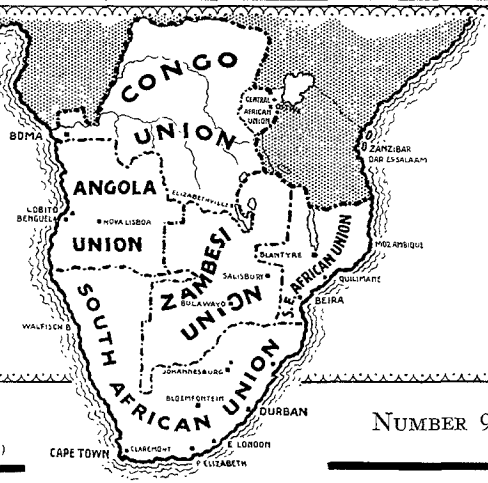


# The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXX

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## Meeting an Emergency

A CALL TO SPECIAL ACTION

N. C. Wilson

Even after the united and strenuous work of past weeks we find the official time of the Harvest Ingathering campaign ended and the South African Union nearly £1,000 short of its goal. This is a most serious situation and unless corrected will mean great embarrassment to our mission programme in Africa. We are sure that the church of God throughout the Union would not be content to let matters rest with this large shortage. The South African Union has always overreached its Harvest Ingathering goal. We are confident that 1932 will be no exception, for as never before a shortage in our £3,950 Harvest Ingathering goal would be a backward step on our part and bring great perplexity to our missionaries who are already grappling with gigantic problems.

Therefore, in order to assure raising the £1,000 shortage, we appeal to all our churches and to every believer individually, to make a last special effort September 1 to 10. This is a time of emergency and we feel to call the church to action that a crisis may be averted. We earnestly invite the people of God to prevailing prayer and united service in this last Harvest Ingathering effort, September 1 to 10. A knowledge of the present emergency is sure to stir, deeply, the church to action and result in glorious victory for the cause of God.

# "A Firm Platform"

J. F. WRIGHT

WE are living in times of rapid changes and unsettled conditions. Recently the president of New York's largest bank said, "This is the uncertain time of uncertainties." And thus it is! Nothing, so far as man's power and influence goes, seems certain, stable, or secure. The leaders of present-day governmental affairs are deeply perplexed. Their hearts beat heavy within their bosoms. They know not how to solve their problems. They cannot forecast what a day will bring forth. They recognise that nations are face to face in a strained relationship. There appears to be nothing firm on which to stand.

And to make the situation the more paralysing, Christendom is stranded on the rocks of modernism. She has no message or counsel to impart for such a time as this. Her foundation is shattered and shaken. And the result—well, civilisation is sinking, and that most rapidly.

But there is *hope*; there is something settled; there is something certain and secure. There is a firm platform, thank God, a firm foundation upon which we can stand with safety in this sad hour of human entanglement. The Psalmist gives us the key when he says, "Forever, O Lord, Thy word is settled in heaven." Ps. 119: 89.

How good it is to know that something is settled and secure! If men would only turn to the inspired Book of books, what a difference it would make in the solution of their problems. For it is by this *word* that we can understand the present and view the future; it is upon this *word* that we can rely and place our faith without fear of disappointment. Peter assures us that in following this *word* we are not following any "cunningly devised fable." It is by this *word* that we test the true and the false. Yes, it is indeed upon this *word* that the message which we believe and teach is based. And the fundamental doctrines of this message, as sought out and founded by the early pioneers of this movement, and which have stood the test of time and opposition, form a *firm platform* for our feet to rest upon in these difficult days of human uncertainty. It is upon this platform that the rem-

nant church is to stand a united body even unto the end. Of it we read:

## "A Firm Platform"

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master-builder, and they were fighting against Him."—*Early Writings*, pages 258, 259.

O, what a wonderful picture this is! Just think of it, my brethren and sisters, God says He "led them (that is, His remnant people) along step by step until He had placed them upon a solid, immovable platform." Is not this heartening? Is it not cheering; comforting, and sustaining? Truly, it is good to know that God did lead the pioneers of this movement step by step, and that through them He did give to us a message in which we may confide and upon which we can firmly rely with faith, confidence and assurance in this dark hour of the world's history. It is to be a platform upon which we can stand secure and safe, no matter what may come to the human family.

But how sad it is that some are today leaving this platform of truth and falling back into the dark, dark world below. Some are departing from the standards and the straightness of the "old paths" in which the pioneers trod; still others are picking out flaws in some of the doctrines, and trying to start a "reform movement" outside of the movement which God founded. However, their

efforts will all come to naught, for the servant of the Lord says, "I saw that . . . God was the Master-builder" of the platform, and that those who are engaged in tampering with it are "fighting against Him."

Thus, from the aforementioned statements, it would seem very evident that it is far too late in the stream of time to be starting a new movement or erecting a new platform on which the remnant people of God are to stand. Surely, the old platform, tested and tried as it has been, will remain unchanged and unmoved to the very end of the church militant. It is the only certain thing in these days of uncertainties.

This being true then, it appears to the writer that we, as the remnant church of Jesus, ought to love, honour and cherish the message which we have espoused, as never before. We ought to be conforming more fully our individual lives to its divine standards. We ought to be studying deeper and deeper into its precious principles and divine truths. Its sanctifying power ought to be doing a much larger work in the transformation of our character. Every day we should be planting our feet the more firmly upon its platform of divine truth so that we shall be able to stand unshaken and unmoved during the trying days yet before us.

And to the end that this might be the fruitful experience of our dear people throughout this entire Division field, I want to plead anew with every soul to be a more diligent student of the *word*. Let us really know the doctrines which make us a distinct and peculiar people in the world. Then, too, brethren and sisters, there should be, there ought to be, and there must be, a more determined and careful study of the counsels which the Lord has deemed fit to give us through the Spirit of prophecy. Volumes six to nine of the "Testimonies" contain much instruction for the church in these days. "Ministry of Healing" should be in every home and it should be studied in order that we might know how to care properly for our body which is "the temple of the Holy Ghost." "Steps to Christ" and "Desire of Ages" clearly set forth the way to the victorious life and as to how it

# Six Months' Record

A. E. NELSON

may be maintained. "Great Controversy" makes very plain indeed the work of the judgment and the closing scenes of human probation. The latter chapters of this book are sublime and ought to be read and re-read by every Adventist believer that we may know what is before us, and as to what our spiritual attitude should be day by day.

O, what a world of counsel has been given through this gift for these last days! And I want to emphasise the fact that if we would know the "things which belong unto the days of our peace," we must be the more constant students of the things which have been written especially for our time and our peace.

Let us therefore take these things earnestly to heart; let us indeed awaken to our spiritual need in this hour so filled with peril to the unprotected. Let us heed the more seriously the divine injunction, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." If we will but do this, we shall be assured of having our feet firmly planted upon the platform of truth which the Lord Jesus has so graciously given us to stand upon until the day of His glorious appearing.

THE items of £3,864-10-11 raised in mission offerings, and £7,602-9-9 given in tithes for the first six months of the year have been written into the record of statistics of the Southern African Division.

### Mission Offerings

Comparing the mission offerings with those raised in North America the showing per capita is 4% better. The latest report, however, from the world field includes only four months' statistics, while our record is for six months. Making a further comparison, we find that the mission offerings for this period are 7% less than those raised last year within the Division.

One particularly interesting feature given in this report is, that four of our union mission fields to the north have raised, in European mission offerings, far more than their goal. The per centages range from 127% to 278%. The organisation making the best showing is the Central African Union, which has raised 278% of last year's European mission offerings and 104% in mission offerings given by the native believers.

### Tithe

The other aspect of our report shows the receipts of tithes for the period under review. When comparing the record this year with that of last year we find a decrease of approximately 7%, which would have been much less if reports from one of our unions had come to hand. However it is refreshing to see increases in tithe made by some of the unions in times like these. Special mention should be made of the Native Department of the South African Union which has raised £51-16-11 more than last year for this period. Still more encouraging is the record of the Angola Union which has received £76-12-4 more European tithe and three times as much native tithe this year than last.

Let us thank God and take courage as we see God's blessing in the midst of the stringency of our worried world; also remembering the words of Holy Writ, "Moreover it is required in stewards that a man be found faithful." 1 Cor. 4: 2.

## SOUTHERN AFRICAN DIVISION

Financial Report for Six Months Ended June 30, 1932

Union	Goal 6 months	Amt. Raised	Over	Short	Per Cent of Goal	Amount Raised 1931	Tithe 6 mths. 1932	Tithe 6 mths. 1931
So. African, (E)	£6743 15 0	2144 10 7		4599 4 5	32%	2526 11 2	5188 10 6	5570 7 3
So. African, (N)	739 19 4	451 9 2		288 10 2	61%	394 15 7	658 19 1	607 2 2
Zambesi, (E)	529 15 0	431 19 6		97 15 6	81%	469 0 0	958 8 9	1023 19 10
Zambesi, (N)	693 2 4	137 11 0		455 11 4	20%	294 9 6	200 15 4	280 9 1
S. E. African, (E)	74 15 0	103 14 1	28 19 1		139%	92 12 11	175 18 10	237 4 0
S. E. African, (N)	520 0 0	137 8 0		382 12 0	26%	95 16 6	116 5 8	137 6 5
Congo, (E)	74 15 0	94 15 8	20 0 8		127%	117 3 9	no report	100 7 9
Congo, (N)	87 18 3	51 10 6		36 7 9	59%	51 19 9	no report	35 19 10
Angola, (E)	87 15 0	132 9 9	44 14 9		151%	29 6 6	164 1 10	87 9 6
Angola, (N)	82 6 8	25 1 9		57 4 11	30%	8 3 7	28 2 3	9 10 6
Cent. African, (E)	42 5 0	117 7 4	72 2 4		278%	119 10 10	88 3 9	98 9 0
Cent. African, (N)	35 2 0	36 13 7	1 11 7		104%	43 8 0	23 3 9	30 8 7
<b>Totals</b>	<b>£9711 8 7</b>	<b>3864 10 11</b>	<b>170 8 5</b>	<b>6017 6 1</b>	<b>40%</b>	<b>4242 18 1</b>	<b>7602 9 9</b>	<b>8218 13 11</b>

### A Final Word of Appeal

J. F. WRIGHT

I HAVE just returned to the Division office from Angola. Inasmuch as the date of the Autumn Council has been set forward, I have but a few days at home before sailing from Cape Town, September 2.

