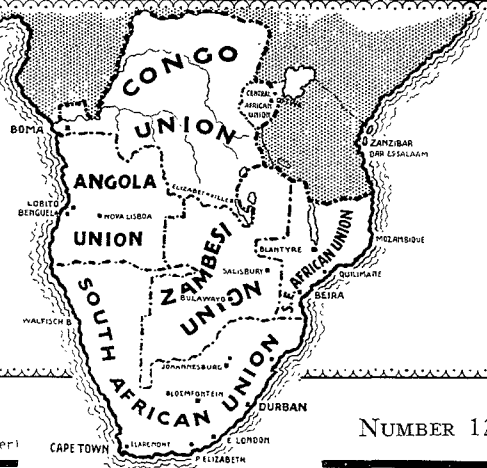


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Annual Week of Prayer

A. E. NELSON

ONCE again we shall have the privilege of enjoying a week of prayer during the days from December 10 to 17. It is always a privilege to pray, but in these days it is a greater privilege. The world is in perplexity, the church is in need of additional power,—the latter rain—and each of us needs more grace and spiritual vitality. We also need to offer up the sacrifice of praise and thanksgiving for the temporal and spiritual blessings we have received. The call to prayer is given; let us respond not in dry formality but in an earnest desire to seek God.

How appropriate it is on this occasion to reciprocate by giving to God our annual offering. He has already given us much; we shall pray for many things; now let us reciprocate by giving first ourselves and then our offering. May God grant to us all the riches of His grace during this special call to prayer.

Wherein the Public Schools are not Satisfactory

J. P. NEFF

(*M. V. Sec., Columbia Union Conf.*)

THE public schools constitute a great system of public education. They provide an opportunity for every boy and girl to receive an education at the expense of the Government. This universal privilege is one of its outstanding merits.

The Government's supreme purpose is to protect and promote the general welfare by making intelligent efficient citizens of all its youth. It aims to make its citizens capable of intelligent participation in the social and political affairs that affect the Government and nation. It goes farther, and seeks to fit the youth for active, successful participation in the industrial and commercial life of the people. It aims to fit the youth to do the world's work.

In the beginning of public education, preparation for citizenship in the narrower sense of participation in political activities was the chief aim. It was thought that a republican form of government required more intelligence on the part of its citizens than a monarchy. This received first attention, and was the reason given why the Government should establish and foster the schools.

The world was more idealistic then than now. Ethical training was a necessary concomitant of good citizenship. Modern materialism has greatly changed the original conception and purpose, and in fact has overshadowed and almost destroyed the old ideals. Wealth, social standing, political prestige, and pleasure are today the chief aims, if not the ideals, of most people. The schools have acceded to this public demand.

From the standpoint of its ideals, the system is succeeding admirably. Material development has made miraculous gains, and our educational system is both the cause and the result of this experience. Education has made our marvellous development possible, and it has subscribed its programme to civilisation's demands.

Public Schools Fail Spiritually

The schools will not stand the test when measured by ethical and spiritual standards. The material gains have been made at the loss of ethical

and spiritual values. Idealism has likewise given way to materialism in the schools. A generation ago the standard was men and women; today it is what they can do, what part they can play, in this great modern civilisation. Material achievement, not men and women, is the demand of the hour. The order of the day is, Assemble the machine, even though it cost a thousand men.

To this whole programme of civilisation the schools subscribe. It is no longer a question of worth of *being*, but of *doing*. The question is not, What are you? but, What can you do? And the world pays for its answer in crime, suicide, moral debasement, suffering, sorrow, and despair. The restraint and composure that come from one's appreciation of his present moral worth and his hope of the future, have faded from the picture.

The churches have kept out the sectarianism of the Christian religion; but into the schools—into the textbooks, the classrooms, the libraries, the lecture rooms—has crept the sectarianism of paganism, and even atheism. Respect for conscience, for religion, for ethical standards, for God Himself, is not maintained in the schools. The teachers themselves, in many instances, lead out in mockery of religion. Such insinuations are made and such embarrassment is brought to those students who still believe, that their voices are silenced. This is done under the garb of superior intelligence and the knowledge of modern science. Belief in the Christianity of the Bible is scorned, and an attempt is made to laugh it out of court.

Men who believe in keeping religious matters out of Government-supported schools have lost the battle. While the Bible has properly been ruled out of the schools, Darwin has been allowed to take its place. And evolution is the philosophy upon which naturalistic, materialistic religion is built. It is the philosophy of atheism. Atheism is just as sectarian as any Christian denomination. In fact, it is the most extreme sectarianism, for it rejects and denies every religion that is based upon the supernatural. It,

therefore, has no place whatever in secular education. But it came just at the right time to succeed. The world was looking for a theory that would blast all standards and set up nature—natural instincts, impulses, and urges of the animal nature—in place of spiritual and ethical standards.

Atheistic sectarianism came in under the garb of science, but it is a science that is "falsely so called." It is a theory that is unproved and unprovable, and therefore rests on faith or belief just as does every supernatural religion. Its claim to rest on science instead of credence is totally false, as is acknowledged even by the most authoritative and outstanding evolutionists of the age.

Charge of Atheism Against Schools

Finding, then, in the secular schools a religion of atheism taught in many schools, and steadily on the increase since the beginning of this century; and finding its far-reaching effects upon those who are being educated therein, we register this fact as our first count that the schools cannot be satisfactory to an enlightened Christian parent. No scholarship, no wealth of equipment, no recognition and standing, can atone for the absence of spiritual and ethical standards and the substitution thereof of irreverence for God and religion. An alarming tendency toward atheism on the part of a majority of the finished products of the schools is a fact that must disturb any Christian man who sees and thinks.

The many strong features of public education we must recognise. It is the greatest and finest system of modern times. It has done much to make the civilised world what it is today in material achievement. Its unity in the midst of diversity, its highly qualified administrators and teachers, its splendid material equipment, its adaptation to the material demands of the hour, must recommend it to every person. But we think the weakness we have pointed out is vital; it is fundamental; it is fatal. Loyalty to Jesus cannot condone, much less accept, the condition described. It must settle the question with those who value the spirit-

ual welfare and eternal destiny of their children.

Education too Limited

The second count of the failure of the public schools to give satisfaction is their limitation to secular instruction, which is no fault of the system. Being secular, and supported by Government funds, they cannot give religious training and instruction. The child is at a critical stage of life so far as his attitude toward faith is concerned. It is the age of habit forming and character building. It is the age when he is looking into the future, thinking of plans and purposes he proposes to carry out later. He is forming ideals.

In connection with his education he needs God. He needs the religious element to give high purpose to his ambitions. The life suffers an incomparable loss at this age if the supernatural and the spiritual are blighted. They should go hand in hand with the intellectual.

To the Christian, a study of the Bible is indispensable. It is the book to which all knowledge must be brought. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." All knowledge must be perceived through the divine Word. It is here seen in relation to universal and eternal principles and truth. All knowledge is circumscribed, partial, uncertain, and limited, until it is seen from the viewpoint of time, eternity, and totality as revealed in the Bible. The greatest text is omitted in the public schools. It is the text that contains what God thought was best for man to know.

Pedagogues may write voluminously on logical and psychological foundations, on comparative and equated values, on proper inclusions and omissions in textbooks; but here is one textbook that is above all, and without which all other knowledge will finally be worthless. It must be included as the abiding, continuous text in a well-rounded, complete education. Its omission in the course of study is a loss too great to be exchanged even for an education. It may be studied in the home and at church, but this will not be sufficient. It must not be divorced from scholastic education. It must be consciously correlated with the whole course of study. Upon its knowledge every other item must be perceived and by it interpreted.

The Secular Environment

The third count of failure to satisfy, lies in the fact of association. There is a vital difference between a secular and a religious atmosphere. Secular things grate upon a religious environment, and religious activities intrude upon a secular environment. The Bible itself becomes commonplace in such environment.

In a secular environment the nature conforms to worldly things and worldly pleasure. The environment affects the mind and heart accordingly. Its appeal is always and only for secular interests. Even sacred music seems out of place and sacrilegious. When sacred music, prayer, and devotion are introduced, the environment changes; and it changes things too. The constant influence of a secular environment is almost sure finally to develop a carnal mind and heart. A religious atmosphere exerts the strongest influence in the creation of a spiritual mind and heart. The fourth count is failure to prepare the youth to engage in God's work in this world. Such is not the purpose or aim of the public schools. The result is that the farther one pursues a secular education, the farther he is removed from fitness to do God's work. It is also true that the farther he pursues his study in a Christian school, the harder is it for him to give up the idea of working for God. In either case he is side-tracked from carrying out the ideal of the other.

Although it is true that if one is prepared to do God's work, he can easily adjust himself to do the world's work, technically he finds it difficult at first; but those superior qualities of mind and heart developed in a godly school soon win, unless he throws his personal religion overboard. In that case, he may make shipwreck of life, and come to sudden disaster.

There can be no debate over this question. It is simple and easy. If you want your child to succeed as the world counts success, if you want him to make money, to be prominent in the political, the professional, or the business and social world, to secure a position promptly, to do this world's work, then the public schools will furnish just the training and education he should have.

But on the other hand, if his faith in God and in the Bible, and his hope of eternity are your chief concern; if virtue and righteousness and a part in God's work are your most

earnest desire, you will send him to a school that exists for the accomplishment of these ends.

It would seem that to a Christian the chief inquiry in regard to a school would be the effect of the education on the child in his relation to the Lord Jesus Christ. All else is secondary. "Seek ye first the kingdom of God, and His righteousness." All the rest will be added as needed. Shall we choose God for ourselves and the world for our children? God deliver us from such a course.



Why Have a Young People's Department?

H. T. ELLIOTT

"To save from sin and guide in service" is not merely a slogan. It is rather a concise statement of the purpose and ideal which led to the formation of the young people's department. This purpose finds expression first in the inspired messages from the servant of the Lord when calling for the organisation of young people's societies. Notice the clear outline of the work for and by the young people in the first message which came from Sister White regarding it:

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organised plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honouring God in any branch of the work where they are qualified to labour."—*General Conference Bulletin, January 29, 30, 1893, p. 24, in "Missionary Volunteers and their work," p. 11.*

In later messages the youth in every church were definitely called to "form companies" to endeavour to "save souls from ruin," and to "organise themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith."—"M. V.'s and Their Work," p. 11.

With such instruction as this the church has developed a society which offers a broad general training to our young people. The young people's society draws the young people together in Christian fellowship and

study, thus affording opportunity for the exercise of influences leading to the conversion of the immature and wayward.

The society seeks to encourage the life of the young people in four principal phases of experience. The first of these is the devotional life. A Christian experience is impossible without a knowledge of God and communion with Him. The religion that comes from God is the only religion that can save the soul. Through such helps as the Morning Watch Calendar and the Bible Year youth are encouraged to come in touch with God through prayer, His Word, and meditation upon their own experience as related to His revealed will.

Another phase of life is developed by what are known as educational features of society work. To be a good church member and missionary one must be intelligent regarding his faith and church. To be prepared to win others the believer should be familiar with Bible doctrine and able to set forth the message in outlined study. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3: 15. The training in Bible doctrines and denominational history, in such society plans as the Standard of Attainment, is intended to prepare the inexperienced to become able defenders of the faith.

Other educational features, like the Reading Courses, are a great help in giving information that broadens the vision of life's work and opportunities. Many of the books discuss the problems that perplex youth and give clear light on how to meet them.

The society is largely concerned with giving a training in missionary service. Plans are laid or adapted which give opportunity for Christian work to the Juniors as well as the older youth. The young people who are active in society work are prepared when they become mature to carry the responsibilities of church work. This missionary purpose of the Missionary Volunteer society is the heart of its life. It finds expression in its name, Missionary Volunteer. It is expressed in its Aim, "The Advent Message to All the World in This Generation." It arises like sweet fragrance from its Motto, "The Love of Christ Constrains Us." And it throbs like a strong heart in the society Pledge, "Loving the Lord

(Continued on page 12)

Visiting in the Eastern Province

N. C. WILSON

DURING the past two months, Brother A. F. Tarr and the writer have visited the churches and companies and isolated believers in the Eastern part of the Cape Conference and the Kaffirland Mission Field. During the greater part of this time, we had the help of Pastor Nelson, Division secretary-treasurer, and Pastor Symons, superintendent of the Kaffirland Mission Field. It was a great help to have these brethren associated with us as we visited the field in the interest of the conference and mission field.

Doubtless the OUTLOOK readers will be interested in a brief report of this tour which brought us into touch with practically every Seventh-day Adventist home in the Cape Conference from the borders of Griqualand on the east to George and Oudtshoorn on the west, as well as the varied interests of our native work scattered over the Kaffirland field.

