distributed their first handbills to the public with the words :

"The Seventh-day Adventist Church of East London proudly presents these evangelists who have brought such a great blessing to the other big centres of South Africa."⁷⁵

Public evangelism was carefully studied and everything was concentrated into advertising the opening evangelistic meeting. Timely prophetic titles were advertised by means of handbills, billboards, shop window posters, and the press.⁷⁶ The title related to a Bible subject was considered by the evangelist as the most important attraction to the man in the street searching after "Bible Truth". Attractive titles and methods of advertising were used by Adventist pastors and evangelists until better approaches were discovered.⁷⁷ At a time when evangelistic gains were not so high, Australian evangelist A.E. Cook revolutionized Adventist public

73. A.D. Outlook XXVIII (Apr.14,1930) p. 8.

74. Ibid. XXVIII (Nov.24,1930) p. 10.

75. South African Union Lantern III (Dec.1,1953) p. 7.

76. Ibid. I (Mar.15,1951) pp. 10, 11;
S.A.D. Outlook XLII (Dec.1,1944) p. 4.

77. Files, Cape Conference Folder of Evangelistic Advertising Material, n.d.; A.E. Cook's Evangelistic Advertising Material, n.d.

evangelism in South Africa with a thought provoking archaeological title and approach which drew thousands to his opening meetings.⁷⁸

Strong evangelists from overseas shared their experience with men in South Africa in the development of evangelistic procedures, such as E.L. Cardey and A.E. Cook who used their own off-set printing presses to show how to advertise.⁷⁹ Ways and means of drawing people to Christianity were studied and put into practice year in and year out.⁸⁰ Such was the tempo of evangelism in South Africa as pastors and evangelists stirred villages, towns and cities with Biblical slide lectures proclaimed from tents and hired halls.⁸¹

HEALING

The ministry of healing was a part of the three dimensional approach to mankind. As laid down by E.G. White it was seen as "the right arm of the message" and as the "entering wedge" to men's hearts.⁸² In its broadest application the ministry of healing incorporated miraculous healing. But because miracles of healing

78. File, A.E. Cook's Evangelistic Advertising Material
n.d.;

S.A.D. Outlook LVII (May 15, 1959) p. 12.

79. Cape Conference Executive Committee Minutes 1931-1943
: Jun. 30, 1940;

S.A.D. Outlook LVIII (Jan. 15, 1960) pp. 4, 5.

80. A.D. Outlook XXIV (Feb. 15, 1926) pp. 5, 9;

Cape Conference President's Correspondence 1953-1960.

81. S.A.D. Outlook XLII (Dec. 1, 1944) p. 4 and (Jun. 26, 1944) p. 2; XLIX (Apr. 15, 1951) pp. 3, 4; L (Oct. 1, 1952) pp. 4, 5; LI (May 1, 1953) pp. 3, 6.

82. A.D. Outlook XXI (Feb. 15, 1923) p. 1;

XXIX (Jul. 1, 1931) p. 13.

were counterfeited by Satan, emphasis was laid on "physical healing combined with the teaching of the Word."⁸³ In its narrowest application the ministry of healing was concerned with the "prevention of disease and its cure by rational methods."⁸⁴ While rational medication was preferred, drug medication where necessary, as in tropical and equatorial Africa, was not ruled out.⁸⁵

Rational medication was clearly in evidence at the Cape Sanitarium until its closure in 1925. In the mission field rational medication particularly took the form of simple hydrotherapy at medical missions such as Cancele,⁸⁶ Kanye⁸⁷ and Kendu.⁸⁸ Also missionaries in training in the earlier years received instruction in hydrotherapy at Spion Kop College, and then used this healing technique in the mission fields.⁸⁹

Hydrotherapy and physiotherapy were also practised by different laymen who established a number of treatment rooms to function as health institutes.

83. Ibid. XXI (Feb.15,1923) p. 1.

84. E.G. White, Medical Ministry (Mountain View, California : Pacific Press Publishing Assn., 1947) p. 221; Swanepoel, pp. 156, 157. Rational methods of treatment of disease and ailments recognised the remedial effects of water, sunshine and artificial heat, fresh air, correct diet, exercise, rest, and massage (E.G. White, Medical Ministry, pp. 221-235; Swanepoel, pp. 156-162).