Now, ere my departure, I must

pass on to our workers and lay members just a brief word concerning the Harvest Ingathering. Most assuredly do we deeply appreciate the noble efforts put forth during the past six weeks. Hard work has been performed, the Lord has richly blessed, and we are grateful for what has been achieved. *But*—the goal is still unreachd. Now, the grave

question is, *what shall we do?* Shall we count the task complete for 1932? No, we do not believe for one moment that you want it to go down that way in the missionary records of heaven. And why? Because the hour for evangelical work was never brighter, and never were funds more greatly needed to advance the cause than in these days of opportunity.

So, we wish to join the union and local field leaders in South Africa in making this final appeal that all press on in the ingathering endeavour during the first two weeks of September. We feel that victory will come and that the goal will yet be achieved. Therefore, we should not rest easy until the task is accomplished. To fail in this matter will greatly increase the burdens and perplexities of all our fields during the remaining portion of the present year. Hence we hope that everybody will stay by the campaign just a little longer until the goal is realised.

Our mission field leaders to the north assure us of their untiring efforts in the campaign for September and the first half of October. We know we can count upon these fields to do their part manfully.

Also in passing on this final word as regards the ingathering, may I not request, too, that our workers and lay members in this Division pray daily for the Autumn Council. This important meeting will convene in Battle Creek, Michigan, U. S. A., October 18.



## Work in Nyasaland

G. S. STEVENSON

IN addressing his first letter to the Corinthian believers, Paul reminded them of the work he had done in their city, saying, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2: 1, 2. Again, in writing to the Romans, he says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16. When this principle which actuated the work of Paul is observed today, it brings results of the same kind as it did then.

The workers in this field are now trying to achieve to this ideal more closely than hitherto. In past years we felt the necessity of preaching our distinctive doctrines quite largely. This would appear to be a logical practice in this country, which has more churches and sects engaged in mission work, than any other part of Africa. In the resultant confusion of teachings and beliefs we have considered it advisable to clearly proclaim our doctrines, and thus estab-

lish our own believers, as well as to bring them to the attention of the population at large. However, during the past few months there has been a change in our methods, and most of our teaching and preaching is of the type suggested by the Scriptures cited at the beginning of this article.

This change has appeared simultaneously in the work of all our labourers, but has not been the outcome of discussions or concerted effort toward that end. Each individual worker—European and native

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### Christian Awake!

G. S. STEVENSON

CHRISTIAN awake! These are the last days  
Of earth's long struggle 'gainst the hosts of wrong.  
Soon, soon, the strife shall end, and we shall see,  
In heaven, the sign of Him who sitteth on the cloud,  
And comes to reign o'er earth's new kingdom universal.

Christian arise! Gird on the armour strong,  
And join the fight which soon shall end in victory  
For those who bear the standard of the cross.  
Awake! go forth to warn the waiting millions  
Of the doom so soon to fall upon the race,  
And win them to the Saviour, e'er, forever 'tis too late.

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—has been led to this change of emphasis in his preaching. It first became apparent at the time of our camp-meetings. It has been customary in the past, for about fifty per cent of the sermons preached at these times to be doctrinal. Consequently some surprise was occasioned by the fact that at most of our meetings this year there were no sermons of this type. None of the workers felt an urge in that direction, but all were eager to dwell on the central theme of the gospel—Christ, our righteousness.

The results have certainly vindicated the course pursued. Throughout the field the native brethren have expressed appreciation of this year's camp-meetings. Some of the leading native workers have confidently affirmed that the meetings this year have been the best since camp-meetings started in Nyasaland. What is more important and probably a better comment on the point, is that there were considerably more con-

versions than at camp-meetings in past years. Another development is that at most of the meetings the offerings were better than last year, in spite of conditions being much more difficult and money scarcer.

In our evangelistic work the same course has been pursued, and the results have been excellent. In fact, we now regret that our faith was so small, and that we did not ask for better results. In two efforts conducted during the earlier months of the year, 285 persons were converted and enrolled in the Bible class. In May two short revival efforts were conducted in places where conditions were unsatisfactory. As a result, a revival of godliness was seen among the older believers, and 161 new converts enrolled themselves in the Bible class. Similar results are being achieved as we go to the villages and preach again the simple story of salvation through Jesus. In one village recently where we spent a week-end, fifty persons were converted, including the local witch-doctor.

Our native workers are fired with this same spirit, and as a result we are seeing greater fruitage of their labour. In one mission section the goal set by the workers for the year's soul-saving is 2,000 souls. Each worker has set himself a goal and is earnestly striving to win souls to the Lord. I have received reports from three of the workers for this month's work, and each reports a number of converts. One reports six, another twelve and the third thirty-six souls converted during the month. We are greatly cheered to see the native workers setting themselves such goals, and throwing themselves fully into the work. It is an evidence that the Spirit of God is leading them on to success in the service of Christ.

The few facts mentioned here could be greatly multiplied if time and space would permit. However, these are typical of what is happening throughout the field. They are evidences to us that we are rapidly entering the time when God will "cut short His work in righteousness and make a short work in the earth."

In these days of financial shortages, we are learning to make greater drafts on the power of the Holy Spirit, and in consequence we are achieving more. This work will close speedily, and we can all help to hasten that end if we will live and preach only the truth as it is in Jesus.



Company at Booyens's Reserve. Result of Brother Cook's effort.

## Lay Evangelism

F. G. CLIFFORD

BELIEVING that the readers of the *OUTLOOK* would be interested in the work of evangelism that is being done by our laymen, we render this brief report.

Early in the year Brother V. Cooks, assisted by a number of brethren, started a small effort in one of the suburbs of Johannesburg, holding four services during the week. As a result of this work six were baptised, and a Sabbath school of twenty-six has been organised. This little company is now taking its full place with the body of the church, contributing its tithes and offerings, and taking an active part in the Harvest Ingathering campaign.

Brother Herholdt has been out of town for several months erecting a large residence, but his spare time has been used in building for eternity. A series of services were held on the farm, "Doornpoort." The

meeting place was often crowded to the doors while the Lord blessed the simple preaching of the word. A few weeks ago thirteen persons were baptised in an improvised baptistry on the farm.

There ought to be a number of our lay brethren prepared to take up this line of work, entering the smaller suburbs and isolated parts of the field where a large effort would not be advisable or even profitable. Our force of labourers is so small and our means so meagre that we must follow God's plan of finishing the work with the calling into service of our consecrated lay brethren.

In Johannesburg we are regularly conducting laymen's classes to prepare for larger service in the winning of souls, and we are confident that the results will make all the effort worth while.

"THE end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. . . . Let those who are rejoicing in the light of the precious truth now make haste to impart the truth to others."—*Testimonies*, Vol. IX. p. 135.

"No other work committed to us is so important as the training of the youth."—*Education*, p. 218.



"EVERY one has undiscovered traits of character that must come to light through trial."

## Special Day of Intercession, September 10

N. C. WILSON

SUGGESTIONS have reached us from several sources regarding a special day of prayer on behalf of definite problems facing us at this time. We know that God's people throughout the Union are daily remembering in prayer certain great needs; however it is our privilege to set aside special seasons of intercession on behalf of definite and perplexing situations which may arise. Anciently God's people appointed times of special humility and prayer and the sacred record contains many accounts of deliverance as the result of this course of action.

We desire to call the church of God throughout South Africa to special and earnest prayer on Sabbath, September 10, on behalf of certain great needs and perplexing problems, which just now face the cause of God and our dear people throughout the Union. We will list a few of these which come to mind and you may think of others which should be added:

1. The outpouring of the Spirit of God in a large measure upon workers and laity to the end that great blessings and success may attend all phases of church activity.

2. Heaven's special blessing and favour for our evangelists and workers as they launch the spring evangelistic efforts that a bountiful harvest may be reaped.

3. The poor and destitute of our own people as well as others scattered over the country and throughout the world.

4. Rain for certain sections of the Union where serious drought conditions obtain, especially in the Northern Cape and Free State.

5. A revival of true Godliness and personal victory throughout our field, as well as the world field, so that the purpose of God for a speedy finishing of the work may be accomplished.

Take time, dear brethren, and sisters, to meditate upon these needs which have been listed and then include any which you may feel should be added. Let us join in earnest intercessory prayer in all our churches, and in every home, on September 10, to the end that great blessings and victory may come to the cause and people of God in this hour of great need and glorious opportunity.

# The Upper Room

W. LEROY HYATT

IN a few weeks we will be called to the communion service in our various churches. Surely this is a great privilege. Brushing aside all thoughts of scepticism, and with implicit childlike faith in God, we gladly accept the various ordinances of this service with their full meaning and significance. With happy recollections we assemble. Since that first occasion when the Master proposed that the simple institution be repeated, "In remembrance of Me," the charming memories have been the chief element of its inspiration. The stillness of the moments; the oft-repeated details; the relaxation of spirit; the simplicity of sharing, have all ministered to the importance of this service.

On "the same night in which He was betrayed"—each time the words are said we begin to remember. We can hear other voices repeating the beautiful phrases. We can see other hands solemnly breaking the bread, and serving it to the waiting believers. We can join in the remembered echoes of other prayers, which at other communion services have taken us to the Throne of Grace. We can recall those "we have loved long since, and lost awhile," enjoying this service with us. A thousand memories come thronging into our minds. The very experiences which the bread and wine have evoked in the past,—the tear-stained repentance; the shame and sorrow; the reliance on the help of Jesus; the glad sense of reconciliation with God,—these come back to us and we are encouraged by them. But above all, let us remember Him. Christ must be uppermost in our minds and thoughts, and in each step in the communion service we must remember Christ as the All and in all. He is the centre of our religion and the centre of the communion service. He must be the kernel, the heart, the life of every impulse of our Christian faith. The communion service reminds us of this fundamental truth as we repeat the words, "In remembrance of Me."

Deeper yet, deeper yet, should be the Christian's attitude in the communion service. The sweet fellowship and the bond of unity with the Master, and with our fellow Christians, should ever grow closer and

closer. With profound conviction we are confident that there are greater blessings in this service than we have ever received. As we gather for this service a greater degree of seriousness and solemnity should be manifested. The Lord is often grieved by His followers absenting themselves from this appointment with Him,—an appointment which He has ordained and blessed and hallowed by His presence. Brethren and sisters, let us remember that the Lord expects each member of His family to be present. Those who remain away are weakened, and lose the life-giving energy that comes from Him; but everyone who attends is greatly blessed. Participation in this service is essential to Christian growth. How can anyone remain away who has once tasted the blessings of the communion service?

"None should exclude themselves from the communion because some who are unworthy may be present. Every disciple is called upon to participate publically, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energises them by His presence. . . . All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all clean.'