The first week-end was spent at Aliwal North. A large congregation gathered for the week-end services. There are many encouraging features in connection with the work of God at Aliwal North, and we pray for Heaven's special blessing for our dear people there as they press on and grapple with their problems. It was a great privilege to visit in the homes of Brethren Snyman, Vorster and Shone on their farms and also have their presence and help at the week-end meetings in town.

A few days were spent visiting the brethren and sisters on the farms in the Lady Grey district. Without exception, we found the believers in this district of good courage and pressing on with zeal. Brother and Sister Hepburn at "The Willows" are carrying on a self-supporting mission work which is worthy of special mention, and concerning which much of a most encouraging nature might be written; however, space does not permit of this at present.

On their beautiful farm out a few miles from Elliot, we found Brother and Sister Webster, Sr. and their daughter and Brother and Sister Norman Webster. Although isolated, we found these families of good courage and trying to reach others with the message. As we visited in the home of Brother and Sister Webster, Sr., we thought of the faithful

service being rendered the cause of God by various members of the family scattered over the Division, and of the joy which this fact should bring to the hearts of Brother and Sister Webster during their declining years. Sister Douglas, who lives near Elliot, was also visited and we appreciated the privilege of a brief but good visit in her home.

At Maclear, we enjoyed the privilege of visiting in the home of Brother and Sister Macdonald, whom we found of good courage and letting the light shine in their community. Pastor Nelson joined us at Brother Macdonald's home and journeyed with us for nearly a month.

A most profitable and enjoyable week-end was spent at Cancele Mission. Our hearts burned within us as we witnessed the marvellous blessing of Heaven upon the work being carried forward by Elder and Sister de Beer, Dr. Bell and Brother and Sister Stephen Hiten. The story of God's leadership in the work at this place would provide material for a long article, so it will not be possible to go into detail at all, but simply to state that God is blessing in a wonderful way at Cancele Mission.

Some days were spent visiting our mission stations under the direction of native ministers at Lusikisiki and Umtata. The workers at these missions are doing good service and are earnest, consecrated leaders of their people.

It is always a joy to visit Bethel Mission and have the privilege of seeing the efficient work—especially for the girls—being carried on by Pastor and Mrs. A. P. Tarr. The influence of Bethel Mission throughout the entire district is a credit to the cause of God and an eloquent testimony to the good work which has been and is being done.

En route to East London, a brief visit was made to Brother and Sister Kearney and their family at Komgha. This family has remained faithful for many years, and their faith and confidence increase with the passing years and the renewed evidences of the Master's soon appearing.

A long week-end was spent in East London and it is always a pleasure to visit this active and well-organised church. Pastor and Sister Tarr are

leading out in a strong way, and, as the result of the mission conducted there late last year, a large and ever-growing congregation is calling loudly for a church home. At the present time, the East London congregation meets in a rented hall which is entirely unsuited for worship. However, during the time of our visit there, definite plans were laid which we confidently expect will enable the believers to start the erection of a modest church building early next year.

At Stutterheim a short visit was made to the home of Brother Kritzing, who for many years has taught a Government school a few miles from town, and who has stood true to the message, faithfully advocating its principles in that neighbourhood. Brother Kritzing visits Kingwilliamstown regularly as elder of the church there.

At Cathcart, we had the privilege of again visiting the several Tarr families who for so many years have stood true to God and the third angel's message. The strong testimony borne for the truth by these faithful families means much to the cause of God and is sure to finally bear fruit in the salvation of honest souls in that section of the field.

A full week-end was spent with the believers in Queenstown and a native church in the district. The small company there is seemingly doing everything possible to build up the work of God in that town, anxiously looking forward to the time when one of our ministers can hold a series of meetings, which we trust may be in the comparatively near future.

At Balfour we found Pastor Shone and his son. Their little farm is beautifully situated. It seemed good to find Pastor Shone of such splendid courage and working hard to interest others in the truth.

At Adelaide, where we held an evening service, we were pleasantly surprised to find that our few believers had interested a number of friends in the service and there must have been an audience of seventy-five. Evidently there is a deep interest in the truth at Adelaide, and this would doubtless be an opportune time for a series of meetings in that beautiful little town.

A week was devoted to visiting and ministering to the various interests in the Grahamstown, Rokeby Park, and Fish River sections. These places

are bound up with the earliest history of our work in Africa. How inspiring it is to find the original families who accepted the message there forty years ago still true and loyal in every respect and anxiously looking forward to the day of our Saviour's appearing, which is so much nearer than when they first believed. All the believers far and near in the Grahamstown-Rokeby Park sections were visited. We earnestly pray God's blessing upon His people, in this part of the conference, who have stood so loyally and faithfully for the truth for so many years. En route to Port Elizabeth, we called at Brother Willmore's home and found our good brother and his family joyfully looking forward to the day for which they have so long looked and which is now so near at hand.

Pastor Nelson has spent a long week-end at Port Elizabeth just prior to our arrival, during which time he held services for our people in the European, coloured and native churches, as well as for the coloured congregation at Uitenhage. We followed on a few days later and also held services in the several churches at these places. The work is definitely onward in Port Elizabeth, the church is well organised, and the leadership is strong. Pastor Symons remained in Port Elizabeth for a few days, and then returned to his headquarters at Bethel Mission, Butterworth.

A most interesting week-end was spent with the church at Langkloof. Here Pastor and Sister Hiten joined us in ministry. The time spent at Langkloof with the Kritzing families will long be remembered. God has wonderfully blessed these dear people and is still blessing and leading. The church is growing and is alive and zealous.

It was a great joy to meet with and visit again in the homes of our people at George. Brother Smith is continuing to lead out in the church at George in a strong and efficient way, and everyone seems to be of good courage. Special mention should be made of the splendid Harvest Ingathering record of the George church this year, for they reached twice the amount of their goal. Pastor Theunissen and the believers of the Elim coloured church seem active and zealous in their work and are loyally joining hands with the older churches

in the various activities of the conference.

A service was held at Oudtshoorn for the few loyal believers there. How good it is to find these isolated believers aglow with love and zeal for God's work! At Miller all the believers had gathered and with their friends joined in forming a good-sized audience. Again we were privileged to join in service with Pastor and Sister Hiten. The Miller believers are faithfully supporting the conference in every good work and are a loyal and active group.

We concluded our tour with a long week-end series of meetings at Steynsburg. Here we found Brother and Sister Combrinck awaiting our arrival. Sister Hayter and her family have recently moved to Steynsburg and she is rendering excellent service in connection with the work there. Two very earnest families have recently accepted the message there almost entirely as the result of Brother Ernest Stevenson's colporteur ministry during the past year. What an eloquent tribute to the importance and efficiency of the literature ministry in the closing message! The Holy Spirit is working in Steynsburg and we are confident that the future will see a goodly company gathered out from that town. Brother and Sister Combrinck are spending a few weeks in Steynsburg and their influence and help will mean much to the new believers there.

We pray Heaven's richest blessings upon the churches and homes where we have visited and ministered. It has been a great privilege and joy to meet with our people scattered over this great expanse of country. Our hearts and lives and interests are bound together by bands of Christian love and fellowship, which mean more to us than all the world. This is the time above all previous times when we must remain faithful and true to God, for in a "little while He that shall come will come and will not tarry" and in that day we must be found waiting and ready to meet Him.

* *

Wanted

A copy of the "Week of Prayer" readings for the year 1929. Write: The Secretary, P. O. Box 6154, Johannesburg, Tvl.

My Recent Visit to Beira

L. A. VIXIE

BEIRA is a Portuguese town nestled among the palms on the west coast of Africa. The beautiful homes are set off by waving palms and a variety of blooming flowers. The place is most restful.

Shipping is the principal industry in this thriving town. Passenger and cargo boats from all countries of the world stop at this port.

The Mozambique district, with headquarters at Beira, is operated by a private company.

On arriving at Beira I was intensely interested in learning what the Mozambique Company was doing for the betterment of the native peoples. To obtain this information and to discuss our mission problems with the Government officials I called at the Government buildings to arrange an interview with the Governor. The chief Secretary of the Cabinet courteously invited me to his office where it was my privilege to place before him the work of our mission society. He was intensely interested in our strongly organised mission programme. On learning that I desired to solicit funds, he was anxious to render me every possible assistance. Before my interview with His Excellency arrangements were made for me to visit their hospitals and schools. A dignified, elderly gentleman—the Secretary of Native Affairs—took me to their native hospital which was located three miles out of town. I was first introduced to the doctor in charge who was well qualified to do effective work along all medical lines. This courteous doctor took us through the institution. It was a happy surprise to find their hospital so up-to-date and well equipped. In every respect it compared favourably with any European hospital. The wards were kept tidy and immaculately clean. Sheets and spreads were on the beds and the patients seemed as happy and content as any I have ever seen. It was interesting to know that there is no personal charge connected with the care of these patients.

The caretaker evidently was a man of aesthetic taste and took great pleasure in beautifying the surroundings. In spite of the sandy soil he succeeded in getting shrubs and flowers and lawn grass to grow. I was

informed that the Government had spent £40,000 in erecting and equipping this institution.

From the hospital we went to their schools. There we were introduced to the senior president who escorted us around. We saw the boys at work learning various trades including pottery, bookbinding, shoemaking, tailoring, and native crafts. One could not help but praise their efficiency. The girls' school was equally interesting and efficiently operated. They were taught sewing, cooking, and the arts that go to make a successful home-maker. Their schools were fully equipped to do first class work in all kinds of conditions. For lack of time I was obliged to decline their kind invitation to visit some of their distant schools and hospitals. After visiting the hospitals and schools I returned to the chief secretary's office where arrangements were made for a man to act as my interpreter in visiting the Portuguese firms. His assistance was very helpful indeed and enabled me to make many favourable contacts. The Portuguese people showed a kind sympathetic interest in our mission programme and donated generously.

Shortly before leaving it was my privilege to visit His Excellency the Governor who received me most graciously.

My impression was that the Government is making valuable efforts to help uplift the native races in their district.

* *

A Temperance Special

JUST now, when the question of temperance is being so widely agitated in South Africa, we feel it is appropriate to bring out a special number of the *Signs of the Times* devoted to temperance. At the next session of Parliament it is expected that the Liquor Amendment Bill will be under consideration, and if the wine growers and liquor interests have their way, will become law. This bill, if passed, would greatly increase the facilities for obtaining liquor by all classes of people, and would also result in largely increasing the consumption of liquor, especially

by the native and coloured people. The temperance organisations are therefore protesting in very strong terms against the proposed bill and are urging all the churches in South Africa to unite in opposing this measure, which is certainly a backward step in liquor legislation in this country.

The *Signs of the Times* is therefore devoting the whole of its January issue to the temperance crisis and will have some splendid articles on different phases of the proposed liquor legislation written by some of the leading temperance workers in South Africa. It is to be hoped that this "Temperance Special" will have a very wide circulation. As a people here in South Africa we are not taking the leadership in temperance work that we should, but with this special temperance number of the *Signs of the Times* an opportunity will be afforded for everyone to let his friends and neighbours know just where we stand on temperance and the proposed liquor legislation. We believe also that it will place us in a more favourable light in the eyes of the other Christian workers who are so enthusiastically working for the defeat of the liquor bill.

We hope that all our churches will get under the burden of giving this number a wide circulation. Place your orders early and make use of this opportunity to call the attention of your friends and neighbours to this live issue now before the public in South Africa.

The following quantity prices will prevail:

10 copies	1/3
25 copies	3/-
50 copies	5/6
100 copies	10/6
500 copies	48/-

Place all orders with your Book Depository.

J. I. ROBISON, *Editor,*
Signs of the Times.

* *

"THOSE who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory."—*"Education,"* p. 264.

* *

THE brightest lightning comes from the blackest clouds, and the purest faith from the severest trials.—*R. L. Stevenson.*

The 25th Anniversary of Rusangu Mission

D. A. WEBSTER

SOME time ago, while looking through the original record book of the Rusangu church, Brother Wheeler noticed that August 1932 marked the twenty-fifth anniversary of the organising of this church. We were very glad while looking over the names of the charter members to find that several of them are still with us, strong and faithful to the cause we love. We were also happy to find the names of others who, though not with us, are still labouring faithfully for the Master in other parts of His wide harvest field.

It seemed to us that to have a review of some of the pioneer experiences of our work in this part related by some of those who took part in them, might be made an occasion of bringing new courage and earnestness into our membership; and that those who have become believers in the advent message in later years might be filled with love for our Leader and enthusiasm for His work as the recital of these experiences would show that truly God is our God and is surely leading us every step of the way to the inheritance He has prepared for those who love and serve Him. Accordingly a Sabbath meeting was set apart for this service; but there was so much to tell that the service on the following Sabbath was also needed to finish the story of the early experiences in the founding of Rusangu.