85. S.A.D. Outlook XLIX (Jun.15,1951) p. 45.

86. A.D. Outlook XXVII (May 1,1929) p. 4.

87. Z.U.M. Executive Committee Minutes 1946-Jul.1952 : Jan.12,1950.

88. Southern African Division Executive Committee Minutes and Session Minutes 1955 : Jun.3,1955.

89. Annual Calendar of Spion Kop College 1925, pp. 47,48.

These institutions were financed as private enterprises and did not come under the auspices of the Adventist Church, although Adventist principles were followed without drug medication. In the 1920's treatment rooms were located at Durban, Pietermaritzburg, East London, Port Elizabeth, and Hlobane as sentinels of the Adventist health message.⁹⁰

The health institute in Port Elizabeth began soon after the marriage of Q.H. Jubber in 1910. He commenced his work by giving massage and hydrotherapy treatments. By 1925 his health work was well known and even the mayor, Councillor A. Linton, was favourably impressed. The next year Jubber added a health food depot to the institute. Although the Health Institute on Western Road was not large Jubber and his wife attended to about thirty patients a day.⁹¹

In the early 1950's the last two successful private health institutes came to an end. A Mr. Ender sold his South African Health Hydro situated on approximately seventeen acres of park land about six miles from Pietermaritzburg, for about £8 000.⁹² Ender's health institute had changed hands several times since it was established by a Mr. Beissner in about 1908.⁹³ The second health institute sold in the fifties was Lilani Sanitarium which was established by a Mr. Blaine when he closed his health institute in Durban in 1925. Lilani Sanitarium was ideally situated

90.A.D. Outlook XX (May 1,1922) p. 8; XXIII (Feb.1, 1925) p. 7; XXI (Jul.15,1923) p. 5; XXIX (Jul.1,1931) p. 23; S.A.D. Outlook LI (Aug.1,1953) p. 6; Reminiscences, J.J. Coss (1975) pp. 1-5.

91.A.D. Outlook XXIII (Feb.1,1925) p. 7; South African Union Lantern VI (Sept.15,1956) p. 8.

92.South African Union Lantern I (Nov.15,1951) p. 6; Reminiscences, J.J. Coss pp. 1-5.

93.Swanepoel, p. 134.

near warm mineral springs about twenty miles from Greytown, Natal. Much work had gone into building Lilani so that by the early 1930's the sanitarium had thirty seven rooms.⁹⁴

Both of these health institutes in Natal had a long run of service to the public and only ceased activities when the sponsors retired.⁹⁵ But on the whole all of the private health institutes encountered some difficulties in operation due to the unusual methods of treatment carried out by men and women who were not recognised by the regular medical profession.⁹⁶ No doubt these difficulties contributed to the fact that such health institutes did not continue well into the 1950's and beyond.

Besides mission hospitals and European health institutes contributing to the ministry of healing, colporteurs and others educated the public with the distribution of health publications. In 1936 the Adventist missionary journal came out for a time with a supplement on healthful living under the full title Signs of the Times and Herald of Health.⁹⁷ But the volumes Home Physician and Guide to Health succeeded in 1944 by the Modern Medical Counsellor made the greatest impact on the reading public.⁹⁸ The Modern Medical Counsellor

94. A.D. Outlook XXVIII (Dec.15,1930) p. 7;
Reminiscences, J.J. Coss, pp. 6, 7.

95. South African Union Lantern I (Nov.15,1951) p. 6;
Reminiscences, J.J. Coss, pp. 1, 6.

96. Reminiscences, J.J. Coss, pp. 1, 2, 5.

97. S.A.D. Outlook XXXIV (Feb.1,1936) p. 2;
Sentinel Publishing Company Board Minutes 1935-May,
1963 : Sept.23,1935.

98. Sentinel Publishing Company Board Minutes 1935-May,
1963 : Apr.21,1944; Oct.11,1944.

advocated hydrotherapy and simple treatments and advised when the home physician should be called.

Following in the tradition of Dr. J.W. Kellogg of Battle Creek Sanitarium fame and pioneer of the breakfast cereal industry,⁹⁹ an Australian layman A.G.D. Shannon contributed to the cereal industry in Australia and South Africa. In about 1931 he opened a factory in Cape Town known as Weet-Bix (Pty.) Ltd. N. Jeffes was appointed managing director of the business concern for the production of the health biscuit called "wheat-bix" and another called "puffed wheat."¹⁰⁰ In this way health foods were promoted for the general health of the public as part of the Adventist concept of the "ministry of healing."

Weet Bix (Pty.) Ltd. was a successful business enterprise that employed a number of Adventist Coloureds. Eventually in the early 1950's Shannon sold his business interests in South Africa to Bokomo Breakfast Foods. While the Adventist Church in Australia bought Shannon's cereal business, the church in South Africa did not take up the offer of sale. Apparently the church in South Africa was more interested in a meat substitute rather than a breakfast cereal.¹⁰¹ Such aims eventuated in the establishment of National Tru-Foods (Pty.) Ltd.

