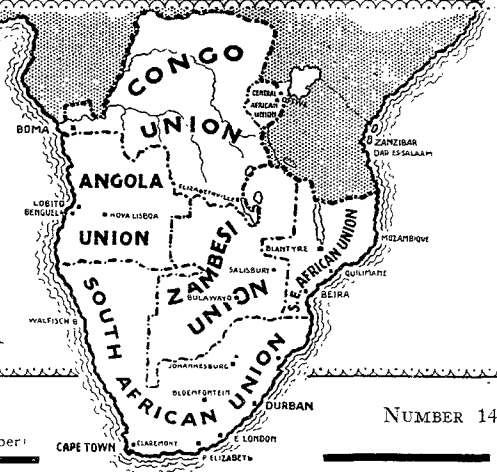


# The SOUTHERN AFRICAN DIVISION OUTLOOK

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## Reforms in Eating Need Reforming

D. H. KRESS, M. D.

IN sitting down to a table spread with many things good, bad and indifferent, it is often difficult to know what foods to take and what to leave, or how to make the proper combination. The names of the prepared dishes are as a usual thing no help in the selection of a well-balanced and properly combined meal. The names of these dishes should always express their contents or indicate to the poor dyspeptic what they are. Instead of calling a roast made of brown lentils, nuts and bread, a "vegetarian turkey," it should be named what it really is, "lentil, bread and nut roast." If onion or other flavouring is put into a roast or into soup it should be stated. There are many who are not able to use these seasonings even in the minutest quantity without experiencing uneasiness. "Lentil, tomato and onion soup" would be more appropriate for a soup composed of lentils, tomato and onion, than "mock turkey soup" or some other name of no significance.

On account of the many confusing names one encounters on the modern so-called reform menu, it is often impossible even for an expert in diet to make an intelligent selection or combination of foods at a meal. This is undoubtedly one of the chief reasons why the so-called reform diet so often causes distressing symptoms, and afterwards is given up as a failure. We often hear the remark made, I do not wish to eat meat, but I find bread, meat and potatoes agree with me better than the vegetarian diet. This has been the experience of many. Unless some intelligence is brought into the reform diet and greater simplicity is practiced in the preparation of food, this will be the experience of many in the future. When a person selects meat, potatoes and bread, he has a simple, well-balanced meal, that will not as a usual thing create digestive trouble. I do not advocate a meat diet, far from it. But such a diet would be preferable to the free use of the many mixtures at one meal, which is often thought necessary by some

in order to adopt what they suppose to be a reform diet. Many of the so-called reforms in diet need reforming. I have for years refused, even in my own home, to eat prepared dishes without knowing their contents. There is too much ignorance in regard to this matter and altogether too much haphazard eating. We need to study the needs of the human body and to understand how to supply these in an intelligent manner.

In our so-called reform diet, we use altogether too many sloppy foods, foods that do not require mastication, or at least are not properly masticated. When digestive disturbances arise, or colitis which results

from swallowing improperly masticated food, we frequently recommend pureed foods, which are pureed in the kitchen. This, too, is a mistake. What we should advise is the eating of foods which require proper mastication and encourage this; in other words, foods should be pureed in the mouth and not in the kitchen. By doing this, the saliva being mingled with it, aids the digestion of the foods. All food should be so thoroughly masticated that when it enters the stomach it will be of a creamy consistency. By doing this for a time, many of the digestive disturbances will as a usual thing disappear. Thorough mastication is indicated for the one who has slow digestion, and it is especially indicated for the one who has an irritable stomach and an excessive amount of hydrochloric acid. It is always indicated in the cases of colitis.

By following out the foregoing programme it will be found that foods which disagreed, and possibly we felt we couldn't eat, may be eaten without any difficulty. Let us do away with many of these soft, sloppy foods, and instead use foods which require chewing.

We use too many liquids with our meals. In order to obtain the needed vitamins, I have seen menus made out where in addition to the ordinary food there was prescribed a glass of milk and a glassful of tomato juice and possibly some other liquid in the form of soup with that one meal. This I consider a great mistake. Some of our reforms have gone to seed since vitamins and other essential elements have been commercialised and sold for profit. It would be better to take the liquids between meals rather than with the meals. The fact is if we eat the simple foods served by nature in the most natural form there will be no difficulty in getting all the elements of nutrition, including the vitamins in just about the right proportion to supply the needs of the body. Let us study simplicity and see if we cannot reform some of our so-called reforms.

### Common Sense

"Not all who profess to believe in dietetic reform are really reformers. With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation.