On the platform, aside from the writer, were Brethren Jacob Detcha, Jack Mahlatini, and Samuel Mwemba. Jacob Detcha was one of Elder Anderson's faithful helpers on his first two journeys to Northern Rhodesia. Jack Mahlatini was at that time the cook boy, and so naturally accompanied Elder Anderson and other early workers on their trips to establish the work in various centres. Samuel Mwemba was one of the students in the first school ever conducted at Rusangu.

In opening the meeting, the writer mentioned how glad he was for the privilege of having these old men with us, for the old proverb, "old men for counsel, young men for war," is just as true in our work as it is in any other place.

Brother Detcha then began the

story of their Journey from Bulawayo to Northern Rhodesia in 1903. He told how they left Bulawayo and travelled as far as Wankie by train. Then as this was then the railhead the remainder of the journey had to be done by foot. On the way to the Zambesi they hired an extra man to carry food for Elder Anderson, but he soon departed load and all, so that all Elder Anderson had to eat was a guinea fowl which he was lucky enough to shoot. After leaving Kalamo they ran so short of food that they chewed at the empty sugar sack and hunted for wild roots to assuage their hunger. Soon after this, however, they came across a European hunter who added a generous supply of meat to their badly depleted larder. At Choma Elder Anderson became seriously ill and felt that death was very near, so left messages with those who were with him to take to his family, but happily he began to improve in health again shortly after this. After leaving Choma they travelled to Pemba and then Monze without any special incident. At Monze Elder Anderson asked the chief for a guide to lead them to good never failing water. After deliberately misleading them for a while this man finally brought them to the place which is now Rusangu. Old Muchelemba who now lives on one side of the mission farm, at that time had his village right where the mission campus now is; and by the way he greeted Brother Detcha and teacher Jack the other day one could easily see that they were by no means strangers.

Elder Anderson then returned to Bulawayo and on to America leaving his faithful followers at Solusi to await his return.

In 1905 he came up again, this time to establish the mission, taking with him a wagon and most of those who had accompanied him on the first trip. This journey seems to have been eventful chiefly from the great amount of trouble they had with lions; on one occasion he gave Jack a lantern and told him to lead while he got on top of the wagon with his gun, but Mr. Lion always kept out of sight at such times, but

always near enough to make things very uncomfortable.

On arriving at Choma Elder Anderson received word of the death of one of our missionaries from Solusi, and, said Brother Detcha, "We saw Mfundisi cry." For a while Brother Detcha himself was quiet, thinking no doubt of the sacrifice some of our early pioneers made for the love of Africa's sons and daughters. "Greater love hath no man than this, that a man lay down his life for his friends." They were not disobedient unto the heavenly vision.

Brother Samuel told of the small beginnings of the school work. In those days everything was taught in either Tonga or Matabele. He also told of some of their early trips; of the garden, and of how old Chikonga was so pleased with what he saw that he sent over a number of oxen to help with the ploughing.

How some of the first out-schools began was told by Brother Jack, some of these as Bwengwa, Munenga and Banakaila are still centres around which are many of our believers.

He also told how sad they all were to hear of the death of Sister Anderson in 1908.

The following year saw the arrival of several new workers both native and European. Brother C. Robinson came at this time, and later Brother and Sister H. C. Olmstead and Brother Campbell.

Brother Jack closed with one of the most rousing and earnest appeals to a deeper consecration it has ever been my privilege to listen to. Among other things he told of the great sacrifices and sore trials of our early European missionaries; he pointed to the graves at Solusi, at Kimberley, and at other places. He told us that in the memory of their lives of sacrifice and service we have a blessed heritage and example. In those early years education on our missions was very limited, "but," said Brother Jack, "we did what we could with the little we did have, and (turning straight to his audience), here you are today with all of your great privileges, your good schools, and all the good things you enjoy; what use are you going to make of them? Are

you just going to settle down around the mission, and forget the duty your privilege lays upon you? Oh, my people look around you; see the need; hear the call of those in darkness; give your hearts and lives to the service of God."

Brethren and sisters, my heart is touched again as I write. God has been very good to us; our privileges today are great; but every added privilege, and every added blessing is an added responsibility to be more faithful and more efficient in the use of these talents. One of the men to whom the Master in the parable entrusted his goods went and digged a hole and hid his Lord's money; surely none of us wish to receive the reward of this unfaithful man.

In a few words the writer told how it has always been in the purpose of God for His work to start small, and then to grow. When He establishes a light in a place, He plans for it to grow, and spread out until the whole country is enlightened.

This great second advent movement had a very small beginning over in America, but it grew; lights from America were sent over to Europe, Australia, Africa and many other places. These in turn became centres of light to send lights to other places. We can see a good illustration of this in the way the work has spread to many parts of South Central Africa from our old Solusi Mission. Workers trained there helped to start the work at Somabula, Inyazura, Rusangu and other places. From here at Rusangu workers have gone out and helped in opening up the work at Musofu, Kattima Mulilo, Liumba Hill, Munenga, Demu and Muchenje. And around these, workers have gone out and built up strong centres of light.

But brethren and sisters there is still a work to do. We, as God's people must ever keep our eyes on the fields white and ready to harvest. We must ever keep our hearts in tune with heaven to be able to see the work God has for us and to do it faithfully.

God has given us these experiences in our past history to be a help to us in these days that our faith fail not. We have been told that, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. For if we fail to see the guiding hand of God with this people in the past we will certainly

fail to see that He is still leading us today. The work is almost finished, let us not say in our hearts, "Our Lord delayeth His coming," for as never before the signs of the times all go to show very clearly, and very definitely, that, "the great day of the Lord is near, it is near, and hasteth greatly." The last words of the Lord in the last chapter of the last book of the Bible are, "Surely I come quickly. Amen." The earnest reply of every loyal heart will be, "Even so, come, Lord Jesus."

* *

Macedonian Calls From Old Kaffirland

J. E. SYMONS

MARVELLOUS indeed are the ways and means the Lord is using to bring a knowledge of the truth to many in this field. Men and women are literally standing with outstretched hands and appealing for help. We make, O, so many promises to these poor souls and they wait and wait for us to keep our word!

For two years a headman in Pondoland has refused to let the workers of any other church organisation come and work for his people because he is waiting for Seventh-day Adventists. How long must we keep this man and his people waiting?

A company of people near Umtata, some of whom were keeping the Sabbath sent messengers to our workers who were holding an effort fifty miles

away. A small pamphlet of a few pages brought them the light on the great Sabbath truth and they were deeply stirred. Pastor Magalela has recently visited these people and reports over sixty having taken their stand for the truth. Another company, some fifteen or more in number, has been found at a location on the Bashee River. Brother Magelela, who is the director of our work in the Umtata district writes, "Many calls from every direction of my district are waiting for the answer." We cannot provide Brother Magelela with any help, he must care for the churches and companies as well as foster these new interests in that section of the field, all alone.

Elder J. N. de Beer is the director of the Cancele Mission and also has charge of the work in East Griqualand and the greater part of Pondoland. From every section of that part of the country come appeals for help and Brother de Beer is overwhelmed with these appeals. I wish our brethren and sisters could read the interesting letters written by Brother de Beer. Truly their hearts would be stirred.

Round "old Bethel" too there is heard the "sound of a going." Our Bethel Mission has been established for a number of years. Directly and indirectly the mission has been a means of great blessing. Interests are being stirred up in every direction of the Bethel Mission district and calls are coming for help. In a couple of weeks from now the writer, assisted by one of our native evangelists, will begin an effort at a place fifteen miles from Bethel Mission. We ask that you remember us in your prayers.

As an instance of the good work done by our mission stations and the influence of the educational and spiritual work of these institutions, I quote from a letter recently received. The man who is a teacher in Government employ and who, as far as we know, has not had contact with the denomination for many years, writes, "I was baptised at Maranatha Mission seventeen years ago. After receiving my schooling there, I left and entered the Healdtown Institution where I was trained as a teacher. Recently I have boldly stood for the truths preached by Seventh-day Adventists and have been opposed and accused of misleading the people. But I cannot preach anything else. I am a Seventh-day Adventist, in



After reading a tract on the Sabbath, these two men walked fifty miles to the tent effort.

spite of the people accusing me of changing my religion, which I have not done." These witnesses for the truth are to be found everywhere and the influence of their work is telling. Because of shortage of labourers, due to lack of funds, we are not able to cope with the many calls coming to us.

Tens of thousands of "red" Kaffirs, "still in heathen darkness lie." Many a native reserve is without a church or school of any denomination and the people wait. For whom are they waiting? We believe they are waiting for us and have clear indications that this is so.

The work in the large cities and towns of the Cape Province presents a problem too. Our colporteurs have sold many books and they are finding interests. Recently our field missionary secretary wrote me in regard to the work of one of our colporteurs in a certain town. "Brother _____ has worked this town well. The place is ripe for an effort. Really we should plan to hold an effort here before any other place." Little does the field missionary secretary realise that the same plea comes from many other centres.

But the work is the Lord's and He has ways and means of finishing it of which we know nothing. We pray earnestly for a deeper infilling of the Spirit so that we can be of greater service to the Master. Our lives are surrendered to Him and it is for His glory we wish to labour. We know that the joy of seeing many souls saved in the kingdom will be ours if we are faithful to the end.

* *

Drilling New Believers at Kimberley

F. E. POTTER

Home Miss. Sec'y., Cape Conf.

THE writer recently enjoyed the privilege of assisting Elder A. W. Staples in conducting a Home Missionary institute at Kimberley.

The members of the Jones' Street and Beaconsfield churches met together in the former church each night, for six nights, to study the various lines of missionary activities, and it was an inspiration to see the fine new company of earnest believers eager to learn how to do service for the Master.

The instruction presented dealt with:

(a) The Organisation of the Church for Service.

(b) The Literature Ministry.

(c) The Dorcas Society.

(d) The Bible Study League.

There was a zealous little Dorcas society already actively engaged in the church under the able leadership of Sister S.J. Stevenson, and, ere the institute closed a literature band and a Bible workers' band were formed. The literature band commended its activities almost at once and one young sister managed to dispose of twelve Crisis books in one day.

Elder Staples presented a strong appeal to all to engage in some line or other of missionary service and assured the company that the surest way to enjoy a rich uplifting Christian experience was to labour lovingly and willingly for the salvation of souls.

Cape Conference

L. L. Moffitt President
Miss P. E. Willmore, Secy.-Treas.

Box 378, Port Elizabeth, C. P.

Wedding and Baptism at Langkloof

S. G. HITEN

THE writer, accompanied by Mrs. Hiten, left Bonnievale by car on Thursday, October 29, en route for Langkloof and Miller. It is just twelve months since these isolated believers have had a visit from one of our ministers. But this was to be an exceptional one, as Elder Wilson, the union president, and Brother A. F. Tarr were paying their first official visit to these Dutch believers. The writer was very glad to be able to be there at the same time.

We were very happy to spend a few hours with some friends and believers in Mossel Bay while passing through. It was our privilege to spend the first week-end with the George church, where we enjoyed the hospitality of Brother and Sister W. D. Smith. On Sabbath afternoon the ordinances of the Lord's house were conducted, at which service almost all the believers were in attendance. We were very sorry to find Sister Cox ill, which made it impossible for

her to attend the ordinances. Our prayers are that the Lord may be pleased to restore our dear sister to health once more, so that her place may be filled in the Sabbath school again.

Tuesday morning found us once more on the road to Langkloof at which place we arrived after a long journey of over eighty-five miles through rain and mud, and the fear of swollen rivers. The angels of the Lord surely accompany His workers as they visit from church to church in such trying weather. Some time we shall know of the many wonderful deliverances we have had from serious accidents, and even death itself. We do praise God for His great love and care over His children.

Soon after our arrival at Langkloof we learned of the prospects of a wedding ceremony. It was first planned that Elder Wilson should conduct this service in English; but when it was known that this could be done in the Afrikaans language, (and with the advice of Elder Wilson) the writer was asked to perform the ceremony, which took place at ten o'clock the next morning, Thursday, October 27. A good number of friends from the surrounding farms came in to witness an Adventist wedding, conducted in Afrikaans. A good impression was made on all present.

The young couple concerned were Miss Hanna Kritzing, late of Helderberg College, and Mr. Dannie Oliveier, both staunch Seventh-day Adventists and earnest workers in the church. May the rich blessings of God rest on this couple enabling them to do a great work for their Lord and Master, and may they be found faithful when Jesus comes.

All were very happy to have Elder Wilson and Brother Tarr spend Friday and Sabbath with this church; their only regret was the shortness of the visit. They would have enjoyed having them stay longer.