"In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint-heirs with Christ. By this covenant every blessing that heaven could bestow for this life and the life to come, was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity."—*"Desire of Ages," pp. 656, 657.*

## The Preparatory Service

In His unlimited wisdom and foreknowledge of our individual experience, He saw the necessity of a pre-

liminary work upon the heart, ere the soul enters upon the communion service. He, therefore, instituted the memorial of His humility, and enjoined its continuance upon His followers by a direct command,—*"If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. . . . I have given you an example that ye should do as I have done to you. . . . If ye know these things happy are ye if ye do them."* John 13:14-17. Language has not lost its meaning, and these words should not be misunderstood. They leave no room for doubt, and it is obviously unnecessary for an argumentative consideration of this command to prove its binding obligation upon the humble follower of the meek and lowly Nazarene. Then why does anyone refrain from participating in this ordinance of humility? Can it be from pride, or possibly an unforgiving spirit? Surely not! Is it indifference, or, possibly, because of not understanding the ordinance correctly? We hold that no one is prepared for the communion service who voluntarily refrains from participating in the preparatory service. This considered conclusion is emphasised in the following citation:

"This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of His body and His blood. Therefore, it was that Jesus appointed the memorial of His humiliation to be first observed."—*"Desire of Ages," p. 650.*

## The Precious Emblems

We assemble close together for the communion service. Oh, the joy that fills our hearts! We now have a risen Saviour who has forgiven our sins, and banished alienation, and cleansed the soul of all defilement. Every misunderstanding has been made right during the preparatory service. "Christ by His Holy Spirit is there to set the seal to His own ordinance." And we can hear His words, "Peace I leave with you, My peace I give unto you." John 14:27.

Some have conscientiously felt to

remain away from the communion service because of some brother or sister who was participating whom they thought was not worthy. This is altogether wrong. The one who remains away loses the blessing. Notice carefully the following words:

"Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? 'Let a man examine himself.'"—*"Desire of Ages,"* p. 656.

We partake of the bread and the wine which represent the beloved Master's body and His precious blood, and our hearts are stirred within us to a deeper consecration and more grateful service to the One who died that we might live.

"Till I Come"

The service is closing. Now we turn our eyes to the future and we realise that soon our Lord will return to take His followers home with Him, and He has pledged, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matt. 26: 29. But ere we separate we recall that the record says, they sang a hymn, and we will follow their example. Then we leave quietly for our homes ere the enemy snatches from our hearts the blessing of this sacred hour.

"From the table now retiring,

Which for us the Lord hath spread,  
May our souls refreshment finding,

Grow in all things like our Head.

His example while beholding,

May our lives His image bear;

Him our Lord and Master calling,

His commands may we revere."



## Erratum

It gives us pleasure to make a correction regarding the fire at Namba, in Angola.

It was stated that, "the only thing saved was a bath tub," whereas, a bath tub and a few things, not worth in total more than five pounds, were the only things burned, except the grass roof and a portion of the walls of the building. Fortunately the furniture and personal effects were saved.

# Camp-meetings in the Angola Union

J. F. WRIGHT

July 8 to August 1, 1932

AFTER a very stormy voyage up the west coast of Africa, I arrived at Lobito Bay thirty-six hours late. As the steamer drew near the docks, it was a pleasure indeed to see Elder W. H. Anderson and wife waiting to meet me. Soon the usual passing of customs was taken care of and we were ready to start on our journey to the first camp-meeting. Inasmuch as we were so late, we decided to drive all night, thus making it possible for us to be present at the early meeting Sunday morning.

The camp-meetings in Angola this year have been greatly blessed of God. Four in all were conducted, aside from three smaller meetings being held. The attendance was most encouraging. During each of these convocations, both native workers and lay members earnestly sought help from the Lord. A strong effort was made to present the life of righteousness and victory in a simple way to the native mind. We feel, because of certain expressions made by those in attendance, that many were enabled to understand the principles of Christian experience better, and that these believers returned to their villages with renewed determination to live the Christ-like life more fully each day.

Between 150 and 160 will be baptised in Angola this year, which is very good indeed for this new field. Elder Anderson and his corps of workers have given a strong lead to the evangelical work; hence, at the present time there are over one thousand in the Bible classes preparing for church membership. Doubtless others will be added to this number ere the year closes.

One thing I noted with deep interest was the examination of candidates for baptism. The native workers certainly do draw the line tight, and they are very careful to learn all there is to know about the experience of each candidate. I admired them for this, and felt that if the same carefulness was always manifested by all our workers, we would have less difficulties with people

dropping out or giving up the truth so soon after baptism.

It was really heartening to find all the European workers of good courage. Dr. Parsons and Nurse Johnson are rendering excellent service in connection with the Bongo Mission hospital. Brother Fields and his associate teachers are doing thorough work in the union training school. Before long this institution will be graduating a goodly number of well-trained teacher-evangelists annually. What a great strength this will add to the rapidly expanding work in Angola! Truly, the one crying need of this field today is for more native workers to answer the many calls now lodged with the union committee. We hope that an answer to these numerous calls will not need to be delayed much longer.

During my tour of the field this time, I was privileged to visit the new mission just being opened by Elder O. O. Bredenkamp in the Moxico district, one hundred miles south of Vila Luz. This state has been recently granted to us by the Portuguese Government. It is beautiful for situation, and is located in a very thickly populated native area. The place is well watered and has a large forest on it.

Here we found Brother Bredenkamp and wife very busy and enjoying the privilege of pioneering the work in this new section. They have erected a temporary grass house in which to live for the present. Land is being cleared, bricks made, and timber prepared for their new home. A nice vegetable garden has also been started, so the family is getting on very nicely.

One thing of unusual interest was the fact that at the close of each day Brother Bredenkamp conducts a religious service for all the natives employed to work on the place. Thus, already an interest in the truth is being awakened, and we are confident that this new mission will prove another great beacon light in Angola in bringing the truth to many who yet sit in darkness. Let us pray

daily the Lord of harvest to bless abundantly our good brother and his family as they labour to open the work in this new centre.

Upon arriving in Angola, I learned that the home of Brother Edward Buckley and wife at Namba had been burned. Brother Anderson and I went down to see them. It was a joy indeed to find them happy and of good spirits, even though they had been called to pass through this unfortunate experience. All their furniture had been saved so they sustained no personal loss or injury.

The fire started in the thatch roof due to a defective flue. A heavy wind was blowing at the rate of about forty miles an hour. It was certainly a marvel how they got the things out of the house before the roof fell in. However, through the heroic efforts of Brother Buckley, his wife and Sister Anderson, together with twenty natives, the house was cleared in about ten minutes.

Plans are now laid to put a new tile roof on the house, so that soon this family will be in their home again. For the present they are quite comfortably cared for in a smaller building on the property. As already stated, Brother and Sister Buckley are of good courage and have the spirit of real missionaries. They are getting under the burdens of the work in a strong way, and the Lord is giving them souls for their labour.

Several days were spent at the Luz Mission. Brother Baker is now in charge of this station, and Nurse Fourie is caring for the medical work in a splendid manner. This station is located among the Chokwe people. These people are certainly a wild tribe, but many, both old and young, are yielding to the power of the gospel. We had an excellent camp-meeting at this place and the work is onward. As I bade the workers in the Angola Union good-bye and turned my face toward the Division office, it was with an assurance in my soul that God is richly blessing the promulgation of the message in this territory. Surely the Lord has used Elder and Sister Anderson, together with their fellow-workers these nine years in planting the seeds of truth! Today we see an abundant fruitage being garnered for the kingdom. May the dear Lord continue to bestow copious "showers of the latter rain" upon this section of the Division field, is my fervent prayer.

## Appreciation and Confidence

MR. AND MRS. J. G. SIEPMAN

Now that our daughters have arrived at the Washington School of Nursing, Mrs. Siepman and I cannot let this opportunity pass without expressing, to so many teachers, our deep gratitude and appreciation of the splendid work they have done in giving our daughters a Christian training while they were in their care, first in the church school at Port Elizabeth, then at Spion Kop and finally at Helderberg College.

We care not to mention any particular teacher, because we believe you have all done your duty faithfully and well. We are with you 100 per cent for Christian education. We have placed our entire confidence in you and in our denominational educational system and our confidence has not been misplaced.

We would at the same time wish to convey our heartfelt thanks to our brethren and sisters who have entertained our girls while they were en route to the school and when they were returning home. Specially do we remember those who reside in Bulawayo, Kimberley and Bloemfontein.

Yes, it has cost us a great amount of money and sacrifice. Education always does cost money, but Christian education is worth it. To stand before the judgment seat of God and to *know* we have done all that is possible for our children, that, in itself, is worth a great sacrifice. Our confidence is in Him who still rules our lives. He is able to guide as He knows the end from the beginning.

Just recently the Zambesi Union has asked us to take charge of the work at Musofu Mission. We have gladly accepted the call. The recent cuts in budget and salary have not caused us undue trouble, we still live; we still make ends meet; the work still goes forward; souls are still brought to the cross; on every hand we see evidences of God's goodness toward the children of men, His spirit is still striving with the hearts of the inhabitants of this old sin-sick world. With God there is no crisis, no stopping, the work is ever onward and forward.

We are of good courage for Jesus *is coming soon*. "He that shall come will come, and will not tarry." Heb. 10: 37.

## Greetings from East Africa

G. A. ELLINGWORTH

I AM glad to have an opportunity of passing on to our brethren in the Southern African Division the greetings of the workers and believers in East Africa (Kenya, Uganda and Tanganyika Territory). At all the meetings I attended, prior to coming south, I was asked to convey greetings and good wishes from the union there and the churches to those of like faith in this part of the world.

Many of the older brethren will remember Tanganyika Territory by its former name of German East Africa. We have spent the last four years in that field. Many will remember that it was in Eastern Tanganyika that Brother Kotz spent some years in the mission field. Up to the time of the British occupation the field was worked by our German conference.

In the few years that the work was in progress before the Great War our German brethren had opened fifteen stations on which houses and churches had been built, mostly of sun-dried brick, roofed with iron. Schools and baptismal classes were organised and a considerable number of people were baptised. Then came the war, stations were abandoned, some were looted, and, but for a faithful few, teachers and scholars returned to their former ways or worse.

When peace once more returned to this troubled land, our brethren of the British Union Conference were permitted to take over the work in Tanganyika Territory as well as that in Kenya.

In 1920 Elder W. T. Bartlett led a party of workers from England to re-open the work in Kenya and Tanganyika, but it was not until 1922 that the work could be re-opened in the latter country. In re-organising the work it was found impossible to man all the old stations, and with the development of transport facilities it was found to be a waste of funds to have stations so close together, so now there are but four stations in Kenya and six in Tanganyika.

In re-opening the work, it has been found that it is virtually beginning the work over again, and under more difficult conditions than in the first instance.