The ministry of healing or medical missionary work

99. R.W. Schwarz, John Harvey Kellogg, M.D. (Nashville, Tennessee : Southern Publishing Company, 1970) pp. 209-219.

100. Interview, Natalie Holbrook (1976); Letter, N. Jeffes : Jul.9, 1934.

101. Interview, Natalie Holbrook (1976).

served its purpose as an "entering wedge" when Kanye medical mission was opened in Bechuanaland Protectorate while all other avenues of entry failed.¹⁰² As the "right arm of the message" medical missionary work was considered as close to the Adventist "message", as the arm is to the body. In other words medical missionary work and the work of the ministry were inseperable. Therefore certain evangelists, such as B.M. Heald and W.H. Hurlow, arranged for health talks and demonstrations during their evangelistic meetings for Europeans; and in the mission field evangelistic meetings were conducted while the medicine chest was carried into the villages.¹⁰³ On the other hand certain medical mission doctors gave Bible studies and a number were even ordained to the ministry, one of whom was Dr. W.E. Staples of Maluti hospital.¹⁰⁴ At the hospitals African chaplains did their rounds of visitation and preached to the patients.¹⁰⁵ In the leper colonies congregations of lepers were raised.¹⁰⁶ All of this made up a blended ministry of "healing and preaching."

102. Branson, pp. 121-123.

103. A.D. Outlook XXIII (Oct.15,1925) p. 3;
 XXV (Jan.15,1927) p. 4;
 XXVI (May 15,1928) p. 4;
S.A.D. Outlook XLVIII (Dec.15,1950) p. 3.

104. A.D. Outlook XXVII (Jul.11,1929) p. 3;
S.A.D. Outlook LVII (Jan.-Mar.,1959) p. 43;
South African Union Lantern III (May 15,1953) p. 7.

105. S.A.D. Outlook XLV (Feb.1,1947) p. 4;
 XLVI (Apr.1,1948) pp. 4, 5;
 LV (Jan.15,1957) p. 8;
 LVII (Jan.-Mar.,1959) pp. 50, 51.

106. Ibid. L (Feb.15,1952) p. 2.

CONCLUSION

In a historical survey of the growth and development of the Seventh-day Adventist Church in Southern Africa from 1920 to 1960 a number of key dates and events stand out : 1929, 1950 and 1954.

The important Division Council of 1929 marked the end of an era of growth and development for the Adventist Church. The independent African Division, constituted in late 1919, had reached a high point in the formation of a mission field as the result of a concerted drive to establish missions, medical missions and institutions of training. In 1929 the bounds of the African Division were set with the inclusion of the Central African Union Mission as the sixth Union Mission in the Division.

In 1929 the Coloured Training School started, Helderberg College for the training of South African European missionaries had been established in a permanent place, and Solusi Mission Training School was singled out as the sole training school for the Zambesi Union Mission with a higher standard of training instituted. All other Union Missions also decided to have one main institution of training.¹ What would be the purpose of all the local training of workers if the church did not intend to prepare a self-governing, self-supporting and self-propagating church of Christ in Africa? Therefore at the Division Council of 1929 important resolutions on African leadership and self-support were passed. In the same year the Coloured members of the Kimberley congregation separated from the European members

1. Southern African Division Executive Committee Minutes and Session Minutes 1936-1937 : Apr.16 - 24,1937.

as a first step toward a self-governing church.

Thus in one decade the newly constituted African Division of Seventh-day Adventists was brought to the point of assuming greater responsibilities in African self-management. Then came the Great Depression, followed by the Second World War, and some of the ideals and ambitions of 1929 were thwarted and almost forgotten. After the war new missionaries arrived who were not acquainted with the achievements of the past, particularly 1929. Hence the question of continuity so vital to the growth and development of a church must now be considered.

While the Adventist Church regularly held biennial and later quadrennial Division Councils, in which statistical progress reports were rendered, it seldom referred back to important decisions and events beyond a quadrennium. For the sake of a continuous programme of development it is important to build on the achievements of the past ten or more years. For instance in 1941 J.F. Wright reported on the continuity of work toward the ideal of self-support when he referred to the important decisions of 1929.² But he made no reference whatever to the development of African leadership which was also emphasized at the 1929 Division Council. The failure to mention such an important aspect of development in a report to the General Conference indicated that it had been neglected since 1929.

The reference made by J.F. Wright in 1941 was the last time the 1929 Council was mentioned. Another factor which hampered continuity and prevented the leaders from retaining a fresh picture of past achievements to build upon, was the fact that no Division Councils were held for a whole decade. The Second World War had interrupted

2. Advent Review & Sabbath Herald CXVIII (May 29, 1941) pp. 42, 43.

the holding of Division Councils from 1937 to 1946.³ No doubt these Councils for reports, reappraisal and recommendations for further advance moves were missed by the church and its leadership, and some important decisions of the past were lost sight of.