The good talks from our South African Union Conference president and Brother Tarr were greatly appreciated. New courage and confidence came to all who were present. The attendance, in spite of bad weather, was the best we have ever seen at Langkloof, and the testimony of all was that great blessings had come to each one. One and all say, "Come again soon."

It seemed so fitting that such a good week-end should be crowned with a baptismal service. Sunday

morning saw many of the neighbours coming in to attend this service. The room, which is a large one, was altogether too small to contain the people who came along. After the service we proceeded to the place of baptism where we found ten precious souls ready to follow their Lord through the watery grave. After kneeling in prayer with the candidates on the edge of the water, these dear souls were buried beneath the water by the writer, while the congregation sang appropriate hymns. It was a good service. When we remember that five of the candidates were outsiders who had been brought in through the labours of the church members, while the other five were the children of believers, we feel this speaks well for the missionary activities of local church members. This last baptism brings the total number of new believers, by baptism alone, for the last ten months, up to seventeen. Well done, Langkloof!

The following week was spent with the believers at Miller Station. Elder Wilson and Brother Tarr could spend but a few hours there, conducting only one service, which was well attended by our own people, as well as by a good number of other friends. All were encouraged to hold on to the precious truths the Lord has given to this people. At this place also the ordinances of the Lord's house were celebrated on Sabbath afternoon.

Our prayers for these dear believers, who struggle all alone for so many months, are that the Lord may be very precious to them and keep them very faithful to the end.

In closing Sister Hiten and I wish to thank one and all for kindness shown us while staying at each church. We do appreciate this kindness very much.

* *

Baptism at Worcester

MRS. STAPLES
Church Clerk

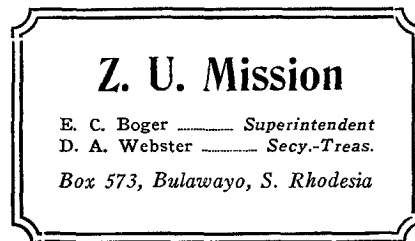
A VERY impressive baptismal service was conducted by Elder Hiten in the Worcester church on Sabbath morning, October 15, when seven precious souls followed their Lord through the watery grave.

Four of these new believers belong to the Myberg family and live on a farm eight miles from Worcester. This family became interested in present truth about three or four

years ago through the faithful labours of Sister van Eck, and encouraged by the kindly interest shown by different members of the church from time to time. Elder Hiten was able to spend about twelve days with this family on the farm giving further studies before baptism. Two of the candidates, Miss L. Ficker and Miss M. Bremner, are members of the Missionary Volunteer Society. The seventh is Sister de Kock, a daughter of Brother Lategan.

We are very glad for the addition of seven new members to our church. Our prayers are that the Lord may richly bless these brothers and sisters, using them to lead others to the Master.

A very impressive and inspiring service was held on Sabbath evening when a number of persons come forward for special prayer. Remember the Worcester church in your prayers, for we surely need them.



Our Camp-meetings

E. C. BOGER

It was the privilege of the writer to attend camp-meetings in Northern and North-east Rhodesia this year. Splendid meetings were held at every mission and our people attended well and a good interest was manifested by all. Elder J. I. Robison, Missionary Volunteer Secretary, attended Rusangu, Munenga, and Sala camp-meetings. Elder H. M. Sparrow, the superintendent of the field, attended all the meetings except Munenga and gave strong leadership.

Our Northern Rhodesia Mission Field is growing rapidly. In the beginning of 1926 there was a membership of 455. At the close of the second quarter of 1932 there were 2,456. Since then 392 have been added by baptism. There are still several more awaiting baptism. A strong lead has been given by the workers in evangelism and the result has been a large ingathering of souls. During the month of Septem-

ber 170 new members have been added to the hearers' classes.

Last year Elder Sparrow and Brother G. L. Willmore went to Sitote about 120 miles farther up the Zambesi River than Katima Mulilo, and held an effort. On our way up to Liumba Hill we spent the Sabbath at this place. There was a good congregation out on Sabbath and Pastor Gladstone told us that they had seventy in the Bible class. These, we hope, will be ready for baptism next year. The day school is doing well. There is an enrolment of 151. This is a large school for our teacher. We met the district commissioner and he spoke well of our school.

This is the first time I had the opportunity of visiting our youngest mission, Liumba Hill. Here we found Elder S. M. Konigmacher and his wife hard at work among a very backward tribe. However, the message is being preached in these heathen villages and many are giving up their heathen ways.

We missed their camp-meeting, but word was sent out and on Sabbath 509 were counted at the Sabbath school. This was a larger attendance than they had had at the camp-meeting two weeks before. Twenty people were baptised. There are about as many more awaiting baptism. We found these workers of good courage. This is the first visit they have had in nearly two years.

On our way back down the river we spent a day with Brother and Sister G. L. Willmore at Katima Mulilo. They are looking forward to having their new church building and also a dispensary. They are finding people who are longing for the truth and are of good courage.

Brother and Sister Mason are located in a very fruitful field in North-east Rhodesia. So far this year about sixty-seven have been baptised and about forty more are waiting. They will soon have some new workers from our training school at Solusi. As new workers is the great need of this field, I am sure that they will be greatly appreciated. We feel that there are wonderful possibilities ahead of this field. In 1926 they had fourteen baptised members, now there are over 300.

Along the Luapula River it seems that there is one continuous village. Brother Mason is conducting a strong evangelistic effort. We also found these workers of good courage.

Brethren and sisters, as you read these lines, think of these missionaries out in the lonely places. Will you not join with me in earnest prayer for them?

* *

Can Our Farmer Brethren Work for the Master?

HERMANN FICKER

LATELY we had an opportunity of seeing the special way in which our farming brethren can work for the propagation of this third angel's message. Brother W. S. Stevens, of "Mount Clair," Marandellas, has an out-school on his farm with a teacher sent from Inyazura Mission. Pastor Emery has charge of the work in the surrounding district.

Brother Stevens invited us, to a native baptism on his farm; the first of its kind to be held there. A small camp-meeting was planned for. In addition, he issued invitations to his family friends to attend a Sunday service on his farm. Although the teacher of a neighbouring school of another church is antagonistic, the attendance was gratifying. Once this teacher actually came in person to take his people away; yet in spite of that they came again.

About 200 natives and twenty Europeans were present when ten natives were buried in the watery grave to rise in newness of life with their Saviour. One of them was a little crippled girl who had to be carried into the water. As she was carried down a hush came on all the crowd; many tears were quickly brushed away as we saw that even the maimed ones want to carry this message. As they lifted her up out of the water a heavenly smile of peace came over her features. Now she is satisfied that she has followed her Lord even in death.

Oh, that we who can walk would learn a lesson! Should we not run to do Jesus' bidding when here is one who wants to go, but can only crawl or be carried? Later I saw her sitting next to her brother who was also baptised. The people came and shook hands with the baptised ones and regarded her tenderly. Who knows what her influence has been and will be yet?

Brother Hipkin conducted the meeting for the Europeans and vividly explained to them the signs of Christ's second coming and how we must be prepared for it.

Brother Boardman, from the Salisbury church, has entered the field as a regular canvasser and as he visits the farms and small hamlets we pray that the Lord may bless him richly and that the books he scatters may be the silent preachers to turn men's hearts to God.

* *

News Notes

On September 25, four new believers were baptised in the Public Baths at Umtali. We look forward to five more being baptised in the near future. After the baptism the ordinances of the Lord's house were celebrated. It truly was a solemn and happy occasion. This is part of the fruit of Elder A. N. Ingle's effort.

Brother E. W. Marter is in Salisbury helping Brother Boardman get started in the colporteur work. This Brother is planning to give his whole time to this work.

A number of native colporteurs are in the field.

Brother Melvin Sparrow writes that the new hospital building at Lower Gwelo is up as far as the windows. He hopes to have this building under cover before the rains set in. Already people are coming in from distant places for treatment. We have had to curtail our building programmes on account of shortage of funds, but we hope to get this much needed hospital running soon.

We extend a hearty welcome to Miss Y. Renoux to the Zambesi Union, as secretary-treasurer of the Northern Rhodesia Mission Field. Her experience will greatly strengthen the work in that field. We also want to thank the South African Union and the Kaffirland Field for releasing her.

Harvest Ingathering is in full swing in this union. Our goal is £600 and we have had reported nearly £375. The gifts are smaller this year but the workers are doing faithful work so we trust to reach our goal. Salisbury church reports £90; Bulawayo, £165; Bechuanaland Mission Field, £45; Southern Rhodesia, £40, etc. The work in Northern Rhodesia is just getting started but we are looking for a good report from them soon.

Angola Union

W. H. Anderson — Superintendent
P. Stevenson — Secy.-Treas.

Bongo Mission, Lepi, Angola

News from Angola

In a letter received from Brother Peter Stevenson, the secretary-treasurer of the Angola Union Mission, he passes on to us the distressing news concerning the fact that Brother O. O. Bredenkamp's temporary house has been burned to the ground. Giving the details concerning this Brother Stevenson writes as follows:

"Mrs. Bredenkamp and the children had already retired for the night but Brother Bredenkamp was still working. Somehow a petrol lamp which they were using burst into flames. I imagine this was caused by a draught of wind passing through the house. However, in quicker time than it takes to tell, the place was ablaze. Mrs. Bredenkamp and the children immediately got outside and called for help from the boys, and willing hands were soon trying to get things outside. We do not have full details yet but it appears that the loss is between £30 and £50. This is the second fire we have had this year, for you remember we had the Namba property go in June last.

"Brother Bredenkamp and his family are now left without a roof above their heads. The last I heard was that he had gone to the Chefe of the Poste's place a little distance from where they are working."

Writing concerning the work throughout the union, in connection with other items, Brother Stevenson passes on the following word:

"The workers here are all of good courage. In spite of depressions and many trials and difficulties we are pushing ahead with the work, and if we only had more native teachers to answer the calls that come in almost daily, we would feel a little more content. You will be glad to know that Elder Anderson reports having collected £41 for Harvest Ingathering in Loanda, where he had to pay a visit in connection with the Moxico and Malange concessions. As soon as further supplies of books arrive from Portugal he plans to leave for

Lobito and while he is busy Harvest Ingathering Mrs. Anderson will be out selling our literature. Both Brother and Sister Anderson are hard workers in the cause of God, and especially do they push to the limit in Big Week and Harvest Ingathering endeavours every year."

Cent. Af. Union

C. W. Bozarth, — Superintendent
M. Duploux — Secy.-Treas.

Gitwe Mission, P.O. Usumbura,
Urundi, via Elisabethville

Glimpses of Progress in the Central African Union

A. E. NELSON

WHEN passing on the statistical report of the Central African Union Mission, Brother Bozarth calls attention to a few interesting items in connection with the progress of the work in that field.

The number of Sabbath schools which are now reporting have increased from two to eleven. This increase is due, primarily, to the strong evangelistic campaign which has been carried on in that field. With the increase in the number of new Sabbath schools there would naturally follow an increase in Sabbath school members, and it is encouraging to note that this membership is near the 5,000 mark. The gain in Sabbath school members for the first three quarters of the year amounts to 1,350.

Not only in Sabbath schools but also in the membership of Sabbath keepers there is an increase. The net gain amounts to 1,457 and naturally this result is due to the evangelistic efforts that were held during the month of July. The accumulated net gain of Sabbath keepers for the first three quarters of the year now amounts to 2,044, and Brother Bozarth is hopeful that by the end of the year the new Sabbath keepers will reach 2,500.

The medical work in that union which is now being carried forward in a strong way, largely by Dr. Sturges, shows a healthy growth and this is due to the increase in the medical work in Ngoma, where the hospital is located. Dr. Sturges writes that he has now moved into the new

hospital and the work is growing very rapidly. More than 1,000 patient visits are recorded for this hospital each week.

We are grateful for the reports of progress in these days, and it is just another assurance that the Lord will carry forward His work to completion despite difficulties and under circumstances, which we, with finite vision, feel would greatly retard the progress of the cause.

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News Notes

We are happy to welcome back to the field Brother and Sister M. Duploux and their two children. These good people have been spending a much needed rest at their home in France; having spent five years in this country previously without a break. Brother Duploux will carry the union secretary-treasurer's work as well as give assistance in the school work on the Gitwe station. Sister Duploux is doing some of the medical work at Gitwe as well as helping in the training school. As these workers enter on their second term of service in this country we pray Heaven's richest blessings may be theirs continually.

Pastor A. Matter and family are now nicely settled in their temporary home at our new medical station. Although our work is less than a year old at Ngoma we see large numbers of people becoming interested in the truth. A new hospital building and two wards have just been completed. These new buildings are much appreciated by Dr. Sturges and will mean so much to him in taking care of his large and ever-growing medical work. The doctor now reports about 5,000 patient visits per month.