With the arrival of workers in 1922, stations had to be put in re-



pair, languages learnt and schools re-opened, and the slow progress of teaching and training teachers had to be begun over again.

The work is carried on through the medium of Kiswahili, a language used as a means of intercourse and trade between the tribes by some twenty million people. It is also one of the official languages, not only in Tanganyika, but also in Uganda, Kenya, and part of the Belgian Congo.

Teachers are being trained at two centres to sit for the Government examination for teachers. This is necessary because after 1932 no uncertificated teacher will be allowed to teach a school. So far we have had a fair number of passes, and last year our Suji station had the honour of having to their credit the first native girl in Tanganyika to pass the teachers' examination.

A phase of the work that is breaking down prejudice and re-establishing confidence in the minds of the people is the medical work. Each station now has a dispensary and most of the workers have had some medical training to fit them to help the people, and the love and devotion they show to the sick and wounded wins ready response. The slave raiders have left their mark on the country in the type of diseases to be treated, and also in the way petty chiefs adopt Islam and call themselves sultans.

The four and a half million people speaking more than a hundred different dialects scattered over 365,000 square miles, comprising Tanganyika territory, constitutes our task in that part of Africa.

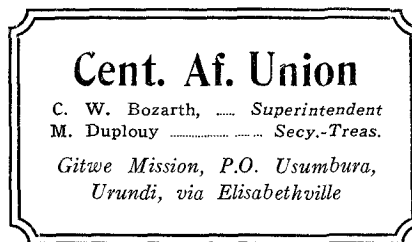
Ethnologically, Tanganyika is an interesting field, since it is here where so many races of man meet and merge—the Nilotic races from the north are present in the pastoral Masai, the Semetic Arab by way of the sea, the Bantu from the West and South. The Zulu thrust reached up to the shores of the Speke Gulf on Lake Victoria, but the death of the chief and the usual war of succession compelled them to return and settle in what is now Nyasaland. Then arrived the European with settled government and humane laws, thus putting a stop to slaving and instituting schemes for educating the people and treating the sick and disease ridden population.

The present government demands that all administrative officials shall

have studied anthropology and pass a stiff examination in Kiswahili before confirming their appointment, thus ensuring a justice and development in harmony with the genius of the people. This scientific attitude of the Government has its influence on the outlook of our missions, and all our European workers preach and teach in at least one vernacular. This work is giving good results now, in people being baptised; Missionary Volunteer societies being organised and set to work for their heathen neighbours, and the foundation is being laid for broader evangelism when our training schools give us each year their crops of men and women trained for service.

We are definitely planning for expansion. We are as yet at work only in the northern part of Tanganyika. When one stands on the ruins of the house in Tabora, where Dr. David Livingstone lived for a time gathering strength for another journey into the unknown interior, how can one help but catch the spirit that sent that pioneer into the great spaces of Africa to preach the gospel and heal the sick.

We have laid plans to open up work in that ancient stronghold of Islam and slavery—Tabora—just as soon as we can, and my last task before coming on furlough was to investigate and report to the committee on the prospects of opening up work in the Dodoma district. Dodoma is the junction where the Cape to Cairo motor road, the England-Cape air route, and the Tanganyika Central Railway meet.



### News Items

In a letter recently received from Brother Bozarth we are informed that Brother and Sister R. L. Jones and family have arrived at Gitwe Mission. Brother Jones will have the advantage of being able to speak the French language and the Kiswahili and consequently will be of great value to the work in this field.

Concerning the evangelistic work, Brother Bozarth writes as follows:

"This morning all work throughout the union closed for one month and every worker is out in evangelistic work. Here in the Gitwe district they are conducting twelve to fifteen different efforts. Elder Monnier wrote me last week that he and his teachers were leaving this morning for the month. They are going out into a new district where we have not done any work before. Brother Davies has been out most of the month of June and will spend all the month of July in evangelistic work. We are praying that the Lord will richly bless the special efforts put forth during this month and give us a rich harvest of souls. I am thankful to say that our workers are 100 per cent back of this evangelistic work, and I know it is going to mean much to our work here in this field."

At the present writing Elder J. I. Robison is visiting the camp-meetings in this field and it is anticipated that there will be a large number present at all the meetings. It is expected, so Brother Bozarth writes, that the baptisms in the Central African Union will amount to approximately 400 for the year 1932. If they realise their expectations in this matter, the membership of the Central African Union will almost double that of last year.

\* \* \*

### After Many Days

"A WELL-TO-DO farmer bought an old edition of 'Bible Readings' twenty-five years ago. He had worn out his Bible comparing his book with it. He lost part of his book, 'Bible Readings.' He then took leaves from it and sent them to different publishing houses, but did not find anyone who knew anything about the book. He tried several years to get this book, but failed. Finally, he had special prayer that the Lord would send someone to him with a copy of that book. He prayed three years for this, and you can imagine his happiness when a colporteur walked up to his house with 'Bible Readings.' He said, 'My prayer has been answered.' He has already been attending one of our churches, and is now keeping Sabbath and rejoicing in the truth."

## Die Depressie maak een Ding Onmoontlik

J. F. WRIGHT

"JA, dis feitlik onmoontlik in hierdie swaar tye. Ek kan dit eenvoudig nie bybring nie." Wat is dit? "O, ek kan eenvoudig geen tiendes betaal by 'n verminderde inkomste nie." Party praat so teenswoordig. Daar word gesê: "Ons het nie genoeg kos nie, ons klere is oud en gedaan, ons het so baie met siektes te kampe gehad, veelal as gevolg van die gebrek aan die nodige; ons het ons huishuur en ander rekenings nie kan betaal nie, ons het so 'n slegte oes gehad, dat ons onder teenswoordige omstandighede onmoontlik nog die tiendes kan betaal."

Maar, geliefde gemeentelid, het u al 'n oomblik oor die onjuistheid van so 'n redenering nagedink? So ja, dan kan u net tot een besluit kom en dit is dat u onmoontlik kan bybring om tekort te skiet in die betaling van u tiendes, *depressie of geen depressie nie*, want kom u in hierdie saak tekort, dan doen u die Here te kort en nie 'n mens nie. Hy sê: "Julle het My beroof." Mal. 3: 8-18. Daar staan nie—julle beroof die predikante of die konferensie nie, maar: "Julle het My beroof." Daarom "met 'n vloek is julle vervloek." En wat kan mens maak as die vloek van die hemel op jou rus? My geliefde medegelowige, ek sou tog lievers 'n bietjie hê met die seën van die Here as om dieselfde te hê met die vloek van die Here. *Wat dink uself?*

Die skrywer weet van sommiges wat hul tiendes nie betaal nie. Hulle het al in jare geen tiendes betaal nie. En vandag in hierdie depressie meen hulle dit is 'n vanselfsprekende onmoontlikheid om aan hul regmatige verpligting te voldoen om die Here te gee wat Hom toekom. Op die manier gaan dit *swaar* met hulle. Ons is jammer vir hulle, maar hulle kan niemand blameer as hulself nie.

Laat ons opnuut die vermaning van die Here deur die profeet Maleachi lees: "Bring *al* die tiendes in die skathuis . . . en beproef My nou [vandag] daarin . . . of Ek u nie sal oopmaak die vensters van die hemel en u seën afgiet nie, sodat daar geen plek genoeg sal wees nie."

*Getrouheid aan die Here* in hierdie saak bring Sy seën op ons.

*Ongetrouheid aan die Here* in hier-

die saak sal wis en seker 'n vloek bring.

Geliefde kind van die Here, wat sal dit wees—'n seën of 'n vloek?—Vir die wat in die verlede, of nou vandag, ontrou in hierdie saak is, wil ons net vra om *ernstig daaroor na te dink*. Verander daarna u houding teenoor die Here en Sy skatkis. As u Hom nie verlaat nie, sal Hy ook u nie verlaat nie: Verder glo ons vas en seker dat as *algar* meer getrou was om die Here eerlik en vol tiendes te gee, ons ook meer sou hê om antwoord te gee op die roepstem van die baie oproepe tot geleenthede om in ons dae siele vir die Here te win. Mag die Here ons help om in ons verhouding tot Hom eerlik te wees, sodat ons nie die voleinding van Sy werk op aarde sal vertraag nie.

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## 'n Spesiale Biddag—10 September

N. C. WILSON

VAN verskillende kante kom daar versoeke om 'n spesiale biddag te hou met die oog op die bepaalde probleme wat ons nou voorlê. Ons weet dat die kindere van die Here elke dag in hul gebede aan seker bepaalde node dink. Maar dis ons voorreg, as daar besondere verleenthede kom, om spesiale tye van voorbidding af te sonder.

In die ou dae het die volk van die Here besonder tye vir verootmoediging en gebed afgesonder. Die Heilige Skrif bevat die verhale van verlossing as gevolg van hierdie verootmoediging.

Ons wens die kerk van die Here oor heel Suid-Afrika op te roep tot spesiale en ernstige gebed op Sabbat, die tiende September, met die oog op seker groot behoeftes en verleenthede wat vandag die saak van die Here en ons mense oor die hele Unie bedreig. Ons sal 'n paar van die dinge wat in ons gedagtes is noem en u kan dink aan anderes waaroor ons behoort te bid:

1. Die uitstorting van die Heilige Gees in groter mate op ons werkers en lede, sodat groot seën en voo spoed op al die handelinge van die kerk mag rus.

2. Die spesiale seën van die Here en goeie guns op ons evangeliste en werkers waar hulle die evangelistiese pogings van die voorjaar begin, sodat hulle baie siele mag win.

3. Die armes en behoeftiges in ons

midde en die wat oor die hele land, ja, in die hele wêreld is.

4. Reën vir seker dele van die Unie waar ernstige droogte heers, veral in die noorde van die Kaapkolonie en in die Vrystaat.

5. 'n Wederopleving van ware godsvrug en persoonlike oorwinning oor die hele veld, sowel as in die wêreldveld, sodat die doel van die Here in 'n haastige voleinding van die werk mag bereik word.

Broeders en susters, neem tyd om oor hierdie behoeftes na te dink en voeg daarby die wat u dink wat nog daar behoort te wees. Laat ons op die tiende September in al ons kerke en in elke huisgesin ons in ernstige voorbidding verenig, sodat groot seëninge en oorwinning vir die saak en vir die kindere van die Here behaal mag word in hierdie uur van groot behoefte en heerlike geleentheid.