In spite of the Great Depression and Second World War which had impeded the progress of the Adventist Church in a number of ways, the church came up to 1950 as another landmark in its growth and development. Institutionalism in the Adventist Church had superseded evangelism. However in the same year the General Conference, by coincidence, recommended that the Southern African Division should double its membership within the quadrennium. Such a recommendation, supported by the evangelistic promotion of R.S. Watts, was intended to offset the advance of institutionalism. Nevertheless existing institutions still received more attention which resulted in a consolidation of the mission field. Also in 1950 the Southern African Division again consolidated the bounds of its jurisdiction when it relinquished responsibility over the mission work in Angola and Mozambique.

Other far-reaching decisions were taken in 1950 to introduce four year B.A. training courses at Helderberg College and to initiate higher education and training at Solusi Mission Training School. Such decisions raised Helderberg College to senior college level followed soon afterwards by Solusi. The greater emphasis on the training of African personnel, not only at Solusi, but throughout the mission field directed attention to the important goal : a self-sufficient African church. Again the principles of self-government and indigenous self-support came to the fore by Division action in 1954, when Watts was

3. S.A.D. Outlook XLV (Jun.1,1947) pp. 3, 4.

President. In the same year a crisis arose over government grants-in-aid of education which ultimately led to the introduction of the church school system based on self-support. By 1960, when the Coloured church attained Conference status, the African church was well on the way to self-government. The first African President had been appointed and African representatives were asked to sit on the executive of the Southern African Division. Thus the sequence of events from 1950 onward of consolidation, advanced training of all racial groups, and the development of the principles of self-support and self-government were a repetition on a larger scale of the events of 1929.

Although the effects of the Depression and World War II tended to interrupt the progress of the church in some ways from 1929 to 1945, there was no adverse interruption in the leadership of the Southern African Division. Instead of frequent changes of the Division President there were only four from 1920 to 1958. Branson, Wright and Bozarth each served for a decade followed by Watts with six and a half years. Such terms of service resulted in strong continuous leadership so important for the growth and development of the church.⁴ Furthermore all four Presidents took office after years of experience and guided the church through lean and prosperous years until it developed into a mature church.

4. A.D. Outlook XXVIII (Sept.15,1930) p. 3;
South African Union Lantern II (Mar.15,1952) p. 8;
S.A.D. Outlook XL (May 1,1942) p. 1;
 LVI (Sept.15,1958) p. 12.
 The fifth Division President was R.H. Pierson whose term of service began in late 1958 and extended into the 1960's.

A P P E N D I X A
WHY I AM A SEVENTH-DAY ADVENTIST
By W.H. Branson
Chairman of the African Organization

I am a Seventh-day Adventist because I am a confirmed fundamentalist and believe in the literal interpretations of Scripture such as is found in the Seventh-day Adventist Church. Seventh-day Adventists hold that the Scriptures of the sixty-six books of the Old and the New Testament, when freed from possible errors of translators, copyists and printers, are the very Word of God; that all the truths revealed therein are given by inspiration of God, though expressed in the words of men; that the Scriptures are, therefore, the only infallible and authoritative rule of faith and life.

That the Lord Jesus Christ, the eternal Son of God, voluntarily took on Himself human flesh, being conceived by the Holy Spirit and born of the Virgin Mary, yet without sin, so that He is both God and man, and the only perfect mediator between God and man, by Whom alone we come to the Father; that by a life of perfect obedience and by His sacrificial death, He satisfied Divine justice, and made provision for atonement for the sins of men; that the salvation thus provided is freely offered to all men, and is sufficient for all, but becomes efficacious only in those who believe in Jesus Christ.

That God, through His Son Jesus Christ, by the fiat of His spoken word, created the world and all things therein, animate and inanimate; that this creation took place in the space of six literal days, and in the manner and at the time recorded by Moses in the Book of Genesis; that man, the lower animals, and inanimate nature came forth from the hand of God mature and fully developed; that the creation of this world was an act

done once for all, and is not now going on; that God, the Creator, now upholds "all things by the word of His power."

That our first parents, being tempted by Satan, sinned in eating the forbidden fruit; that by this sin they fell from their original righteousness and communication with God, and so became dead in sin and defiled in soul and body; that they, being the root of all mankind, the same corrupted nature was conveyed to all their posterity; that because of this original corruption, all men are inclined to evil; every sin, being a transgression of the righteous law of God, brings guilt upon the sinner and condemns him to death; that without his approbation of the substitutionary death of Christ, he merits only eternal death, which God in justice will mete out to him.

That righteousness comes to the sinner as a result of faith in Jesus Christ, and that good works such as the keeping of God's commandments follow as a logical sequence of this righteousness.

That God alone has immortality, and that man may receive it only as a gift from God through Christ; and that it will be conferred upon the righteous at the second coming of Christ and the resurrection.