We are still seeing results of our evangelistic efforts held during the month of July. Pastor Monnier reports a new company of interested people numbering 500 in a district where we have never done any work before. A call for a worker for the Kivu district, in the Belgian Congo, has just come in to our Rwankeri Mission. We have never entered this district with any of our workers and it does our hearts good to see the message going into these places where we have never been able to enter before. We find that this interest was

created by two of our Missionary Volunteer members going into that country and holding some meetings with the people. They report a densely populated country with some forty or fifty who have already taken their stand for this truth. At the end of the third quarter of this year we had added over 2,000 new names to our Bible classes as the result of evangelistic work. Surely the Lord is preparing the hearts of the people for this message at this time.

Brother R. L. Jones conducted examinations in all of the out-schools in the Gitwe district during the month of September. He reports a large number of boys and girls who are now ready to enter the Gitwe Mission school. We are happy to see our union training school begin to function, as our greatest need at the present time is for trained teachers and evangelists to help us take care of these new people who are accepting the truth.

Brother Valentine Davies writes encouragingly of the work at Buganda. Two new out-schools have just been opened in strategic centres. One of these is at the kraal of a very influential chief. This is a real victory for our work in that country as most of the chiefs are members of the Catholic Church. They have had a gain of over 300 new Sabbath keepers in the Buganda district this year.

A few days ago we received the first 100 copies of our new song book in the Runyaruanda language. These were all taken by the people before they were hardly out of the wrappers and now they are calling for more. These people are hungry for any sort of books that are printed in their language.

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Why Have a Young People's Department?

(Concluded from page 4)

Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world." With such an Aim, Motto, and Pledge, there is no limit to what may be accomplished by the society of consecrated Christian

youth in helping to forward the work of the advent message.

Aside from these things the society gives guidance in social life. It should not, of course, become a mere entertainment organisation. The happiest social life is not that which is sought as such, but rather that which arises out of fellowship in the execution of high spiritual endeavours. The society meeting is a place of excellent social intercourse on a spiritual plane. But the society should also attempt to set ideals in social affairs by leading out occasionally in the holding of a social gathering.

In fact, whatever contributes to building up the Christian experience of Juniors and young people is of interest to the Missionary Volunteer Society.

"To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man," wrote Sister White in "Counsels to Teachers," p. 166. And that, in brief, is the reason why the Seventh-day Adventist Church has organised its youth throughout the world field in Sabbath schools, in church schools, and in Missionary Volunteer societies.



Wonderful Deliverance

VICTOR SMITH, son of Brother and Sister Smith, of George, flew in his plane, "Miss George I" on his intended flight to England. To us who watched him start, he disappeared quite suddenly in a bank of mist and darkness. This was almost prophetic, for two days later he had disappeared and to all human knowledge was lost in the dense bush of Nigeria. For five days the hearts of his parents and friends were rent with anguish. Then suddenly half an hour before brave Captain Gordon Store would have set out on a search to the unknown north, the news flashed through that Victor was found and on his way to England.

With his parents we want to give thanks unto God who so marvellously kept the young man in the hour of peril and who has made our hearts rejoice by the tender mercies bestowed upon us. The young man has been restored in a figure, even from the dead. Praise be unto the name of our God.

A. BOEKHOUT.

Publishing Dept.

L. A. Vixie, Secretary

Native Colporteurs

F. E. POTTER

A GROWING and earnest interest is being taken by the students of our native training institutions in the literature ministry. Here is the 1932 student colporteur group taken at the close of a colporteur institute held at Spion Kop Missionary Institution in September last by the writer.

The names of those going out to sell our publications in the field this summer are:

Simson Dube, Richard Mhlapo,

literature ministry, and that is why we wish to enlist the sympathy of all our believers throughout the whole Division.

Our student colporteurs, no less than our regulars, are facing difficult problems this year and they need *your* prayers each day.

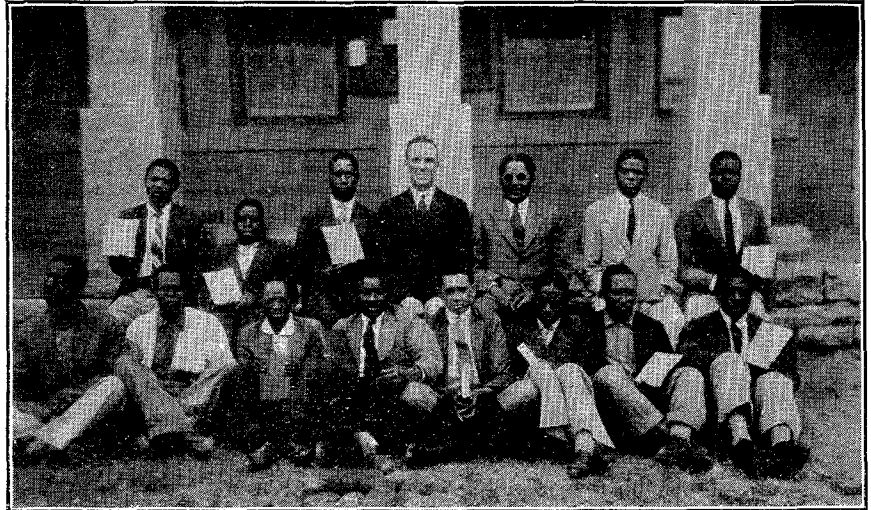
Pray that God will sustain them with love, faith, and courage; and bless abundantly their faithful efforts to herald the "good tidings of great joy" in this time of universal gloom and depression.



Rev. 18:1 Demonstrated in Nyasaland

L. A. VIXIE

THE speed of the second angel's message is meeting its fulfilment in Nyasaland. During the past few



Student Colporteurs of the Spion Kop Missionary Institution.

Edwin Sabele, Washington Rabagha, Ezariel Kadikadi, Christian Legoabo, Moses Kunene, Michael Mohona, Elliot Seisa.

Several of these have been out before and made a success of their work, and we earnestly enlist the prayers of our people in the Union on behalf of these students. The student colporteurs of Helderberg College, the Good Hope Training School and the Spion Kop Missionary Institution have all covenanted together to pray for each other every morning at seven o'clock promptly.

"The *heartfelt* supplication of a righteous man exerts a *mighty* influence." James 5: 16 (Weymouth).

We sincerely believe this from past experiences among the men of the

years the South East African Union has developed rapidly along evangelistic, medical and educational lines but the literature work has progressed more slowly. This has been due to the few books that they have had in the vernacular languages and the scarcity of money among the native people. However, recently three new books have been published in the Chinyanja language.

During my recent visit to Nyasaland we held a union institute at Thekerani Mission. Thirteen regular colporteurs and several workers were in attendance. Five of the regulars were unable to be present. These men took a very keen interest in the various studies given. The morning hour was devoted to special instruc-

tion. During the second hour we studied Christian salesmanship. This was followed by a careful study of the books to be handled. One hour daily was spent in round table discussion, then the day's programme was ended with an intensive practice hour. For ten days we continued this programme of drilling the canvassers in the art of selling Christian literature.

It was inspiring to hear their testimonies at the close of the institute. One was impressed with their deep sincerity and eagerness to bring the message to their own people. One related experiences of how they worked to bring their own people into the truth. When the day's canvassing was over they would gather the people of the village into a group and teach them the truths of the message. Their efforts have been most fruitful. One colporteur reported a hundred souls brought to Christ during the past year. Others reported numbers ranging from ten upwards.

During the past the field missionary secretary has also carried the Missionary Volunteer Department. At the recent field committee meeting it was voted to call a man who would devote his entire time to assisting the colporteurs in the field. It was further agreed to keep an adequate stock of books at each mission station so the canvassers would not need to spend their time walking long distances to replenish their supplies. Then an action was taken that every possible encouragement be given these colporteurs to help them succeed.

With the close co-operation we are receiving, we are confident that the literature ministry in Nyasaland will progress rapidly. In this way our literature will do its part to help finish the work among the thousands of people in Nyasaland.



Special Request for Prayer

BROTHER AND SISTER J. H. F. GEY VAN PITTUS, of "Beulah," Kamanjab, Outjo, South West Africa, ask that the brethren and sisters throughout this field remember them before the throne of Grace, praying that rain may fall in the drought stricken area where they are living, and that thus the financial strain through which they are passing might be relieved.

Vyf-en-Twintigjarige Jubileum van Roesangoe

D. A. WEBSTER

BROEDER WHEELER gaan een dag deur die oorspronklike register van die Roesangoe kerk en sien toe dat die vyf-en-twintigjarige Jubileum van die organisasie van die gemeente in Augustus 1932 val. Toe ons die name van die eerste lede lees, was ons so bly dat heel wat van hulle nog in die waarheid is en ook sterk en getrou in die Here is. Ons was ook bly om te sien dat anderes wat nie met ons is nie, nog altyd getrou arbei vir die Meester in ander dele van die groot arbeidsveld.

Ons het goed gedink om die eerste ervarings van die pioniers in die werk hier te gedenk, sodat dit nuwe moed en meer erns sou bring in die gemeente, en diegenes wat in later jare by ons aangesluit het, sou vervul word met liefde tot die Here en tot Sy werk as hulle van die eerste ervarings sou hoor. Dit sou tegelyk wys dat die Here waarlik ons Here is en Hy ons elke stap van die lewe lei tot die erfenis wat Hy berei het vir die wat Hom liefhet en dien. Ons het dus 'n Sabbatdiens daarvir afgesonder; maar daar was so baie te vertel, dat ons ook die volgende Sabbat nog na die end van die verhaal van die eerste ervarings in die oprigting van die Sendingstasie geluister het.

Op die verhoog het naas die skrywer die Broeders Jakob Detcha, Jack Mahlatini en Samuel Mwemba gesit. Jacob Detcha was een van Ouderling Anderson se getroue helpers op sy eerste twee reise na Noord-Rhodesië. Jack Mahlatini was in die tyd die kok en het saam met Ouderling Anderson en ander eerste werkers op hul reise gegaan om die werk in die verskillende sentrums te vestig. Samuel Mwemba was een van die studente in die eerste skool wat ooit in Roesangoe gehou is.

By begin van die vergadering het skrywer die opmerking gemaak hoe bly hy was vir die voorreg om hierdie ou manne by ons te hê, want "die oues vir raad, die jonges vir oorlog" geld in ons werk net so goed as oral.

Broeder Detcha begin toe te vertel van hul reis van Boelawayo na Noord-Rhodesië in die jaar 1903, hoe hulle met die trein tot by Wankie gegaan het. Daarvandaan moes hulle voetslaan. Op pad na die Sambesie huur hulle toe 'n ekstra man om die

kos vir Ouderling Anderson te dra. Maar hy het gou met kos en al weggehardloop, sodat al wat Ouderling Anderson kon eet, was die tarentaal wat hy langs die pad geskiet het. Toe hulle Kalomo verby was, was hulle so kort van kos dat hulle aan die leë suikersak gekou het en wilde wortels uitgegrou het om hul honger te stil. Gelukkig kom hulle toe by 'n jagter uit en hy gee hulle toe volop vleis. Te Choma het Ouderling Anderson ernstig siek geword en amper doodgegaan, sodat hy al briewe vir sy familie vir hulle gegee het. Gelukkig het hy beter geword en het hulle sonder verder ongeval Pemba en Monze toe kan gaan. Te Monze het Ouderling Anderson vir Monze die indoena, vir 'n gids gevra om hulle te bring waar altyd vars, goed water sou wees. Nadat die gids hulle met opset mislei het, het hy hulle tog op die ou end Roesangoe toe gebring. Die ou indoena Moechelemba wat nou een kant die sending bly, het in daardie tyd sy stat gehad waar nou die geboue van die sending is. Die manier waarop hy die ander dag vir Broeders Detcha en Jack Mahlatini groet kon mens somaar sien dat hulle nie vreemdelinge was nie.

Ouderling Anderson het toe weer na Boelawayo teruggegaan en is Amerika toe en het sy getroue volgelinge te Soloesie agtergelaat om sy terugkoms af te wag.

In 1905 het hy teruggekom om die sendingstasie te vestig. Hy het toe 'n wa gehad en baie van die wat hom op die eerste trek vergesel het, het weer saamgegaan. Hierdie reis was veral opmerklik deur die groot las wat hulle van leeus gehad het. By een geleentheid het hy Jack 'n lantern gegee en gesê hy moet nou voorloop, dan sal Mfoendisí boonop die wa klim om die leeu te skiet. Maar toe wou die leeu nie naby kom nie, hoewel hy naby genoeg was om dinge onplesierig te maak.