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## Kampvergaderings in Angolaland

Van 8 Julie tot 1 Augustus 1932

J. F. WRIGHT

NA 'n baie stormagtige reis langs die Weskus van Afrika het die skrywer ses-en-dertig uur laat te Lobitobaai geland. Toe die stoomboot naby die dokke kom, was dit 'n genot om Ouderling en Mevr. W. H. Anderson daar te sien wag. Die gewone besigheid van die doeanes was gou afgehoop en ons was klaar vir ons reis na die eerste kampvergadering. Omdat ons so laat was, het ons besluit om die nag deur te ry, sodat ons Sondagmôre die eerste vergadering sou kan bywoon.

Die Here het die kampvergaderings in Angolaland hierdie jaar baie gesêen. Daar was vier van hulle, behalwe nog drie kleinere vergaderings. Die opkoms was baie bevredigend. In elkeen van hierdie vergaderings het die naturelle, werkers en gemeentelede, die aangesig van die Here ernstig gesoek. Ons het probeer om die lewe van geregtigheid en oorwinning op 'n eenvoudige manier vir die verstand van die naturel duidelik te maak. Volgens bepaalde gesegdes van die wat die vergaderings bygewoon het, was daar baie wat die beginsels van die Christelike ervaring nou beter verstaan het. Hierdie gelowiges het na hul dorpe teruggekeer, besiel met 'n nuwe moed om elke dag meer die lewe van gelykvormigheid aan Christus uit te leef.

Hierdie jaar sal daar tussen 150 en 160 lede in Angolaland gedoop word. Dis baie goed vir hierdie nuwe veld. Ouderling Anderson en sy werkers het 'n goeie stoot aan die evangelistiese werk gegee. Vandag is daar meer as duisend naturelle in die Bybelklasse. Hulle word voorberei om in die gemeente opgeneem te word. Eer die jaar verby is, sal daar seker nog tot hierdie getal toegegaan word.

Een ding het ek met groot belangstelling opgelet en dit is die ondersoek van doopkandidate. Die naturel werkers weet hoe om te vra en hulle wil alles omtrent die ervaring van elke kandidaat weet. Ek prys hulle daarin en voel dat as al ons werkers altyd met dieselfde voorsigtigheid wou te werk gaan, ons minder moeite sou hê met mense wat nie lank na hulle gedoop is nie, weer uitval of die waarheid opgee.

Dit was werklik bemoedigend om al ons Europese werkers vol moed te vind. Dr Parsons en Verpleegster Johnson doen uitstekende werk in verband met die Bongo Sendinghospitaal. Broeder Fields en sy mede-onderwysers doen deëlike werk in die Unie Opleidingskool. Dit sal nie lank duur nie of hierdie inrigting sal elke jaar 'n groot aantal goed geskoolde onderwyserevangeliste uitstuur. Wat 'n groot steun dit sal wees vir die vinnig groeiende werk in Angola! Die grootste, skreiende behoefte van hierdie veld vandag is meer naturelle werkers om aan die baie versoeke aan die Uniekomitee te kan gehoor gee. Ons hoop dat daar geen langer uitstel sal wees nie.

Op my reis deur die sendingveld het ek die voorreg gehad om die nuwe sendingstasie wat Broeder O. O. Bredenkamp in die Moxicodistrik honderd myl suid van Villa Luz geopen het, te besoek. Die Portugese Goewerment het ons hierdie land onlangs toegeken. Dit is 'n pragtige plek in 'n digbevolkte streek. Die plek het baie water en 'n groot bos. Broeder en Mevr. Bredenkamp was baie besig met pionierswerk in hierdie nuwe deel van die land. Hulle woon nou voorlopig in 'n riethuis. Die land word skoon gemaak, stene gebrand en hout gekap om 'n nuwe huis te bou. Ook het hulle 'n mooi groentetuin aangelê sodat hulle goed aangaan. Iets wat ongewoon die aandag trek, is die feit dat Broeder Bredenkamp aan die end van elke dag vir al die naturelle wat op die

plaas werk, godsdienste hou. Op die manier word hul belangstelling opgewek. Ons vertrou dat hierdie nuwe sendingstasie 'n nuwe baken in Angolaland mag wees om baie wat vandag in duisternis is, tot die lig van die waarheid te bring. Laat ons die Here vra om ons broeder en sy gesin te seën waar hulle hierdie nuwe werk begin het.

Toe ek in Angolaland aankom, hoor ek dat die huis van Broeder Edward Buckley te Namba afgebrand is. Ouderling Anderson en ek het hulle gaan besoek. Gelukkig kry ons hulle vol goeie moed, al het hulle ook hierdie treurige ervaring gehad. Hulle het hul eie meubels nog kan red en persoonlik geen skade gely of besering opgedaan nie. Die brand het in die dak begin as gevolg van 'n slegte skoorsteenpyp. Daar was 'n hewige wind wat veertig myl per uur gewaai het. Dis 'n wonder dat hulle alles so gou uit die huis uitgekry het, voordat die dak ingeval het. Maar deur die heldhaftige pogings van Broeder Buckley, sy vrou, Suster Anderson en twintig kaffers het hulle binne tien minute die huis leeggedra. Nou maak hulle plan om die huis 'n pannadak op te sit. Hulle sal dus gou weer kan intrek. Hulle woon solank in een kleiner gebou op die plek. Broeder en Suster Buckley is vol goeie moed en het die regte sendinggees. Hulle werk hard en die Here gee hulle siele vir hul arbeid.

Verskeie dae het ons op die sendingstasie te Luz deurgebring. Broeder Baker is hier en Verpleegster Fourie sorg goed vir die mediese belange. Hierdie sendingstasie is onder die Chokwe's, 'n wilde kafferstam. Maar baie, oud en jonk, kom onder die invloed van die evangelie. Ons het hier 'n uitstekende kampvergadering gehad en die werk is vorentoe.

Toe ek die werkers in Angolaland waarwel sê om weer na die Divisiekantoor terug te gaan, het ek in my siel dié versekering gehad dat die Here die verkondiging van die boodskap in hierdie veld ryklik seën. Hy het Ouderling en Suster Anderson en hul medearbeiders hierdie nege jaar lank gebruik om die saad van waarheid te strooi. Vandag sien ons 'n oorvloedige oes wat vir die koninkryk ingesamel word. Mag die Here ook verder oorvloedig seën in hierdie deel van die Divisie, is my vurige bede.

## Die Oppersaal

W. LEROY HYATT

BINNE 'n paar weke sal ons in ons verskillende gemeentes saamkom om die Nagmaal te vier. Dis ongetwyfeld 'n grote voorreg. Ons doen dan elke gedagte van ongelooft van ons en ons neem in volkome, kinderlike vertroue op die Here deel aan die onderskeie instellings van die diens met hul vol betekenis. Ons kom saam met bly herinnerings. Van daardie eerste geleentheid toe die Meester bevel gee dat hierdie eenvoudige instelling sou herhaal word "tot My gedagtenis," (Luk. 22: 19), is die lieflike herinnerings die ver naamste bestanddeel van sy inspirasie. Die stil oomblikke, die dikwels herhaalde besonderhede, die ontspanning van die gees, die eenvoud van die uitdeling, dit alles dra by tot die belangrikheid van die Nagmaal.

"In die nag, waarin Hy verraai is," telkens as ons hierdie woorde hoor, laat hul ons terugdink. Ons hoor dan ander stemme wat die mooie woorde herhaal; ons sien dan ander hande wat plegtig die brood breek en dit vir die gelowiges gee; ons verenig ons in die eggo's van die gebede van ander wat aan die Nagmaaltafel ons tot die troon van genade opgedra het en ons dink ook aan dierbares wat ons vooruitgegaan het.

Duisende herinneringe kom dan in ons gedagtes. Die ervarings self wat die brood en die wyn in die verlede opgeroep het, die berouvol trane, die skande en die verdriet, die vertroue op die Here, die blye gevoel van versoening met God,—dit alles kom weer terug en bemoedig ons.

Maar bo alles dink ons aan die Here. Christus Jesus moet ons gedagtes vervul en by elke stap in die Nagmaaldiens behoort ons aan Hom te dink, die sentrum van ons godsdienste en van die Nagmaal.

"Middelpunt van ons verlangen,  
Trooster van 't ontrust gemoed,  
Jezus! onze dankbre zangen  
Loven Uwen liefdegloed.  
Gij woudt van den hemel dalen  
Op deez' diep bedorven aard,  
En voor ons de schuld betalen,  
Die ons bang gemoed bezwaart."

Gez. 120:1.

Christus Jesus moet wees die pit, die hart, die lewe van elke drang van ons Christelike geloof. Die Nagmaal herinner ons aan hierdie fundamentele waarheid as ons die woorde herhaal: "Doen dat tot My gedagtenis."

Die houding van die Christen tot

die Nagmaal behoer elke keer inniger te wees. Die soet gemeenskap en band van eenheid met die Here en met ons medechristene behoer telkens nouer te word. Ons het die diep oortuiging dat daar aan hierdie diens groter seën as ons ooit gesmaak het, verbind is. Waar ons vir hierdie diens saamkom, behoer groter erns en meerder plegtigheid ons te besiel. Die Here is dikwels bedroef oor die afwesigheid van Sy volgelinge. Hy het hierdie instelling van die heilige Avondmaal deur Sy teenwoordigheid geseën en geheilig. En Hy verwag dat elke lid van Sy gemeente teenwoordig sal wees. Die wat wegbly, word swak en verloor die lewend-makende krag van die Here. Maar elkeen wat kom, word ryklik geseën. Vir die christelike wasdom is dit nodig om aan hierdie diens deel te neem. Hoe kan iemand wat eenmaal die seënige van die heilige Avondmaal geniet het, ooit daaraan dink om van die tafel van die Here weg te bly?

“Niemand behoer weg te bly van die Nagmaalstafel nie, omdat altemit ’n paar daar is wat onwaardig is. Elke dissipel word opgeroep om in die openbaar daaraan deel te neem en daardeur getuie af te lê dat hy Christus as sy persoonlike Saligmaker aanneem. Dis hier waar Christus Sy volk ontmoet en deur Sy teenwoordigheid nuwe krag gee. Algar wat hul geloof op Hom gevestig hou, sal ’n groot seën ontvang. Algar wat hierdie geleenthede van goddelike voorreg laat verbygaan, verloor iets. Van hulle kan gesê word: ‘Julle is nie almal rein nie.’

“Deur met Sy dissipels van die brood en die wyn te gebruik, het Christus Hom as hul Verlosser aan Hom verbind. Hy het hulle die nuwe verbond toevertrou, waardeur algar wat Hom aanneem, kindere van die Here en mede-erfgename met Christus word. Deur hierdie verbond word elke seën vir hierdie en die toekomstige eeu hul s’n. Hierdie verbondsdaad moes met die bloed van Christus verseël word. En die bediening van die sakrament moes die dissipels laat dink aan die oneindige offerande wat vir elkeen van hulle afsonderlik, as ’n onderdeel van die groot gevalle mensheid, gebring is.”—*“Desire of Ages,”* bld. 656, 657.