That the moral law, the Ten Commandments, is the immutable, irrevocable, and eternal foundation of the Kingdom of God; that to conform their lives to its precepts is obligatory upon all men in all ages; that the moral law is not to be confused with or considered part of the civil code given to the Jews which passed away with the Jewish state, nor with the ceremonial law, which prescribed sacrifices, rites, and ceremonies that pointed forward to Christ, and ended at the cross as by a statute of limitation; that the moral law was not given as an instrument of salvation, but that its primary purpose is to furnish a Divine rule of conduct and to define sin.

That the Seventh-day Sabbath (Saturday) was instituted at the end of the creation of the world in six literal days; that it is a memorial of creation, and a sign of recreation or redemption; that it is a vital part of the moral law, the Ten Commandments; that it is essentially a spiritual institution; that God intended it to be observed in all ages by all men; that Christ and His apostles always, both before and after the crucifixion, observed the seventh-day Sabbath, and therefore it is the rest day of all Christians.

That the first day of the week, commonly called Sunday, was anciently dedicated to the worship of the sun, and was never sanctified by Christ or the apostles, and that, therefore, Christians are in error in keeping it as the Lord's Day.

That the prophetic portions of the Bible clearly indicate that our Lord will return to the earth in the present generation. That this advent will be literal and personal, and that at that time He will judge all men and reward each according to their works.

That God designs that the "Gospel of the Kingdom" announcing the imminence of Christ's return shall be proclaimed among all nations in this generation in preparation for that event, and, therefore, the Seventh-day Adventists are doing their utmost in some three hundred languages and many lands to help accomplish this stupendous task.¹

1. A.D. Outlook XXVI (Jun.15,1928) p. 1.

A P P E N D I X B

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the Scriptural references upon which they are based, may be summarized as follows :

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15 - 17.
2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.
3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.
4. That every person in order to obtain salvation

must experience the new birth; that this comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39.

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance, faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Rom. 6:1-6; Acts 16:30-33.
6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Ex. 20:1-17.
7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.
8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of

God in Him." 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convicts of sin and leads to the Sin Bearer, inducting the believer into the new-covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honour and merit of this wonderful transformation belong wholly to Christ. 1 John 3:4; Rom. 7:7; 3:20; Eph. 2:8-10; 1 John 2:1,2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:8-12.

9. That God "only hath immortality." 1 Tim 6:15. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. Rom. 6:23. "He that hath the Son hath life." 1 John 5:12. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality." 1 Cor. 15:51-55.
10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. Eccl. 9:5,6; Ps. 146:3,4; John 5:28,29.

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. John 5:28,29; 1 Thess. 4:13-18; Rev. 20:5-10.
12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging God's universe of sin and sinners. Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16.
13. That no prophetic period is given in the Bible to reach to the second advent, but that the longest one, the 2 300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.
14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onwards, and of which the Lord Jesus, as our great High Priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2 300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the High Priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6,7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.
16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. 1 Peter 4:17,18; Dan. 7:9,10; Rev. 14:6,7; Luke 20:35.
17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. That the believer should recognize his body as the temple of the Holy Spirit, and that therefore he should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in his entire course of conduct he should shape his life as becometh a follower of the meek and lowly Master. Thus the believer will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and the avoidance

of every body and soul defiling habit and practice. 1 Cor. 3:16,17; 9:25; 10:31; 1 Tim. 2:9,10; 1 John 2:6.

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15.
19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. Rev. 12:17; 19:10; 1 Cor. 1:5-7.
20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfilment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted

to be ready, for "in such an hour as ye think not, the Son of man" will be revealed. Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Rev.1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44.

21. That the millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. Rev. 20; Zech. 14:1-4; 2 Peter 3:7-10.
22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. The kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ, the Lord, will reign supreme and every creature which is in heaven and on the earth and under the earth,

and such as are in the sea, will ascribe
blessing and honour and glory and power unto
Him that sitteth upon the throne and unto the
Lamb forever and ever. Gen. 13:14-17;
Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isa. 35;
Rev. 21:1-7; Dan. 7:27; Rev. 5:13.¹

1.F.M. Wilcox, Seventh-day Adventists in Time of War
(Takoma Park, Washington, D.C. : Review and Herald
Publishing Assn., 1936) pp. 20 - 23.

A P P E N D I X C

ANNUAL REPORT 1929

Languages in Which Seventh-day Adventists Have Publications

- | | | | |
|---------------|------------|--------------|-----------------------------|
| 1. English | 6. Flemish | 11. Chibemba | 16. Sechuana |
| 2. Afrikaans | 7. Spanish | 12. Chitonga | 17. Sesuto |
| 3. German | 8. Swedish | 13. Chishona | 18. Chinyanja |
| 4. Portuguese | 9. Zulu | 14. Lamba | 19. Swahili |
| 5. French | 10. Xhosa | 15. Sikololo | 20. Mauganja |
| | | | 21. Chiminyika ¹ |

¹A.D. Outlook XXVIII (May 12, 1930) p. 11.