Toe Ouderling Anderson te Choma kom, hoor hy van die dood van een van ons sendinglinge van Soloesie en sê Broeder Detcha "Toe sien ons Mfoendisí huil." Vir 'n oomblik het Broeder Detcha stilgebly en seker gedink aan die opofferings van ons eerste pioniers uit liefde vir die seuns en dogters van Afrika. "Groter liefde

het niemand as dit dat iemand sy lewe vir sy vriende gee nie." Johs. 15: 13. Hulle het die hemelse gesig nie ongehoorsaam gewees nie.

Broeder Samuel Mwemba het vertel van die nietige begin van die skoolwerk. In daardie dae het hulle net Tonga of Sentibele geleer. Hy vertel ook van die eerste trekke; hoe hulle tuingemaak het en hoe ou Chikonga so bly was toe hy dit sien, dat hy 'n paar osse gestuur het om met die ploëry te help.

Broeder Jack Detcha vertel toe weer hoe die eerste buiteskole begin het soos Bwenga, Moenenga en Bwanakaila wat vandag nog sentrums is waar ons gelowiges het. Hy vertel ook van die dood van Suster Anderson in 1908. Die volgende jaar het daar verskeie nuwe werkers, naturelle en blankes, gekom. Broeder C. Robinson het toe gekom en later Broeder en Suster H. C. Olmstead en Broeder Campbell.

Toe het Broeder Detcha geeindig met een van die mees opwekkende toesprake wat ek al gehoor het. Hy vertel van die groot opofferings en swaar beproewings van die eerste Europese sendelinge. Hy wys op die grafes van Soloesie, Kimberley en ander plekke, en hoe die nagedagtenis van daardie opofferings hul erfenis en voorbeeld nou is. In daardie dae was die onderrig op ons stasies baie beperk, "maar," sê Broeder Detcha, "ons het gedaan wat ons kon met die bietjie wat ons het, en—hier is julle vandag met al jul groot voorregte, goeie skole en goeie dinge wat julle het, watter gebruik gaan julle daarvan maak? Gaan julle nou net om die sendingstasie bly sit en gaan julle jul verpligting van jul groot voorregte vergeet? O, my vriende, kyk net om julle en sien hoe groot is die behoefte, hoor die geroep van die wat nog in duisternis sit; gee jul harte aan die Here en in wy jul lewe aan die diens van die Here."

Broeders en susters, terwyl ek dit skryf, is my gemoed opnuut aangedaan. Die Here is baie goed vir ons; ons voorregtes is vandag baie groot; maar elke nuwe voorreg en elke nuwe seën is 'n nuwe oproep om getrou te wees en met ons talente te woeker. Een van die mense in die gelykenis het sy talent gaan begrawe, ons wil tog nie deel in die loon wat hierdie man ontvang het nie.

Skrywer het daarop gewys hoe die Here Sy werk altyd klein begin en daarna ontwikkel. As Hy êrens 'n

lig plant, laat Hy dit groter word, totdat die heel omgewing verlig is.

Hierdie groot adventbeweging het 'n kleine begin gehad anderkant die water in Amerika. Vandaaruit is ligte uitgegaan oor die heel aarde, na Europa, Australië, Afrika, Asië en die eilande van die Stille Suidsee. En hulle is weer ligsentrums geword en het ligte uitgestuur na ander plekke. Ons sien 'n goeie voorbeeld hiervan in ou Soloesiestasie wat sy werkers uitgestuur het na baie dele van Suid Sentraal Afrika. Hulle het gehelp om die werk te Somaboela, Inyazoe-ra, Roesangoe en ander plekke te begin. Van Roesangoe het werkers

dat ons die pad waarlangs die Here ons gelei het en Sy lesse in ons ver-lede sal vergeet. Want as ons nie langer die hand van die Here in die leiding van hierdie volk in die ver-lede sal sien nie, sal ons seker nie sien nie dat Hy ons vandag nog lei. Die werk is amper klaar, laat ons nie sê nie: "My heer talm om te kom" want soos nooit tevore wys die tekens van die tye daarop dat "die groot dag van die Here naby is, dis naby en haastende." Die laaste woorde in die laaste hoofstuk van die laaste Bybelboek sê: "Ja, Ik kom haastig-lik." En elke gelowige hart sê daar-op: "Amen, Ja, kom, Here Jesus."



Wonderlike Verlossing

VICTOR SMITH, seun van Broeder en Suster Smith van George, het in sy vliegtuig "Miss George I" op sy voorgenome vlug na Engeland gevlie. Vir ons wat hom sien wegtrek het, het hy verdwyn in 'n wolk van mis en donkerheid. Dit was amper 'n voorspelling; want twee dae later het die seun werklik verdwyn en sover ons algar kon geweet het, was hy verlore in die digte boswêreld van Nigerië. Vyf dae lank het die harte van ouers en vriende in angstige spanning verkeer. Toe kom daar plotseling 'n halwe uur voordat die dapper Kapt. Gordon Store op soek na die onbekende noorde sou uitgaan, die nuus deur die lugruim dat Victor gevind is en op pad na Engeland is.

Met sy ouers wil ons nou die Here dank; Hy het die jonge man wonderlik bewaar in die uur van gevaar en ons harte verbly deur die genade wat Hy aan ons bewys het. Die jonge man is aan ons weergegee by gelykenis as uit die dode. Geloofd sy die Naam van ons God. A. BOEKHOUT.



"Op die Here Wag"

IN ons dae is daar meer godsdienstige dwalinge onder die mense as sedert die sondeval. Dis ongetwyfeld die gevolg van haastige gevolgtrekkings, 'n onstuimige opvolging van gedagtes en dinge sonder dat daar behoorlik tyd geneem word om in al ootmoedigheid en met oplettendheid van gees te wag op die leiding van die Heilige Gees. Dit kom voor dat 'n leerstelling opgebou word op een enkele skriftuurplaas, terwyl daar 'n dosyn ander tekste mag wees wat die teenoorgestelde sê.

DIE JAARLIKSE WEEK VAN GEBED

Van 10 tot 17 Desember sal ons weer die voorreg van die Week van Gebed hê. Dis ons voorreg om altyd te kan bid, maar in hierdie moeilike dae is dit 'n besondere voorreg. Die wêreld is in verwarring, die gemeente het behoefte aan meerdere genade—die spade reën—en elkeen van ons voel die behoefte aan geestelike krag. Ook behoort ons die Here te dank vir tydelike en geestelike seëninge wat Hy ons gegee het. Die oproep tot gebed gaan uit; laat ons nie gehoor gee in droë vormelikeheid nie, maar laat ons met blymoedige harte ernstig die aangesig van die Here soek.

En hoe gepas is dit dat ons by hierdie geleentheid ook die Here ons jaarlikse offerandes sal bring. Hy het ons reeds veel gegee, ons sal vir baie dinge bid, laat ons nou ook gee, eers onself en daarna ons gawe.

Die Here gewe ons algar na die rykdom van Sy genade gedurende hierdie dae van gebed.

uitgegaan na Moesofoe, Katima Moe-lilo, Lioemba, Moenenga, Demoe en Moechenje. En van hierdie plekke het weer werkers uitgegaan om sterk ligsentrums op te bou.

Maar broeders en susters, daar moet nog baie werk gedaan word. Ons moet aldeur sien op die velde wat ryp is vir die oes. Ons moet ons harte oopsit vir die invloede van die hemel om te weet watter werk die Here vir ons het en om die werk getrou te doen.

Die Here het ons drie ervarings in die verlede gegee om ons vandag te help sodat ons geloof nie sal ingee nie. "Ons het nie nodig om bang te wees vir die toekoms nie, behalwe

Versoek om Voorbidding

BROEDER EN SUSTER J. H. F. GEY VAN PITTIUS, van "Beulah," Kamanjab, Outjo, Suid-Wes-Afrika, vra of die broeders en susters oral tog aan hulle wil dink voor die genadetroon dat dit die Here mag behae om reën te stuur in die streke waar hulle woon en wat deur swaar droogte geteister word, sodat die geldelike verleentheid waarin hulle verkeer, mag verhelp word deur die goedheid van die Here.



Kan Ons Broeders op Hul Plase vir die Meester Arbeid?

HERMANN FICKER

ONLANGS het ons gesien hoe ons broeders op hul plase die verspreiding van die derde engelboodskap kan aanhelp. Broeder W. S. Stevens van Helderberg, Marandellas, het 'n buiteskool op sy plaas. 'n Onderwyser van Inyazoera help hom. Ouderling Emery gaan oor die werk in die omliggende distrik.

Broeder W. S. Stevens het ons genooi om 'n natuurlike doopdiens, die eerste op sy plaas, te kom bywoon. Dit was 'n klein kampvergadering. Hy het sy familie en vriende genooi om 'n Sondagdiens op sy plaas by te woon. Hoewel die onderwyser van 'n naburige skool onder 'n ander denominasie vyandig gesind was, was die opkoms bevredigend. Hierdie onderwyser het persoonlik gekom om sy mense weg te haal, maar hulle het darem weer teruggekom.

Ongeveer twee honderd natuurlike en twintig Europeane was teenwoordig toe tien natuurlike die watergraf ingegaan het om met hul Here op te staan, tot 'n nuwe lewe. Een van hulle was 'n kreupel meisiekind. Toe hulle haar na die water dra, het daar groot stilte oor die menigte gekom en party het trane in hul oë gehad toe hulle sien hoe selfs die misvormdes hierdie boodskap wou volg. Toe hulle haar uit die water optil, het 'n hemelse glans van vrede op haar gelaat gelê, omdat sy haar Here ook in die dood gevolg het.

Mag ons wat kan loop, hieruit 'n les leer as selfs een wat moet kruip of gedra moet word, die Here se stem gehoorsaam. Later het ek haar sien sit naas haar broer wat ook gedoop is. Die mense het hulle kom groet en haar met besonder liefde behandel. Wie weet watter gevolge haar voorbeeld gaan hê?

Broeder Hipkin het vir die Europeane diens gehou en op die tekens van die wederkoms van Christus gewys en hoe ons ons moet klaarmaak vir Sy koms.

Broeder Boardman van die gemeente van Salisbury het as gereelde kolporteur opgetree. Hy besoek die plase en klein dorpies. Mag die Here hom ryklik soën en mag die boeke as so baie stil predikers die harte van die mense tot die Here bring.



Naturelle Kolporteurs

F. E. POTTER

STUDENTE van ons natuurlike opleidingskole begin hoe langer hoe meer belang te stel in die kolportasie. Hier is die groep studente van 1932 wat aan die end van die Kolporteursinstituut van laaste September te Spion Kop afgeneem is. Die name van die wat hierdie somer uitgegaan het om boeke te verkoop is:

Simson Dube, Ezariel Kadikadi, Richard Mhlapo, Christian Leqabo, Edwin Sabele, Moses Kunene, Washington Rabaqha, Michael Mohona, Elliot Seisa.

Party van hulle was reeds van tevore uit en het sukses gehad. Ons vra ons mense in die Unie om vir hierdie studente te bid. Die studente kolporteurs van Helderberg Kollege, Goede Hoop Opleidingskool en Spion Kop Sendinginstituut het algar ooreengekom om elke more om sewe uur vir mekaar te bid. (Jak. 5: 16.)

Ons glo in die gebed; ons ervarings in die verlede het ons die waarde van die gebed geleer en daarom vra ons aan al ons gelowiges in die hele Divisie om vir ons studente te bid.

Net soos ons gereelde kolporteurs kry die studente dit hierdie jaar swaar. Hulle het elke dag groot behoefte aan u gebede.

Mag die Here hulle met liefde, geloof en moed besiel en hul pogings seën om die goeie tyding van groot vreugde in hierdie tyd van algemene duisternis en depressie oral bekend te maak.



'n Nuwe Industrie te Helderberg

ONLANGS is daar te Helderberg Kollege 'n mandjie-industrie aan die gang gesit. Hulle vleg daar nou vrugte- en groentemaandjies van vleghout. Oor heel die Westelike Provinsie van die Kaap word daar

elke jaar duisende mandjies in die vrugte-industrie gebruik. Tot nog toe is daardie mandjies van riete gemaak en dis bietjie kosbaar. Op Helderberg maak hulle nou 'n sterke, diensbaar mandjie van vleghout, wat baie goedkoper uitkom as die rietmandjie. Ook kan mens dit gouer maak en dis net so sterk.

Op bladsy sien ons 'n paar van die mandjies soos hul nou gemaak word. Natuurlik sal die skool mandjies van enige grootte of vorm maak as daar voldoende aanvraag vir is. Ouderling A. Ingle—sien die foto—het hierdie industrie begin van dat die skool in Oktober gesluit is. Hulle het nou mandjies klaar om te verkoop.

Helderberg het hiermee weer 'n nuwe geleentheid om die studente te leer hoe om hul hande te gebruik en die laste van die lewe te help dra. Ons glo seker dat sulke industriële baie goed is vir die skool en die studente wat 'n deel van hul skoolgeld wil verdien, 'n kans gee. En as hulle net die markmandjies goed kan verkoop, sal dit die skool finansieel ook baie help.