#### Voorbereidingsdiens

Die Here het dit in Sy oneindige wysheid en voorkennis van ons persoonlike ervaring nodig geag dat die

mensehart sou voorberei word, voordat die mens aan die heilige Avondmaal sou deelneem. Daarom het Hy ook die bediening van verootmoediging ingestel en deur ’n direkte bevel Sy dissipels opgedra: “As Ek dan, die Here en die Meester, jul voete gewas het, is julle ook verplig om mekaar se voete te was. Want Ek het julle ’n voorbeeld gegee om, net soos Ek aan julle gedoen het, ook so te doen. . . . As julle hierdie dinge weet, salig is julle as julle dit doen.” Johs. 13: 14-17.

Hierdie woorde het nie hul betekenis verloor nie en mens kan dit nie misverstaan nie. Waarom onthou party hul dan van deel te neem aan hierdie instelling van verootmoediging? Kan dit wees uit hoogmoed, of moontlik uit gebrek aan vergewingsgesindheid? Dit tog sekêr nie! Uit onverskilligheid of moontlik deurdat hulle dit nie goed verstaan nie? Ons is van mening dat niemand wat hom onthou van hierdie voorbereidende diens die Nagmaal behoer te gebruik nie. Ons kom tot hierdie besluit deur die volgende aanhaling: “Hierdie instelling is die deur Christus gewilde voorbereiding vir die Nagmaal. Solank hoogmoed, tweedrag en stryery om die voorrang nog heers, kan die siel onmoontlik met Christus in gemeenskap kom nie. Ons is dan nie klaar om die gemeenskap van Sy liggaam en van Sy bloed te ontvang nie. Om hierdie rede het die Here Jesus die gedenkteken van Sy vernedering ingestel om eerste bedien te word.”—*“Desire of Ages,”* bld. 650.

#### Die Kostelike Tekens

Ons sit aan die Tafel van die Here. O, die vreug wat elke hart vervul! Ons het nou ’n verrese Heiland Wat ons sonde vergewe en die vervreemding verban, Wat ons siele van elke besmetting gereinig het. Elke misverstand is in die Voorbereidingsdiens weggeeneem. “Christus is deur die Heilige Gees teenwoordig om Sy eie instelling te beseël.” Ons hoor Sy woorde: “Vrede laat Ek julle na, My vrede gee Ek julle.” Johs. 14: 27.

Party het gevoel dat hulle met gerus gewete van die Nagmaal kan wegbly, omdat die een of ander broeder of suster wat hulle onwaardig ag, daaraan deelneem. Maar dis heeltal verkeer! Die wat wegbly, verloor ’n seën. Let op hierdie woorde:

“Die voorbeeld van Christus verbied afsydigheid by die Avondmaal. Dis waar dat die wat in openbaar sonde leef, uitgesluit is. Die Heilige Gees leer dit duidelik. Maar verder dan dit het niemand die reg om te gaan nie. Die Here het dit nie aan mense oorgelaat om te sê wie mag aansit nie. Want wie ken die hart? Wie sal die onkruid van die tarwe onderskei? ‘’n Iegelijke mens probeer homself.’”—*“Desire of Ages,”* bld. 656.

Ons gebruik die brood en die wyn wat die liggaam en die bloed van ons dierbaar Heiland voorstel, en ons harte word opgewek tot ’n dieper toewyding en meer dankbaar diens vir Hom Wat gesterf het, opdat ons sou leef.

#### “Totdat Ek Kom”

Die diens word gesluit. Ons rig ons oë op die toekoms en besef dat die Here netnou sal kom om Sy dissipels huistoe te neem. Hy het dit belowe: “Ek sal van nou af nooit meer van hierdie vrug van die wynstok drink nie, tot op daardie dag wanneer Ek dit met julle nuut sal drink in die koninkryk van My Vader.” Matt. 26: 29. Voor ons uitmekaar gaan, dink ons daaraan dat die dissipels ’n lied gesing het en daarom volg ons hul voorbeeld. Daarna gaan ons stil huistoe, eer die vyand van ons siele die seën van hierdie heilige uur verbreek.



## ’n Vaste Verhoog

J. F. WRIGHT

Ons leef in ’n tyd van vinnige veranderings en onseker toestande. Onlangs het die president van die bank van Nu-York nog gesê: “Dis ’n onseker tyd van onsekerhede.” En dis waar. So ver as die mag en die invloed van die mens gaan, lyk dit of niks seker, vas en vertroubaar is nie. Die leiers van die sake van die goewermente in ons dae verkeer in groot verwarring. Hul gemoedere is ontsteld. Hulle weet nie hoe hul probleme op te los nie. Hulle kannie sê wat in ’n dag se tyd al nie kan gebeur nie. Hulle besef dat die nasies in ’n gespanne toestand verkeer. Nêrens is iets waarop hulle kan staatmaak nie.

En wat nog meer verlamrend werk, is dat die Christenheid gestrand is op die rotse van modernisme. Die Kerk het geen boodskap

of raad te gee nie. Haar fondament is uitmekaar geslaan en wankel. Met die gevolg dat die beskawing vinnig aan sink is.

Maar daar is verwagting. Daar is iets wat vasstaan, iets wat seker en stabiel is. Ons dank die Here, daar is 'n vaste grond waarop ons veilig kan staan in hierdie ure van menslike verwarring. Die Psalmdigter praat daarvan as hy sê: "O Here! U woord bestaan in ewigheid in die hemele." Ps. 119: 89.

Dit doen mens goed om te weet dat daar iets is wat vas staan en seker is. As die mense net *na die Heilige Skrif* wou vra, wat 'n verskil sou dit maak in die oplossing van hul probleme. Want deur hierdie *Woord* kan ons die teenswoordige toestand verstaan en die toekoms oorsien. Op hierdie *Woord* kan ons vertrou sonder vrees vir teleurstelling. Die apostel Petrus verseker ons dat ons nie "kunstig verdigte fabels" nagevolg het, toe ons op hierdie *Woord* vertrou het nie. *Deur hierdie Woord toets ons wat waar en wat verkeerd is.* En dis op hierdie *Woord* dat die boodskap wat ons glo en leer, gegrond is. En die fundamentele leerstellings van hierdie boodskap soos die eerste pioniers van hierdie beweging dit ondersoek en uitgevind het en wat die toets van die tyd en van teenstand deurstaan het, vorm 'n vaste grond waarop ons voete in hierdie dae van menslike onsekerheid kan staan.

Dis op hierdie grond wat die gemeente van die oorblyfsel as 'n vereende kerk moet staan, selfs tot aan die end. Hiervan lees ons in "Eerste Geskriften," Ellen G. White, hoofstuk XXIX:

#### "EEN VASTE STANDPLAAS"

"Ek sien 'n geselskap wat goed bewaak en vasberade staan, en wat nie wil luister na die wat die gevestigde geloof van die kerk wil laat wankel nie. Die Here sien met welgevallen op hul neer. Ek sien toe drie stappe,—die boodskappe van die eerste, die tweede en die derde engel. My begeleidende engel sê toe: 'Wee hom wat 'n blok van hierdie boodskappe sal beweeg of 'n speld daaruit trek. Dis van die grootste belang om 'n goeie begrip van hierdie boodskappe te hê. Die lotsbestemming van siele hang af van die manier waarop hulle aangeneem word.' Ek is toe weer deur hierdie boodskappe gelei en sien toe hoe duur die volk van die Here hul ervarings betaal het. Hulle het dit gekry deur baie lyding en swaar worsteling. Die Here het hulle stap vir stap gelei, totdat Hy hulle op 'n vaste, onbeweeglike verhoog gesit het. Ek sien toe mense wat na by die verhoog kom en die fundament begin ondersoek. Party het onmiddellik met blydskap op die verhoog geklim. Anderes het

begin aanmerkings maak op die fundament. Hulle wou verbeterings aanbring en dan sou die verhoog volmaakter en die mense gelukkiger wees. Party het van die verhoog afgestap om dit te ondersoek en toe verklaar dat dit verkeerd gelê is. Maar ek sien duidelik dat amper algar vasgestaan het op die verhoog en die wat afgestap het, vermaan het om op te hou met hul klagte; want die Here was die Opperste Boumeester en hulle het teen die Here gestry."—*Early Writings*, pp. 258, 259.

Wat 'n wonderlike beeld is dit! Dink net, broeders en susters, die Here sê: "Hy het hulle, d.i. Sy Oorblyfsel, stap vir stap gelei, totdat Hy hulle op 'n vaste, onbeweeglike verhoog gesit het." Is dit nie hartversterkend nie? Is dit nie verblydend, vertroostend en versterkend nie? Waarlik dit doen mens goed om te weet dat die Here die pioniers van hierdie beweging stap vir stap gelei het en dat Hy ons deur hulle 'n boodskap gee, waarop ons mag vertrou en in geloof en versekering op mag steun in hierdie donker uur van die wêreldgeskiedenis. Wat ook die mensheid mag oorkom, ons kan seker en veilig op hierdie verhoog staan.

Maar hoe treurig is dit dat party vandag hierdie verhoog verlaat en weer in die duister wêreld onder terugval. Party verlaat die standarde en die nouheid van die "ou paaie," waarop die pioniers gewandel het. Anderes weer vind fout met party leerstellings en probeer "'n hervormingsbeweging" te begin buite die beweging wat die Here gegrondves het. Maar al hul pogings sal op niks uitdraai nie, want die diensmaag van die Here sê "Ek sien dat . . . die Here die Opperste Boumeester is" van die verhoog, en dat die wat besig is om daaraan te peuter, "teen die Here stry."

Dit volg uit bogenoemde gesegdes dat dit nou veel te laat in die stroom van tyd is om nou nog 'n nuwe beweging te begin of 'n nuwe verhoog te maak waarop die oorblyfsel van die Here moet staan. Die ou verhoog wat beproef en getoets is, sal seker onveranderd en onbeweeglik bly tot aan die laaste end van die strydende kerk. Dis die enige seker ding in hierdie dae van onsekerhede.

Aangesien dit so is, wil dit die skrywer voorkom dat ons as die oorblywende gemeente van Jesus Christus die boodskap waarvir ons staan, soos nooit te vore, behoort lief te hê, te eer en op prys te stel. Ons private lewe behoort meer in ooreenstemming met sy goddelike standarde te wees. Ons behoort dieper en dieper sy kos-

telike beginsels en goddelike waarhede te studeer. Sy heiligende krag behoort meer in ons 'n verandering van karakter te werk. Elke dag behoort ons ons voete vaster op sy verhoog van goddelike waarheid te sit, sodat ons onbewoë sal kan staan in die swaar tye wat nog voorlê.