A P P E N D I X D

MISSION MAP

The Mission Map of Seventh-day Adventist missions and institutions was compiled by referring to the following :

I. Seventh-day Adventist Sources

A History of the Growth and Development of the Seventh-day Adventist Church in Southern Africa 1920 - 1960;
map in Silver Leaf 1945.

II. Protestant Sources

Maps in R. Oliver, The Missionary Factor in East Africa; K. Richardson, Garden of Miracles A History of the Africa Inland Mission ; R.I. Rotberg, Christian Missionaries and the Creation of Northern Rhodesia; A.R. Stonelake, Congo Past and Present.

III. Maps prepared from tracings of The Daily Telegraph Map of Africa in the form of a questionnaire to veterans and workers of the Seventh-day Adventist Church : Letter and Map, J. Birkenstock : Sept.23,1976; V. Davies : Sept.8,1976; T.W. Staples : Feb.11,1977; H.W. Stevenson : Nov.19,1976; P. Stevenson : Sept.1976; K.G. Webster : Sept.10,1976; C. Willmore : Oct.12,1976.

The Mission Map is a tracing of The Daily Mail Telegraph Map of Africa 1960.

A P P E N D I X E

Sentinel Publishing Company Book Sales
1920 - 1948

1920	£11 797 13 4
1921	7 794 11 9
1922	8 827 12 6
1923	10 288 8 11
1924	7 708 10 5
1925	7 962 17 2
1926	7 624 11 5
1927	9 194 16 6
1928	8 702 16 1
1929	12 309 15 0
1st 10 Years	£92 211 13 1
1930	9 614 13 8
1931	10 441 10 8
1932	8 430 11 0
1933	7 561 14 7
1934	10 239 2 4
1935	10 703 10 11
1936	11 767 9 1
1937	12 753 17 9
1938	16 732 18 8
1939	17 688 6 3
2nd 10 Years	£115 933 14 10
1940	18 285 16 1
1941	21 054 5 2
1942	23 647 5 3
1943	17 928 6 2
1944	19 575 18 7
1945	31 478 5 3
1946	43 527 18 1
1947	43 807 1 1
1948	60 589 7 7
9 Years	£279 894 3 3
Total	£488 039 11 2 ¹

1. S.A.D. Outlook XLVII (Mar.1,1949) p. 4.
The figures represent the retail value of
book sales.

A P P E N D I X F

Southern African Division Calls Placed with the
General Conference in 1943ANGOLA UNION:

Nurse for Bongo Hospital

CONGO UNION:

Doctor for Songa Hospital
 Nurse for Songa Hospital
 Nurse for Rwankeri Dispensary
 Nurse for Dispensary and Girls
 work at Gitwe
 Director for Rwankeri Mission

EAST AFRICAN UNION :

Two new families from England
 for mission work
 Doctor for Kendu Hospital
 2 Nurses for Kendu Hospital
 Nurse for Tanganyika

HELDERBERG COLLEGE :

Director for "Normal Department"
 Head History Department
 Science Teacher
 Head Music Department

SOUTH AFRICAN UNION :

Nurse for Nokuphila Hospital

SOUTH EAST AFRICAN UNION :

Departmental secretary for Union
 Director for new mission
 Nurse for Munguluni mission
 Portuguese family for Munguluni

ZAMBESI UNION :

Nurse for Kanye Hospital (call already
 cabled)
 Nurse for Hospital work
 Secretary-treasurer for local field
 1 Missionary family for new mission
 Girls worker 1

A P P E N D I X G

HELDERBERG COLLEGE B.A. COURSES 1950

TRAINING COURSE I (Education)
(Four Years)

<u>Year</u>	<u>1st Semester Hours</u>	<u>2nd Semester Hours</u>
I. <u>Language</u>		
* English or Afrikaans	4	4
<u>Science</u>		
* Biology or Chemistry	4	4
* Psychology	3	4
<u>Bible</u>		
Daniel and Revelation (even years) or Advanced Bible Doctrines (odd years)	3	3
Research Techniques		1
Principles of Education	<u>3</u>	<u>—</u>
Total hours	<u>17</u>	<u>16</u>
II.* History I	4	4
* Sociology I or * Geography I	3	3
* Education	3	3
<u>Bible</u>		
Advanced Bible Doctrines (Odd years) or Daniel and Revelation (even years)	3	3
Building Construction or Textiles and Clothing or Foods and Cookery	2	2
Music	2	
Pedagogy	<u>—</u>	<u>2</u>
Total hours	<u>17</u>	<u>17</u>
III.*History II	4	4
*Sociology II or * Geography II	4	4
*Any initial course not yet taken	4	4
Teaching Methods and Practice	3	3
Advanced Spirit of Prophecy	2	
Personal Evangelism	<u>—</u>	<u>2</u>
Total hours	<u>17</u>	<u>17</u>
IV. History III	5	5
*Sociology III or * Geography III	4	4
Teaching Methods and Practice	4	4
Teachings of Jesus	2	2
Agriculture or Foods and Cookery or Textiles and Clothing	<u>2</u>	<u>2</u>
Total hours	<u>17</u>	<u>17</u>