Lesers van die OUTLOOK wat altemit 'n hoeveelheid van die mandjies kan gebruik om hul vrugte of groentes marktoe te stuur, moet tog asseblief skryf aan Helderberg Kollege, Bus 22, Somerset Wes. Ons sal bly wees om pryse en monsters van mandjies te stuur.



Nuus van Angolaland

BROEDER PETER STEVENSON die sekretaris-penningmeester van die Angola Uniesending skryf omtrent die verbranding van die huis van Broeder O. O. Bredenkamp die volgende:

"Suster Bredenkamp en die kinders het alreeds bed toe gegaan en Broeder Bredenkamp was nog besig, toe 'n petrollamp, waarskynlik deur 'n windjie wat deur die huis getrek het, plotseling aan brand slaan. In minder tyd as wat dit neem om dit te vertel, was die plek een vuurvlam. Suster Bredenkamp en die kinders het dadelik opgevlie en buit toe gehardloop en die kaffers geroep. Gewillige hande het toe probeer om die meubels en goed buitekant te dra. Ons weet nog geen besonderhede nie, maar die skade word op £30 of £50 geskat. Dis nou die tweede brand hierdie jaar. In juniemaand het mos die woning te Namba afgebrand.

Broeder Bredekamp en familie is nou sonder dak. Die laaste wat ek van hom gehoor het, is dat hy plek gekry het by die hoof van die polisiemag 'n korte distansie van waar hulle werk."

Verder skryf Broeder Stevenson oor die werk in die Unie:

"Die werkers hier is vol moed. Nieteenstaande die depressie en baie beproewings en moeilikhede gaan die werk vorentoe. As ons net meer natuurlike onderwysers kon hê om die roepstemme wat aldag inkom, gehoor te gee, sou ons gelukkiger voel.

U sal bly wees om te hoor dat Ouderling Anderson £41 vir Oesinsameling te Loanda gekry het. Hy het soontoe gegaan in verband met die Moxico en Malange konsessies. Sodra daar die boeke van Portugal kom, gaan hy na Lobito en terwyl hy besig is met Oes Insameling, sal Suster Anderson die boeke probeer verkoop. Waarlik, Broeder Nelson, Broeder en Suster Anderson werk albei hard vir die saak van die Here en elke jaar doen hulle hul uiterste bes in Groot Week en Oes Insameling."

Sentraal-Afrika Unie Sending

C. W. Bozarth Superintendent
J. du Plouy, Sekr.-Tes.

Vooruitgang in die Unie van Midde-Afrika

A. E. NELSON

BROEDER BOZARTH vestig die aandag op die volgende belangrike punte in die statistiese rapport van die Unie van Midde-Afrika.

In plek van twee Sabbatskole is daar nou sewe wat rapporteer. Dis die gevolg van die sterk evangelistiese veldtog in daardie veld. Met die vermeerdering in die Sabbatskole is die ledetal nou tot 5,000 opgegaan. Die aanwinst in Sabbatskoollede vir die eerste drie kwartale van die jaar was 1,350.

Nie alleen in Sabbatskole maar ook in ledetal wat Sabbat hou, is daar 'n toename. Die netto aanwinst is 1457 as gevolg van die evangelistiese pogings van Juliemaand. Alles bymekaar het ons oor die eerste drie kwartale nou 2,044 nuwe lede. Broeder

Bozarth verwag dat daar teen die end van die jaar 2,500 nuwe Sabbathouers sal wees.

Die mediese werk daar onder Dr. Sturges wys 'n gesonde groei en dit veral deur die mediese werk te Ngoma waar die hospitaal is. Dr. Sturges skryf dat hulle nou in die nuwe hospitaal ingetrek het en dat die werk vinnig toeneem. Meer as een duisend pasiënte word elke week in hierdie hospitaal behandel.

Ons is dankbaar vir hierdie vooruitgang en dit gee ons die versekering dat die Here Sy werk gaan klaarmaak ondanks moeilikhede en onderomstandighede wat volgens menslike berekening die vooruitgang van die saak baie moet belemmer.

Kaap Konferensie

L. L. Moffitt President
Mej. P. E. Willmore Sekr.-Tes.

Bus 378, Port Elizabeth, K. P.

Huwelik en Doop te Langkloof

S. G. HITEN

DONDERDAG 20 Oktober het skrywer en Mevr. Hiten van Bonnie Vale weggetrek en per moter na Langkloof en Miller vertrek. Dis net een jaar gelede dat hierdie afgesonderde lede 'n besoek van een van ons predikers gehad het. By hierdie geleentheid sou Ouderling N. C. Wilson, die onies-president, en Broeder A. F. Tarr hul eerste amptelike besoek aan die Afrikanergelowiges bring. En skrywer was baie bly om gelyktydig daar te wees.

Te Mosselbaai het ons 'n paar uur met vriende en gelowiges kan deurbring. Die naweek was ons te George en het ons die gasvryheid van Broeder en Suster W. D. Smith geniet. Sabbatmiddag het ons met al die gelowiges nagmaal gevier. Ons was jammer dat Suster Cox siek was en nie saam met ons kon opgaan nie. Mag die Here haar herstel sodat sy haar plek in die Sabbatskool weer kan inneem.

Dinsdagnore was ons weer op pad na Langkloof waar ons na vyf-en-tagtig myl deur reën en modder en angst vir vol riviere veilig aangekom het. Die Here stuur seker Sy engele saam as Sy werkers uitgaan om in

solke weer die gemeentes te gaan soek. Een dag sal ons weet hoe baie kere ons van ernstige ongelukke bewaard is, ja selfs van die dood gered is. Ons dank die Here vir Sy wonderlike liefde en sorg oor Sy kindere.

Toe ons in Langkloof aankom, hoor ons van 'n huwelik wat sou plaasvind. Eers sou Ouderling N. C. Wilson die plegtigheid in Engels voltrek, maar toe hulle hoor dat dit in Afrikaans kon gedaan word, en Ouderling Wilson dit goedkeur, het hulle skrywer gevra om die plegtigheid om tien uur die volgende more waar te neem. Heel wat vriende van omliggende plase was teenwoordig om die huweliksvoltrekking in Afrikaans by te woon. Dit het op algar 'n goeie indruk gemaak.

Die jong paar was Mej. Hannie Kritzinger van Helderberg Kollege en Menr. Danie Olivier, albei warm Adventiste en ernstige werkers in die gemeente. Mag die seën van die Here ryklik op hulle rus en mag hulle 'n groot werk vir hulle Meester doen en getrou bly tot die Here kom.

Algar was bly om Ouderling Wilson en Broeder Tarr oor Sabbat daar te hê. Hulle was net jammer dat die besoek so kort was. Hulle wens net dit kon langer gewees het. Die toesprake van ons president en van Broeder Tarr het algar baie geniet. Dit het hulle nuwe moed en vertroue gegee. Nieteenstaande die slegte weer was die opkoms groter as ons ooit te Langkloof gesien het en iedereen het getuig dat hulle 'n seën ontvang het. Algar het uitgeroep: "Kom tog maar gou weer."

So 'n goeie naweek moes dan ook met 'n doopdiens besluit word. Sondagmore het baie bure opgekom om die doopdiens by te woon. Die baie groot kamer was te klein om al die mense te bevat. Na die diens het ons na die doopplek gegaan en tien kandidate was gereed om hul Here te volg. Hulle het aan die kant van die water neergekniel en gebed en is toe deur skrywer gedoopt, onderwyl die gemeente gesing het. Dit was 'n goeie diens. Vyf van die kandidate was mense wat deur die arbeid van die gemeente toegebring is, vyf was kinders van die gelowiges. Hierdie doop bring die totaal getal nuwe gelowige wat die laaste tien maande deur doop alleen tot die gemeente toegedaan is, op sewentien. Dis baie goed vir Langkloof.

Die volgende week het ons te Mil-

ler deurgebring. Ouderling Wilson en Broeder Tarr het net 'n paar uur kon bly vir net een diens; die opkoms was baie goed. Algar was bevoedig om vas te hou aan die waarhede wat die Here ons as 'n gemeente gegee het. Sabbatmiddag het ons hier ook die avondmaal gevier. Mag die Here hierdie gelowiges wat maandelank alleen moet staan, besonder versterk.

Suster Hiten en ek wens al die lede hartelik te dank vir hul vriendelike gedurende die tydjie wat ons by elke gemeente kon deurbly. Ons waardeer hul liefde baie.



Doop te Worcester

MEVR. STAPLES

SABBATMORE, 15 Oktober, het Ouderling Hiten 'n indrukwekkende doopdiens in die kerk te Worcester gehou. Sewe dierbaar siele het hul Here in die watergraf gevolg. Vier van hulle behoort tot die familie Myberg wat op 'n plaas ag myl van Worcester bly. Drie of vier jaar gelede het hierdie familie belangstellend geword deur die getroue arbeid van Suster van Eck. Hulle was ook van tyd tot tyd aangemoedig deur die vriendelike belangstelling van verskillende kerklede. Ouderling Hiten het twaalf dae met hierdie familie op hul plaas kon deurbly om hulle verder omtrent die doop te onderrig. Twee kandidate, Mej. L. Ficker en M. Bremmer, is lede van die Sendingvrywilligers en Suster de Kock, 'n dogter van Broeder Lategan is die sewende. Ons is bly vir hierdie sewe nuwe lede. Mag die Here hulle ryklik seën en hulle gebruik om anderes tot die Meester te bring.

Sabbataand het ons 'n opwekkingsdiens gehad en baie het vorentoe gekom, vir spesiale gebed. Broeders en susters, gedink Worcester in u gebede, ons het behoefte aan u voorbidding.



Masedoniese Roepstemme van Ou Kafferland

J. E. SYMONS

WONDERLIK voorwaar is die weë en middele wat die Here gebruik om die mense in hierdie sendingveld met die waarheid bekend te maak. Die manne en vroue staan hier letterlik met uitgestrekte hande en pleit om hulp. Ons belowe so baie kere vir hierdie arm siele en hulle wag en wag dat ons ons woord sal hou.

Twee jare lank het 'n indoeena in Pondoland geweier om die werkers van 'n ander kerkgenootskap in sy gebied toe te laat, omdat hy vir die Sewende-dag Adventiste wag om te kom. Hoelank moet hy en sy mense nog wag?

'n Groep mense naby Oemtata, party van hulle hou Sabbat, het boodskappe na ons werkers vyftig myl verder gestuur. 'n Klein traktaatjie van 'n paar bladsy het hulle die lig van die Sabbatwaarheid gebring en hulle was baie geïnteresseer. Prediker Magalela het daardie mense gaan besoek en sestig van hulle het die waarheid aangeneem. 'n Ander klompie mense, vyftien of meer, het ons in 'n lokasie aan die Basheerivier gekry. Broeder Magalela as direkteur van ons werk in Oemtadistrik skryf: "Van al kante van my distrik kom daar roepstemme wat op antwoord wag." Ons kannie vir Broeder Magalela hulp stuur nie, hy moet vir die kerke en kerkgroepe sorg en heeltmal alleen hierdie nuwe belangstelling in daardie deel van die veld behartig.

Ouderling J. N. de Beer is oor die Cancelesending en die werk in Oos-Grikwaland en die grootste deel van Pondoland. Van al kante kom die geroep om hulp en Broeder de Beer weet nie wat te doen nie. Ek wens net ons broeders en susters kon lees wat hy skryf. Dit sou hul harte roer.

Rondom ou Bethel word ook die "geruis van 'n gang" (2 Sam. 5: 24) gehoor. Ou Bethelstasie is daar nou al vir jare en was direk en indirek al baie tot groot seën. Daar is vandag baie belangstellendes in die distrik van Bethelstasie en hulle vra vir hulp. Binne 'n paar weke gaan skrywer met een van ons naturel evangeliste 'n poging hou op 'n plek vyftien myl van Bethelstasie. Gedenk aan ons in u gebede, broeders.

Om u 'n idee te gee van die goeie werk wat Bethelstasie doen en watter invloed die opvoedkundige en geestelike werk van ons inrigtings het, haal ek iets aan uit 'n brief van 'n Goewermentsonderwyser wat vir sover ons weet in jare nie met ons werk in aanraking gekom het nie. Hy skryf: "Sewentien jaar gelede is ek op Maranatha gedoop en na ek daar skoolgegaan het, het ek die Healdtown Institute bygewoon om onderwyser te word. Ek het onlangs eerlik vir die waarhede wat Sewende-dag Adventiste bely, uitgekóm en hulle het my vyandig geword en my beskuldig dat ek die mense mislei.