"Another class, in their desire to set a right example, go to the opposite extreme. Some are unable to obtain the most desirable foods, and instead of using such things as would best supply the lack, they adopt an impoverished diet. Their food does not supply the elements needed to make good blood. Their example tells against rather than in favour of reform in diet. . . .

"There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticise others because their practise is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate every one's habits, and no one should think himself a criterion for all."—"Ministry of Healing," pages 318, 319.

## PUBLISHING Department

F. E. Potter, *Secretary*

### The Need of the Literature Ministry

F. E. POTTER

In the great literature ministry we need men and women who will join us in evangelising the Southern African Division through the medium of the printed page. The literature ministry is evangelism as surely as are public efforts conducted by regular evangelists. The proof of this assertion is in the fact that more than one-half of the additions to our denominational membership stand to the credit of the work of the literature ministry. While over at the General Conference session in San Francisco, recently, we listened to four of America's leading evangelists on the subject of Evangelism. In the course of their remarks they each paid eloquent testimony to the value of the literature ministry as an evangelising agency. Similar testimony has been placed on record by many of the world leaders, and a host of other workers in this denomination.

There is room in the literature ministry of the Southern African Division for more workers, and we give below a description of the kind of worker we need.

1. They must be baptised members of the denomination in good and regular standing.
2. They must have a burden to win souls lost in sin.
3. They need not necessarily be a product of some well-known college. A tip-top education is a recommendation but not a necessity.
4. They must be prepared to take up the work as a permanency and not just engage in it as a stop-gap until something else turns up.
5. They must have a proper appreciation of the value of time and be prepared to work hard.
6. They must be workers who appreciate the fact that the time demands consecration and efficiency—and, therefore, must be prepared to aim at proficiency in their work.
7. They must be prepared to face difficulties and have confidence in their ability to overcome them in the strength of the Lord.

There will always be opportunities in the literature ministry for men and women who can measure up to the foregoing qualifications, and the leaders in the literature ministry stand ready to help them in every possible way to make a success of their work.

That it is quite possible to earn a reason-

able income in the literature ministry, if one is consecrated and faithful, is amply proven by the fact that today we have in its ranks one colporteur who has over thirteen years unbroken service to his credit, another over eight, and others lesser periods.

Do not think of joining the literature ministry to "try it." It has been tried by thousands and found to be a pleasant, profitable, and fruitful ministry. Come and join it with a determination to give yourself to the Lord for active service in these last days, and He will give you success.

COME—FOR THE HOUR IS LATE!

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### On the Trail of the Colporteur

ALL sorts of experiences are met with on the trail of the colporteur. He faces situations alarming, dangerous, amusing and pathetic. Here is one with a dangerous flavour that befell Brother Retief of the Natal-Transvaal Conference a short while ago, as recorded in the colporteur paper of that field:

"Colporteur Retief was coming home one evening after a busy day's delivery, when around Rooodepoort he was accosted by two burly men, who threatened him with a revolver. Brother Retief had a few five pound notes, etc., in his possession, so you can imagine the struggle that ensued. They tore his overcoat; but could not overpower him. Just at this critical moment a noise was heard along the road and the robbers fled. The same evening another man was attacked; the matter was reported and a search party was sent out. The two robbers were arrested and put into safe keeping.

"A few weeks later the robbers appeared before the magistrate and Brother Retief was called upon to give his evidence. When he told the court that he had in his possession on that eventful evening fifty pounds in cash, the robbers' eyes bulged and their mouths watered."

*"For He shall give His angels charge over thee, to keep thee in all thy ways."*  
Ps. 91:11.

Isn't it wonderful how the Lord's promises to His faithful workers are so literally fulfilled.

F. E. POTTER.

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### Appreciation

SISTER WALSTON wishes, through the OUTLOOK, to express her sincere appreciation to the many brethren and sisters from whom she has received such beautiful letters of loving sympathy in her recent bereavement. In her letter to us, Sister Walston makes special reference to the kindness of the Durban church members and their beautiful floral tributes, also the wreaths from the North Bantu Mission Field and Indian church.

## EDUCATION Department

Milton Robison, *Secretary*

### How God Educates Men

NATHANIEL KRUM

LAST evening as the sun was sinking over the rocky slopes of Table Mountain, I strolled into the thick evergreen forest on its eastern ridge, and sat down beside a spring of water that gushed from the fern-surrounded, moss-covered ledge of rocks at my feet. The golden shafts of the receding sun painted crowns of glory on the tree tops above my head, and transformed the distant Stellenbosch mountains into castles of gold, upon whose sides sparkled jewels of various hues.