TRAINING COURSE II (Theology)
(Four Years)

<u>Year</u>	<u>1st Semester Hours</u>	<u>2nd Semester Hours</u>
I. * <u>Language</u>		
*English or Afrikaans	4	4
*Psychology	3	4
*Ancient History	4	3
<u>Bible</u>		
Daniel and Revelation (even years)		
Advanced Bible Doctrines (odd years)	3	3
Speech		2
Principles of Education	<u>3</u>	—
Total hours	<u>17</u>	<u>16</u>
II. *History I	4	4
*Hellenistic Greek	4	4
*Sociology I	3	3
<u>Bible</u>		
Advanced Bible Doctrines (odd years) Daniel and Revelation (even years)	3	3
Building Construction	2	2
Music	<u>2</u>	—
Total hours	<u>18</u>	<u>16</u>
III. *History II (Ecclesiastical)	4	4
*Hebrew	4	4
*Sociology II	4	4
Teachings of Jesus	2	2
Advanced Spirit of Prophecy	2	
Homiletics	<u>1</u>	<u>3</u>
Total hours	<u>17</u>	<u>17</u>
IV. *History III	5	5
*Sociology III	4	4
Epistles	3	3
Homiletics	3	3
Journalism	<u>1</u>	<u>1</u>
Total hours	<u>16</u>	<u>16</u>

TRAINING COURSE III (Home Economics)
(Four Years)

<u>Year</u>	<u>1st Semester Hours</u>	<u>2nd Semester Hours</u>
I. <u>Language</u>		
*English or Afrikaans	4	4
<u>Science</u>		
*Biology or Chemistry	4	4
*Psychology	3	4
<u>Bible</u>		
Daniel and Revelation (even years)		
Advanced Bible Doctrines (odd years)	3	3
Research Techniques		1
Principles of Education	<u>3</u>	—
Total hours	<u>17</u>	<u>16</u>
II. *History I		
*Education	4	4
*Sociology I or * Geography I	3	3
Textiles and Clothing or Foods and Cookery	2	2
Daniel and Revelation (even years) or Advanced Bible Doctrines (odd years)	3	3
Pedagogy		2
Music	<u>2</u>	—
Total hours	<u>17</u>	<u>17</u>
III. *History II		
*Sociology II or * Geography II	4	4
*Any initial course not yet taken	4	4
Physiology and Anatomy	2	2
Foods and Cookery or Textiles and Clothing	2	2
Advanced Spirit of Prophecy	2	
Mothercraft	—	<u>2</u>
Total hours	<u>18</u>	<u>18</u>
IV. *History III		
*Social Anthropology II	5	5
Teachings of Jesus	4	4
Home Management and Interior	2	2
Nutrition and Diet	3	3
	<u>2</u>	<u>2</u>
Total hours	<u>16</u>	<u>16</u> ¹

*Starred subjects may be offered in the B.A. external examinations of the University of South Africa.

A P P E N D I X H

HELDERBERG COLLEGE GRADUATES AFTER INTRODUCTION OF
B.A. COURSES1953

Theological. - Garth Heathcote, John I. Pullin.

Arts and Education. - Heather (Macdonald) Tredoux,
George Magee, Andries Tredoux, Carl S. van Heerden.

Normal (2 years).¹ - Ella (Barker) Heathcote, Isabell
Brydon, Vivian Christensen, Edith (Meiring) Havenga,
Blossom-Jean (Regnier) Harebottle, Colleen (Regnier)
Classon.

Bible Instructor's. - Mavis (de Witt) Steenberg, Roleen
(Rall) van Niekerk.

Commercial. - John Buckley, Elton Moolman, Wayne Vail.

Stenographic. - Joy (Barrett) Beardsell, Mavis (de Witt)
Steenberg, Wanda (du Plessis) Comins, Peggy (Gunston)
Barry, Antoinette (Pappas) Oosthuizen, Lorna-Glen
Webster.

1954

Theological. - S.W. de Lange, Nico Strydom, Francois
Swanepoel.

Arts and Education. - Derek Beardsell, Rona (Beukes) Swaine,
F.G. Grellman, William Outhwaite, Jimmy Runkel, Kenneth
Thomas.