Maar ek kannie iets anderste preek nie. Ek is 'n Sewende-dag Adventis, al beskuldig die mense my ook dat ek van godsdiens verander het, iets wat ek nie gedaan het nie." Oral kry ons sulke getuie vir die waarheid en die invloed wat daarvan uitgaan is groot. Maar deur gebrek aan arbeiders en aan fondse kan ons nie die baie roepstemme wat tot ons kom, gehoor gee nie.

Tien duisende "rooi" kaffers is nog in die duisternis van die heidendom. Daar is baie reserwes wat geen kerk of skool van enige denominasie het nie en die mense wag al deur. Op wie? Op ons; want hulle gee te kenne dat hulle op ons wag.

Die werk in die groot dorpe van die Kaap Provinsie is ook 'n probleem. Ons kolporteurs het baie boeke verkoop en oral is belangstellendes. Ons veldsekretaris skryf die ander dag oor die werk van een van ons kolporteurs in 'n seker dorp: "Broeder ——— het die dorp baie goed bewerk. Die plek is ryp vir 'n poging. Ons behoort werklik hier 'n poging te hou voor ons na ander plekke gaan." Ons broeders besef nie dat ons dieselfde van baie ander sentrums hoor.

Maar die werk is van die Here en Hy het weë en middele om dit klaar te maak. Ons bid ernstig om meer met die Heilige Gees vervul te word, sodat ons die Here beter kan dien. Ons gee ons lewe aan die Here en ons wens tot Sy eer en heerlijkheid te arbeid. Ons weet dat ons baie siele in die koninkryk sal sien en dit ons verheuging sal wees, as ons getrou sal bly tot op die end.



'n Spesiale Matigheidsnummer

Nou die drankwessie oor heel Suid-Afrika bespreek word, voel ons dat dit goed sal wees om 'n spesiale Matigheidsnummer van die *Tekens van die Tye* te publiseer. By die volgende parlamentsitting kom die Gewysigde Drankwet onder bespreking en as die wynboere en drankverkopers hul sin kry, gaan dit die wet van die land word. Dan sal dit vir al die klasse van mense baie maklik gemaak word om drank te kry en die verbruik van sterke drank sal veral onder die gekleurdes en naturele enorm toeneem. Die matigheidsvereniginge protesteer ten sterkste teen die voorgestelde wet. Hulle dring by

al die kerkgenootskappe in Suid-Afrika daarop aan om saam te staan om daardie wet te keer wat ongetwyfeld 'n terugwaartse stap in die drankwetgewing van hierdie land is.

Die *Tekens van die Tye* gaan dus die Januariummer wy aan hierdie Matigheidskwessie. Die vernaamste Matigheidswerkers in Suid-Afrika lewer bydrae oor die verskillende kante van die voorgestelde drankwetgewing. Ons vertrou dat hierdie spesiale Matighedsnummer oral versprei sal word. Ons mense neem in Suid-Afrika nie die leiding in Matigheidswerk wat ons behoort te neem nie. Maar nou met hierdie Januariummer van die *Tekens* kry ons 'n kans om al ons vriende en bekendes te laat verstaan waar ons staan met betrekking tot die matigheid en die voorgestelde drankwet. Ons glo ook dat dit ons in 'n baie beter lig sal plaas voor die ander Christelike werkers wat so hul uiterste bes doen om die drankwet te keer.

Ons vertrou dat al ons gemeentes sal saamstaan en hierdie spesiale nummer oral sal versprei. Stuur u orders vroegtydig in en maak gebruik van elke geleentheid om die aandag van u vriende en u bure te vestig op hierdie brandende kwessie wat nou voor die publiek van Suid-Afrika kom.

Hier volg nou die pryse vir die genoemde hoeveelheid blaaië:

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J. I. ROBISON, *Redakteur*,
Die Tekens van die Tye.

Obituaries

EDWARDS.—Passed away at the Kimberley Hospital on October 13, David Peter Edwards in his sixty-first year. The following Sabbath his mortal remains were laid to rest in the West End Cemetery, there to await the Life-giver's call.

Our late brother accepted the third angel's message some thirty-five years ago under the labours of the late Pastor Smailes.

A most impressive service was conducted at the graveside in the presence of the relatives and a large number of friends by Pastor A. W. Staples, assisted by Pastor S. J. Stevenson, and words of comfort were spoken by the writer. Our brother died in full hope of a part in the first resurrection.

P. ST. CLAIR MARKS.

LEWIS.—Martha, J. S. Lewis is die 17de Oktober na 'n korte siekbed van nouliks drie dae in haar Here en Heiland ontslape in die ouderdom van seve-en-sestig jaar en twee-en-twintig dae. Haar hart het ingege.

Gedurende die poging van Ouderlinge J. J. Birkenstock en S. G. Hiten te Standerton in 1921 het die ou moeder die waarheid omhels en is ondanks veel armoede en verdrukking getrou gebly tot die einde. Sy laat drie dogters en twee seuns agter in die salige hoop van 'n spoedige weersien. Die begrafnis is gelei deur Ouderling P. A. Venter na aanleiding van Openb. 14:13 voor 'n aandagtige gehoor van baie broeders en susters en belangstellendes.

J. W. WESSELS.

GLOVER.—On Wednesday, August 30, Sister Georgina Glover passed peacefully to rest during an attack of pneumonia. For many years Sister Glover had suffered much physically, but she was a cheerful sufferer, and when the end came she was fully resigned to the will of God.

Sister Glover heard and accepted the truth many years ago under the labours of Elder Edmed and she was baptised with her mother at Umkomaas.

A great lover of flowers, Sister Glover took a keen interest in this feature at the church sales of work, and assisted materially in their success.

A young boy in his teens is left motherless by her death, and her husband, mother, and several brothers and sisters are left to sorrow, but with the glad hope of a reunion when Christ comes.

The funeral services were conducted by Elder Hyatt and the writer.

F. G. CLIFFORD.

FIELD.—Sarah Lydia Field died in the Addington Hospital, Durban, on October 4, in her seventy-ninth year, after a very short illness.

Mrs. Field had been attending the Sunday evening services and had learned to love the last message. Every Sabbath would find her in her usual place in the Sabbath school, and it was a pleasure to see her smiling face and to hear her cheerings remarks to all and everyone at the close of the service.

She could not thank God enough for the truth, and she was longing for the day when she would be baptised. God in His wisdom planned otherwise, so instead of laying her in the watery grave, it was the writer's sad duty to lay her in the earthly grave.

We are comforted to know that this sister will come forth at the glad resurrection morning with her countenance beaming with joy, for she will meet the Saviour she loved so dearly.

One daughter and a step-son are left to mourn.

A. C. LE BUTT.

BULLEN.—Brother William J. Bullen passed away on the afternoon of September 3, 1932, at his home in Shongweni, Natal, at the age of seventy-one years.

Brother Bullen, in early years united with the Methodist Church in the district near Greytown, and laboured as a self-supporting missionary for many years under the direction of that denomination. Some time later a copy of "Daniel and the Revelation" came into his possession, and, upon reading the book he became interested in present truth, and later met Elder W. S. Hyatt, and on receiving further in-

struction accepted the message in the year 1911. At the time of his death, he had been living on his farm at Shongweni for some ten or twelve years, and had led an earnest Christian life during all these years, with his faithful wife who was with him in the same truth. At the close of his life, he expressed strong faith, and signified complete readiness to lay down his life.

The burial service was conducted by the writer in the presence of a large number of relatives and friends on the farm where he had spent so many years of his life. He leaves a wife and many loving friends to mourn. He sleeps in Jesus, and awaits the call of the Life-giver.

W. C. WALSTON.

DODDS.—Winona and Hazel Dodds were born at Kimberley, and fell asleep in Jesus at Bloemfontein. Winona passed away on October 31, and her twin sister, Hazel, on November 12. They were fifteen months old.

Brother Dodds accepted the truth in Kimberley early this year during the effort conducted by Elder Staples, while Sister Dodds has been in the truth all her life. The family had recently moved to a farm about fourteen miles out of Bloemfontein. The children were immediately seized with an attack of measles. Before they had fully recovered the parents detected that the children had contracted whooping cough. The measles left the twins in a very weakened condition and they were thus greatly handicapped in the brave fight they put forth against the dreaded whooping cough. The family moved into Bloemfontein for medical attention. However, it was soon discovered that Winona had pneumonia, and her weakened heart could no longer fight for life and she fell asleep in Jesus.

The twin sister, Hazel, gallantly fought for life. Her illness followed through the same stages as that of her sister, and she was called to lay down her life twelve days later. They are sleeping the sleep of death, only to be awakened when the Life-giver returns. We are confident that these innocent children will be borne by angels and placed in their mother's arms, never again to be separated.

This sad experience has been a severe shock to Brother and Sister Dodds, as they have so recently started forth upon a new sphere of life. But we are glad to say that it has not shaken their confidence but has drawn them nearer to their Lord and Master, and now they not only look forward to meeting their Redeemer at our Lord's return, but they look forward to meeting their twins as well, when the Lord will explain to them why this great sorrow was best for them, and why this bereavement was allowed to take place.

The Bloemfontein church members have assisted and encouraged Brother and Sister Dodds to the utmost of their ability. The writer conducted the funeral service for little Winona, while Elder A. W. Staples conducted the funeral service for dear little Hazel.

The bond of fellowship which unites our hearts together, will cause every Seventh-day Adventist to pray for and sympathise with Brother and Sister Dodds.

W. LEROY HYATT.

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Notice

WE still have a supply of the "College Clarion Annual" on hand, which may be had for 1/3 each, including postage. If you have seen one you will agree that it is worth twice that sum; all say that it is one of the finest school annuals they have seen.

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BILINGUAL, musical young lady, three-and-a-half years' teaching experience, desires post as governess in good Seventh-day Advent family from 1933. Strict Government syllabus. Apply: Experienced, C/o P.O. Box 6154, Johannesburg.

BROTHER F. J. PRETORIUS, of Ezihlengi, Vryheid, desires to come in contact with any of our brethren who might wish to employ him as a farm manager. For further particulars write to: Mr. F. J. Pretorius, "Tovernaarsrust," P. O. Ezihlengi, dist. Vryheid, Natal.

New Industry at Helderberg

RECENTLY there has been established at Helderberg College a market basket industry for the manufacture of fruit and vegetable baskets from ply wood. Throughout the Western Province of the Cape there are thousands of baskets used every year in the fruit industry, and up to the present these baskets have almost entirely been made of reeds, which makes them rather expensive. At Helderberg, however, a strong, serviceable basket is being manufactured of ply wood which comes out much cheaper than the reed, and is



Pastor Ingle and Philip Venter display their first output of baskets.

also made more quickly while the product is equally as strong.

The accompanying picture shows samples of these baskets manufactured at present, although the school is prepared to make baskets of any size or shape as the trade may demand. Elder A. Ingle, shown in the picture, has led out in establishing this industry since school closed in October, and now has a good number of baskets on hand ready for the market.

Helderberg is thus able to offer to her students another opportunity to teach the hand to be useful as she trains our young people to bear their share of life's burdens. Such industries we feel confident will be extremely beneficial to the school and will offer more work to students who desire to earn a part of their tuition.

And if a good trade in market baskets can be established it should also be a benefit to the college financially.

Any readers of the OUTLOOK who may be able to use baskets in quantity for marketing fruits or vegetables should get in touch with Helderberg College, P.O. Box 22, Somerset West, and they will be pleased to quote you prices and send samples of their ply wood market baskets.

* *

Sending the Signs to a Friend

J. G. SLATE

MANY subscribers to the *Signs of the Times* when renewing their subscriptions send in a subscription for a friend or some relative. One of our subscribers in Johannesburg, when sending in his renewal recently, wrote us as follows:

"Please find enclosed P. O. for 5/- for which I shall be glad if you will forward two copies of your thought and prayer impelling publication, the *Signs of the Times*. Please send one copy to me as per order form attached and the second copy to Mr. E. W. Smith, P. O. Box 73, Johannesburg, Tvl.

"Yours faithfully, _____."

This is a sample of many other such letters that could be quoted. We quote this letter for the encouragement of those who are working on behalf of the *Signs* from month to month. We have no idea who solicited the gentleman who wrote this letter and secured his subscription to the *Signs of the Times*, but it should always be considered missionary work of the highest order to recommend the *Signs of the Times* to those not of our faith. When once a name is added to the list, we never know where the influence for good will end. As in this case, and many others that come to our notice from time to time, another reader has been added to our mailing list which we have not solicited at all, and it may be that even this friend will also send in other names; and so the circle grows wider and wider.

* *

Wanted

By East London church, old copies of our truth-filled literature, with the exception of *Review and Herald* and OUTLOOK, to be used in reading rack. Urgent. Address: Mr. Geyer, 138 Caxton Street, Quigney, East London, C.P.