En opdat dit die vrugbaar ervaring van ons mense deur heel die Divisie mag wees, wil ek opnuut met elke siel pleit *om die Heilige Skrif met ywer te ondersoek*. Laat ons die leerstellings wat ons tot 'n afsonderlike en besonderlike volk maak, werklik ken. Verder, broeders en susters, behoort daar te wees en moet daar wees 'n meer bepaalde en noukeurige studie van die raadgewings wat die Here goedgeind het om ons te gee deur die Gees van profesie. Deel ses tot nege van die "Testimonies" bevat baie inligting vir die gemeente in hierdie dae. "Ministry of Healing" is 'n boek wat in elke huisgesin behoort gelees te word, sodat ons mag weet hoe vir ons liggame, "die tempel van die Heilige Gees," te sorg. "Schreden naar Christus" en "Desire of Ages" maak die pad na die oorwinnende lewe duidelik en sê hoe dit te behou. "Groote Stryd" vertel van die oordeel en van die laaste tonele van die menslike genadetyd. Die laaste hoofstukke van hierdie boek is verhewe en elke gelovige Adventis behoort hul te lees en weer te lees, sodat ons mag weet wat voorlê en wat ons geestelike houding van dag tot dag behoort te wees.

Wat 'n wêreld van raadgewings is deur hierdie gawe vir hierdie laaste dae gegee! En ek wens die nadruk te lê op die feit dat as ons wil weet "die dinge wat tot ons vrede dien," (Lukas 19: 42), dan moet ons meer voortdurend die dinge studeer wat spesiaal vir ons tyd en vir ons vrede geskryf is.

Laat ons dus hierdie dinge te harte neem en ons geestelike behoefte in hierdie tyd wat so vol gevaar is vir die wat geen beskerming het nie, erken. Laat ons met meer erns ag gee op die goddelike vermaning: "Benaarstig u, om uzelfen Gode beproefd voor te stellen, eenen arbeider, die niet beschaamd wordt, die het Woord der waarheid recht snijdt." 2 Tim. 2: 15. As ons dit maar wil doen, dan sal ons seker wees dat ons voete vasgeplant staan op die verhoog van waarheid wat die Here Jesus ons so genadig gegee het om op te staan tot die dag van Sy heerlike verskynning.

## 'n Woord van Waardering en Vertroue

Nou ons dogters in die Verpleegsterskool te Washington aangekom het, kan Mevr. Siepman en ek nie hierdie geleentheid laat verbygaan sonder ons onderwysers ons groot dankbaarheid en waardering te kenne te gee nie. Hulle het uitstekende werk gedaan deur ons dogters 'n Christelike Opvoeding te gee, so lank hulle onder hul sorg was, eers in die kerk-skool te Port Elizabeth, toe op Spioenkop en daarna op Helderberg Kollege.

Ons wil nie een onderwyser besonderlik noem nie, want ons glo dat algar hul plig getrou nagekom het. Ons is van ganser harte met u in die Christelike opvoeding. Ons het u en die opvoedkundige sisteem van ons denominasie volkome vertrou en is nie beskaamd uitgekome nie.

Tegelyk wil ons hiermee ons broeders en susters bedank, die wat vir ons dogters gesorg het, terwyl hulle op pad van en na die skool was. Veral dink ons hierby aan die wat in Boelawayo, Kimberley en Bloemfontein woon.

Ja, dit het baie geld en opoffering van ons gevra. Opvoeding kos altyd geld, maar Christelike opvoeding is dit werd. *Om een dag voor die regterstoel van Christus te staan en te weet dat ons alles gedaan het wat ons vir ons kinders kon doen, is op sigself al 'n groot opoffering werd.* Ons vertroue is op Hom. Hy bestuur ons lewe en kan ons lei, want Hy weet die end van die begin.

Die Zambesie Unie het ons onlangs gevra om opsig te neem oor dié werk op Musofustasie. Ons het dit met blydskap aangeneem. Die jongste kortings in begroting en salaris het ons geen geringe moeite besorg nie, maar ons leef nog; ons kom nog klaar, die werk gaan nog aan; die siele word nog tot die Here gebring. En oral sien ons bewyse van die goedheid van die Here jeens die menskindere. Sy Gees stry nog met die inwoners van hierdie sondige wêreld. By die Here is daar geen krisis, geen oponthoud nie. Sy werk gaan altyd aan.

Ons is vol moed, want *die Here Jesus kom netnou.* "Hy, Die te kome staat, zal kome, en niet vertoeven." Heb. 10: 37. Ons is nou agtien eeue nader aan die vervulling van hierdie woorde en daarvoor behoort ons ons te verbly.

Die Uwe in diens van die Here,  
MNR. EN MEVR. J. G. SIEPMAN.

## 'n Laaste Woord van Opwekking

J. F. WRIGHT

Ek is net terug van Angola. Aangesien die datum van die Herfsraad vervroeg is, is ek net 'n paar dae by die huis, voor ek die tweede September van Kaapstad na Amerika vertrek.

### Voorsiening in Geval van Nood

#### 'N OPROEP TOT SPESIALE OPTREE

N. C. Wilson

Selfs na vereende en onvermoede pogings van die laaste weke vind ons dat die offisiële tyd van die Oes-Insameling Veldtog verstryk het en die Suid-Afrikaanse Unie amper £1,000 kort is. Dis 'n ernstige toestand en tensy dit verander, beteken dit groot verleentheid in ons sendingprogram in Afrika. Ons is seker dat die gemeente van die Here deur heel die Unie nie tevrede sou wees om dit by hierdie grote tekort te laat nie. Die Suid-Afrikaanse Unie het nog altyd sy doelpunt in die Oes-Insameling oortref. Ons vertrou dat 1932 nie 'n uitsondering gaan wees nie, want 'n tekort in die doelpunt van £3,950 sou, soos nooit tevore nie, 'n stap agteruit wees. Dit sou ons sendelinge wat alreeds met reusagtige probleme worstel, in groot verleentheid bring.

Daarom, om seker te wees dat ons die tekort van £1,000 sal inhaal, doen ons 'n beroep op al ons kerke en op elke gelowige afsonderlik om van 1 tot 10 September 'n spesiale poging te doen. Dis 'n tyd van nood en ons voel dat ons die kerk moet oproep om 'n krisis te voorkom. Ons vra die kindere van die Here ernstig om met volhardende gebed en met vereende kragte deel te neem aan hierdie laaste poging in die Oes-Insameling van 1 tot 10 September. Die wetenskap dat die nood dringend is, sal die kerk seker tot handelend optree beweeg en die gevolg sal wees 'n heerlike oorwinning vir die saak van die Here.

Voor my vertrek wil ek 'n paar woorde met ons werkers en lede oor die Oes-Insameling praat. Ons waardeer die edel pogings van die laaste ses weke baie. Daar is hard gewerk, die Here het ryklik geseën en ons is dankbaar vir wat gedaan is. Maar—die doelpunt is nog nie bereik nie. Nou kom die ernstige vraag, wat sal ons doen? Sal ons die taak vir 1932 as afgelepe beskou?

Nee, ons kan nie vir 'n oomblik dink dat u dit so in die sendingboeke van die hemel wil ingeskryf het nie. En waarom? Omdat die geleentheid vir evangeliewerk nog nooit so goed ge-wees is nie. Nog nooit het ons groter behoefte aan fondse gehad as nou in hierdie dae nie. Ons wens dus saam met die Unie en Plaaslike leiers in Suid-Afrika nogmaals algar 'n beroep te doen om aan te hou met die Oes-Insameling gedurende die eerste veertien dae van Septembermaand. Ons voel dat die oorwinning sal kom en dat ons die mylpaal sal haal. Laat ons dus nie rus totdat die werk gedaan is nie. As ons in hierdie saak kortskiet, sal die laste en die beswarings van elke veld gedurende die orige van hierdie jaar aanmerklik vermeerder word. Ons hoop dus dat iedereen 'n bietjie langer met die Insameling sal aanhou, totdat ons doelpunt bereik is."

Ons leiers van die sendingveld in die Noorde verseker ons dat hulle onvermoed nog die maand September en die helfte van Oktober sal werk. Ons weet dat ons op hulle kan reken. Hulle sal as een man hul deel doen.

Terwyl ek hierdie laaste woorde oor die Insameling skryf mag ek tegelyk ons werkers en gemeentelide in hierdie Divisie versoek om aldag die komende Herfsraad in hul gebede te gedenk. Hierdie belangrike vergadering sal die 18 Oktober te Battle Creek, Michigan, V. S. A., bymekaar kom. Baie ernstige vraagstukke sal die broeders moet oorweeg. Ons sal behoefte hê aan die wysheid van Bo om al hierdie vraagstukke op te los. Daarom, geliefde medegelowige, bid dat daar planne mag gelê word wat krag en vooruitgang in die spoedige afloop van ons wêreldwye werk sal beteken.

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## Werk in Niassaland

G. S. STEVENSON

TOE die apostel Poulus sy eerste brief aan die gelowiges van Korinthe skryf, vestig hy hul aandag op die werk wat in hul stad gedaan is: "En ek, broeders, toe ek tot u gekom het, het ek nie gekom met uitnemendheid van woorde, of van wysheid nie om u te verkondig die getuënis van die Here. Want ek het nie voorgeneem om iets te weet onder u nie, as Jesus Christus en Die gekruisig." 1 Kor. 2: 1, 2. En in die Romeinebrief skryf hy: "Want ek skaam my nie vir die Evangelie van Christus nie;

want dis 'n krag van die Here tot saligheid vir 'n ieder wat glo, eers die Jood en dan die Griek." Rom. 1: 16.