Normal (2 years). - Frieda (Gerritsen) Honiball, Veronica
(Piercey) Birkenstock, Edith Pretorius, Marion (Verwey)
Swanepoel, Shirley (Webster) Thomas.

Bible Instructor. - Frieda (Gerritsen) Honiball.

Commercial. - Victor Kluzit, David Swaine, Gert van Blerk.

Stenographic. - Wendy (Peters) Lawson, Sheila (Stockil)
Duncan.

1955

Theological. - W. Smylie, Ronald Thompson, Anthony Wessels.

Arts and Education. - David Birkenstock, Arthur Coetzee,
Melkior Klaussen, John Relihan, Sheila (Stevenson) Relihan,
Esko Saarinan.

1. Normal : Teacher training.

Normal (2 years). - Gertruida (Bekker) le Roux, Muriel (Bertelsen) Stockil, Cynthia (Bradfield) Coetzee, Margaret Harebottle, Joan (Raitt) Maxwell, Dirkie (van Zyl) Strydom, Myrna (Wessels) Runkel.

Stenographic. - Augusta (Alves) Barradas, Nola Davies, Estelle (du Plessis) Birch, Shirley (Hepburn) Piercey, Elizabeth le Roux, Veronica (Piercey) Birkenstock, Miriam (van der Walt) Hazan, Joan (Wallace) Barry.

1956

Theological. - Alfred Birch, Donald Bertelsen, W. le Roux, Ivan Piercey, John Stephenson, E.J. Stevenson, R.C. Tarr, F.G. Thomas.

Arts and Education. - A.A. Nahman.

Normal (2 years). - Shirley (Chapple) Welgemoed, Eugene (Morey) Gunston, Bridget Potgieter, Sheila (Stockil) Duncan, Pat (Tannock) Smailes, Esther (Uys) Gebhardt.

Commercial. - W. van Heerden.

Stenographic. - Naomi (Griesel) ten Cate, Corrie (Jooste) van Heerden.

1957

Theological. - Josef Birkenstock, Walter Böhme, Gideon Breedt, Hendrik du Plessis, Geoffrey Garne, Jacobus Gebhardt, Martinus Malherbe, Johannes Rautenbach, Nicolaas van Zyl.

Arts and Education. - Arlene (Ainslie) Siepman, John Burns, Willem Engelbrecht, Milton Siepman, Elwyn de Beer, Jacob Schoeman, Thomas Smailes.

Normal (2 years). - Suzanne Badenhorst, Joy (Rolfe) Breedsky, Anna (van Ravenstyn) Schoeman.

Bible Instructor. - Maria (Rita) Bekker, Jose Roderiques.

Commercial. - Michael Coetzee, Dermot Swaine.

Stenographic. - Yvonne (Darch) Laatz, Kaarina Hyde, Fredericka Koch, Shirley Searle, Millicent Sherwood, Estelle Sparrow, June (van Staden) van Zyl.

1958

Theological. - Percy Mew, Danie Swanepoel, Thomas Gunston, Stephen Palvie, Aubrey Bambury, Frederick Pelser.

Arts and Education. - Raoul Fuss, Isabel (Schwartz) Ackermann, Wallace Tucker, Raymond Burns, Dawn Schoeman.

Home Economics. - Evangeline (Owen) Lello.

Normal (2 years). - Ida du Plessis, Annette (Naude) Sparrow, Bonita Buckley, Renee (van Eck) van der Molen.

Commercial. - Errol van Eck.

Stenographic. - Nancy Reid, Brenda (Olivier) Swanepoel, Pamela Mantell.

1959

Theological. - Martinus du Plooy, Glenn Lello, Graham Lello, Hugh Stevenson.

Arts and Education. - William Christensen, Kenneth Cronje, L. Jewell, M. Lawson, A. Naude, John Schoonraad.

Normal (2 years). - Rita Bekker, Elaine Coetzee (music) Pamela Mantell, Margaret (Burns) Ogilvie, Eileen (Smit) Swart, Anna Strydom, May (van Rooyen) Naude.

Stenographic. - Lynette Damant, Alice (Marais) Cronje.

1960

Arts and Theology. - Steele Kritzingler, Martinus Retief, Conze Schröder, Lionel Smith.

Arts and Education. - Andries Ackermann, Graham Carey, Izak van Zyl.

Bible Instructor. - Nicolaas du Plooy.

Two Year Teacher Training Course. - Petronette (Herbst) Meiring, Loretta Lotriet.

Stenographic. - Penelope Baxter, Nicole (duBois) Nunes, Jeanette Reid. 2.

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East London 1926 - October 1931, 1932 - 1933,
1934 - 1938, August 1938 - October 1946, 1938 - 1948;
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 1941.
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