As ons vandag hierdie beginsel volg, sal dit dieselfde resultate bring. Meer as ooit tevore probeer die werkers in hierdie veld om hierdie ideaal te volg. In die verlede het ons dit nodig geag om veral ons besonder leerstellings te verkondig. Dit was logies in 'n streek waar daar meer kerke en meer sektes arbei as in enig andere deel van Afrika. In die yerraring van leer en geloof was dit raadsaam om ons leerstellings duidelik voor te stel en sodoende ons gelowiges te bevestig en ook die algemene publiek in te lig. Maar in die laaste maande is daar 'n verandering in ons metodes gekom. Ons volg in ons onderwys en ons preek meer wat die apostel Poulus in bogenoemde skriftuurplase aanhaal. Hierdie verandering het gelyktydig in die werk van al ons werkers gekom en is nie die gevolg van afgespreekte planne en vereende pogings in daardie rigting nie. Elke individuele werker—blanke sowel as naturel—het tot hierdie veranderde klemtoon in sy prediking oorgegaan. Dit het uitgekom op ons kampvergaderings. In die verlede was dit gebruikelik dat die helfte van die preke leerstellig moes wees. Vandaar dat dit 'n verrassing was, toe daar hierdie keer in die meeste kampvergaderings gladnie sulke preke gelewer is nie. Nie een van die werkers het lus daartoe gehad nie. Algar het 'n brandende begeerte gehad om te praat oor Christus en Sy geregtigheid, die middelpunt van die evangelie.—Die gevolg was dat ons naturel broeders oor heel die veld hul waardering oor hierdie jaar se kampvergaderings te kenne gegee het. Party van die vernaamste werkers het in vertroue dit bevestig dat hierdie jaar se vergaderings die beste was van wat ons ooit in Niassaland gehad het. Inderdaad, meer as in die verlede is daar hierdie jaar baie meer mense tot bekering gekom. Ook was die offerande meer as ander jare, al was die toestande ook heel wat moeiliker en geld skaarser.

In ons evangeliewerk het ons dieselfde rigting gevolg en die uitslag is uitstekend. Ons betreur nou dat ons geloof so klein was en dat ons nie vir beter resultate gevra het nie. In twee pogings, aan die begin van die jaar gehou, het 285 mense tot bekering gekom. Hulle is in die Bybel-

klas ingeskryf. In Meimaand het ons twee korte opwekkingsdienste gehou op plekke waar die toestande onbevredigend was. Die gevolg was 'n herlewing onder die ouer gelowiges en 161 bekeerlinge in die Bybelklas. Gelyksoortige resultate sien ons in die dorpe waar ons die eenvoudige evangelie van saligheid deur die Here Jesus Christus predik. In een dorpie waar ons die naweek was, het vyftig persone, en daaronder die plaaslike toordokter, tot bekering gekom.

Ons naturel werkers is met dieselfde gees besiel en groot seën rus op hul arbeid. In een sendingafdeling het die werkers hul doel vir die jaar op twee duisend siele gesit. Elke werker stel hom 'n doel en doen sy bes om siele te win. Drie werkers het hierdie maand gerapporteer en elkeen het 'n aantal bekeerlinge, die een ses, die ander twaalf, en die derde ses-en-dertig siele vir die maand. Dit verheug ons harte om te sien hoe die naturelle hul bes doen. Dis 'n bewys dat die Gees van die Here hulle lei in die diens van Christus.

As ons net tyd en ruimte sou hê, kon ons meer sulke gevalle opnoem. Dis tiepies van wat oral in die veld plaasvind. Vir ons is dit 'n bewys dat ons vinnig naderkom aan die tyd waarop die Here Sy werk sal kort-sny in geregtigheid.

In hierdie dae van geldelike tekorte leer ons meer te verwag van die krag van die Heilige Gees en bygevolg bereik ons meer. Hierdie werk sal vinnig sluit en ons kan algar iets doen om die end te verhaas, as ons net die waarheid soos hy in Jesus is, wil uitleef en predik.



## Evangelieverkondiging deur Leke

F. G. CLIFFORD

ONS meen dat die lesers van die **OUTLOOK** belangstel in die evangelieverbreiding deur ons leke. Daarom gee ons hierdie korte verslag.

In die begin van die jaar het Broeder Vivian Cooks met 'n aantal broeders 'n klein poging in een van die voorstede van Johannesburg begin, en vier keer per week dienste gehou, met die gevolg dat daar ses gedoopte is en 'n Sabbatskool van ses-en-twintig lede georganiseer is. Hierdie klein groep is ingelyf in die groot gemeente en bring getrou sy tiendes en offerandes en neem aktiewe deel in die Oes-Insameling Veldtog.

Broeder Herholdt het vir 'n paar maande buitekant die stad 'n groot woonhuis gebou en in sy vrye tyd die ewige dinge behartig. Hy het 'n aantal dienste op die plaas "Doornpoort" gehou en dikwels was die plek stampvol. Die Here het die eenvoudige prediking van Sy Woord gesien. 'n Paar weke gelede is daar dertien persone in die geïmproviseerde doopvont op die plaas gedoopte.

Daar behoort van ons lekebroeders te wees wat gewillig is om hierdie soort evangeliewerk te doen en die voorstede en afgeleë plekke te bewerk, waar dit nie doenlik en nie voordelig is om 'n groot poging te hou nie. Ons werkkragte is so min en ons middele so skaars dat ons die Here se plan moet volg en die werk klaarmaak deur die hulp van ons toegewyde lekebroeders in te roep.

In Johannesburg hou ons gereelde lekeklasse om hul te leer hoe om siele te win. Ons vertrou dat die resultate die poging sal beloon.

## Obituaries

**WILD.**—On July 22 Brother William Wild passed to his rest in the Johannesburg General Hospital. His death followed a serious motor accident.

Brother Wild had the distinction of being the first local elder in the first Adventist church in Africa in the early days in Kimberley. Latterly he devoted a large portion of his time in working for the coloured people, in whom he manifested a deep interest.

Brother Wild had a cheery smile for all and possessed a buoyant outlook upon life that sustained him through many and varied experiences. His faith in God was strong to the end.

He leaves to mourn a wife, two sons and two daughters. A large gathering of friends paid their last respects at the graveside. F. G. CLIFFORD.

**BOWES.**—Sister E. Bowes, mother of Sisters F. E. Bennet and V. H. Wall, passed away peacefully at Sister Bennet's home in Orange Grove, Johannesburg, in the early morning of July 25, 1932, after a brief illness.

Sister Bowes, who was seventy-three years of age, accepted present truth through the help of her daughter, Sister Bennett, and was baptised by Elder W. H. Hurlow three years ago. She attended the Sabbath school and church services at Orange Grove, where she was loved and respected by old and young. She was a real mother in Israel. Her quiet confidence in the Life-giver was firm to the last.

Our sympathies go out to her husband, two daughters and other relatives.

Sister Bowes was laid to rest at Brixton, Johannesburg. Elder F. G. Clifford conducted the service at the graveside and the writer spoke a few words of comfort to the relatives and friends. A. A. PITT.

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**A Timely Book**

J. F. Wright

In the last issue of the OUTLOOK the manager of the Sentinel Publishing Company made mention of the "New Church Manual" just fresh from the Review and Herald Press. While travelling in the field recently, the writer had opportunity to give some study to this new manual. And, truly it is a fine production! It is a book which should be in the hands of our workers and church officers throughout the field. If it is carefully studied and its instruction followed, it will greatly strengthen and unify the church leadership in this Division field.

Hence I hope that our workers and church officers will not simply give Brother Slate's announcement of the book just a passing glance and quickly forget it, but that each one will endeavour to secure a copy, for use and study, at a very early date. Be assured that you cannot invest a few shillings in anything better, so I would advise that you order your copy without delay. The book will be of great value and help to you in your church work, and you can be certain that it will give you the latest and best information as regards our church organisation and the various departmental activities.

**The Gospel Command**

E. E. FRANKLIN

Associate Secretary of the General Conference Publishing Department

THERE are many different aspects of "the great commission" upon which it is profitable for us as Seventh-day Adventists to reflect. When our Lord went away, leaving His work uncompleted, it was to be finished by those who profess to be called by His name. When our Lord came to deal with the real mission of the church in the world, He laid the whole emphasis on action and power; the church should go out by conquest and maintain the reality and integrity of the message by actively sharing it with all mankind.

This is our cause as we set ourselves to the task of giving the third angel's message in the great Southern African Division. This is our Lord's great commission, and as it comes to us the Lord lays emphasis on the personal element. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." That is Matthew's account. "Go ye into all the world, and preach the gospel to every creature." That is Mark's account. "Thus it is written, and thus it behooved Christ to suffer, . . . and that repentance and remission of sins should be preached in His name among all nations." That is how it is expressed by Luke. "As my Father has sent me, even so send I you into the world." That is John's account. In the book of Acts, our Lord's last words are, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." All this indicates that the call to service is personal.

If the call to service comes to us individually, let us not halt and debate as to whether there are re-

sources, but go out with the love of Christ in our hearts, and let the fire of a great and loyal devotion urge us forward in service for the Master. There are large centres of population in the Southern African Division as well as the more sparsely settled regions that must be reached; and to do this, a larger army of colporteurs should lead the way.

We trust that God's prospering hand may continue to bless and prosper the colporteurs in the Southern African Division and that they will do their full share in our present evangelistic efforts to win a larger harvest of souls.

**Latest Ingathering News**

J. F. Wright

Elder W. L. Hyatt sends this splendid word, "Our receipts now total £1,120. This leaves a remainder of £580. We have allotted various amounts to our churches irrespective of their goals. We are rallying ten of our conference workers to open a BIG DRIVE in the centre of Johannesburg commencing this coming Monday (August 22) to continue for a fortnight. . . . We are doing all in our power to save the situation and avert a crisis in the Harvest Ingathering work."

*We bespeak for this conference the prayers of God's people, and wish them a splendid victory in the achievement of their goal.*

Elder N. C. Wilson, acting president of the Cape Conference, feels confident that this conference will reach its goal. The amount of £333 still remains to be gathered in.

The good word comes that the Transvaal-Delagoa Mission Field has exceeded its goal of £450, by £50 and that doubtless another £50 will be gathered in.

No recent word has been received from Kaffirland, but we know that Elder Symons and his associates are still driving hard toward the goal.

**SOUTHERN AFRICAN DIVISION**

Report of Book Sales for Six Months Ended June 30, 1932

Name	1931			1932			Increase	Decrease
	Books & Period.	Office Sales	Total	Books & Period.	Office Sales	Total		
Cape Conf.	£1810 14 0	397 5 4	2207 19 4	1603 14 0	584 17 0	2188 11 0		19 8 4
N.-Tvl. Conf.	2916 14 5	379 13 1	3296 7 6	1724 11 0	570 1 0	2294 12 0		1001 15 6
Zambesi Union	894 10 3	208 3 9	1102 14 0	611 10 5	97 12 4	709 2 9		393 11 3
Kaffir. M. F.	205 1 0	239 10 9	444 11 9	257 2 6	90 14 3	347 16 9		96 15 0
Tvl.-Del. M. F.	308 18 10	70 4 11	379 3 9	633 12 11	308 19 0	942 11 11	563 8 2	
S. E. A. Union	76 15 9	23 16 10	100 12 7	28 18 2	25 9 7	54 7 9		46 4 10
S. A. Division	£6212 14 3	1318 14 8	7531 8 11	4859 9 0	1677 13 2	6537 2 2	563 8 2	1557 14 11