I was charmed by the solitude and quiet of the place. Save for the tinkling of the distant rivulet which wound in and out among the stones, the occasional chirp of a bird seeking its nesting place, and the faint rustle of the leaves—all was quietness. I dared not speak for fear of desecrating the spiritual atmosphere of my mountainside retreat. For a long while I sat still, drinking in the inspiration of nature, while God spoke to my heart. Health, happiness, spiritual discernment, courage, faith, kindness and love,—all seemed to spring up in my soul anew as I communed with nature. And I realised again—as under like conditions I had often realised before—that the school of solitude is God's best school, and that from it have come all of the world's truly great men.

Wordsworth was right when he said, "The world is too much with us." In this age of hustle and bustle, we need often to draw aside from the tumultuous throngs that unceasingly come and go, to have a little chat with God among the wonders of nature—in God's school of solitude. When we are perpetually surrounded by man-made wonders,—by machines, factories, and the countless scientific inventions of our age,—we develop wrong ideas regarding the real purpose of life, and to a large degree lose sight of eternal values and realities. We come finally to the place where we trust too completely in our own acquired abilities and material wealth, and leave God almost entirely out of our everyday lives.

This danger threatened Moses, until he found the knowledge of the Eternal in the great school of solitude God established for him in the Arabian Desert. It is only too true that the first forty years of his life were adversely moulded by the influences of Egypt. The dissipation and mock refinement, the mysticism of a false religion, the outward splendours of idolatrous worship, and the solemn, yet transitory

grandeur of architecture and sculpture connected with Egyptian court life, influenced tremendously the habits and early character of Moses.

It was while he was receiving the highest civil and military training Egypt could give that God called Moses from these false schools and enrolled him in a forty-year course in the school of solitude. An unpretentious school it was, indeed. For years Moses was content to live the life of a shepherd, and to feed the sheep of his father-in-law among the mountains of Midian. But here it was that God chose to teach him heaven's ways. Here Moses learned patience, carefulness, self-forgetfulness, and compassion; it was here under the inspiration of the Holy Spirit and nature that he wrote the book of Genesis. Long though the years may have seemed to him, these forty years were necessary to undo the false knowledge Moses had acquired during the many years spent in the schools of Egypt. But, at the end of the term, Moses was graduated with honours from the school of solitude, and almost immediately became the leader of the greatest exodus movement the world has ever witnessed.

### The Example of John the Baptist

I am thinking now of John the Baptist, another "first honours" graduate from the school of solitude. His earliest training was received from his godly parents, who had personally been instructed by the angel Gabriel concerning the future education of their son. But when John had passed the age of childhood, and had come to the period in his training when he might desire to receive additional educational advantages away from home, he did not seek the great institutions of learning in Jerusalem, but chose, rather, to stay in the wilderness under the instruction of the Great Teacher. Here he was isolated from the wrong influences exerted by the lax piety, traditions, and maxims of the priests and rabbis of his age, as well as from the spiritual blindness and errors of the supposed religious leaders in Palestine.

I like this fine portrayal of John's early training, which comes from the pen of Mrs. E. G. White:

"It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favourable to habits of simplicity and self-denial. Uninterrupted by the clamour of the world, he could here study the lessons of nature, of revelation, and of providence. . . . To him the *solitude* of the desert was a welcome escape from the society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He . . . shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.

"But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in

the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven."—"Testimonies," Vol. VIII, pp. 221, 222.

And he *did* reach the hearts of men. In nature's solitude, through meditation and prayer, he developed strength and decision of character, and clearness of spiritual perception, which later enabled him to "stand erect and fearless in the presence of earthly monarchs." Multitudes flocked to hear his plain, pointed and convincing message. Even "many of the scribes and Pharisees came confessing their sins and asking for baptism." John, verily, stirred the whole nation. Such, briefly, was the power of this pupil from God's school of solitude.

### Paul Also Attended This School

I have been greatly interested of late in Paul's experience immediately following his conversion on the road to Damascus. Paul, according to his own testimony, was a pupil of Gamaliel, who was one of the most celebrated doctors of education in his day. Prior to his conversion, Paul must have taken great pride in the fact that he had studied under so renowned a teacher. But notice what happened after his conversion. Instead of going up to Jerusalem at once to confirm the believers through the power of his worldly education, he "went into Arabia." "Here in the *solitude* of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. *He emptied his soul of the prejudices and traditions that had heretofore shaped his life, and received instruction from the Source of truth.* Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace.

"When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body, and mind, and soul, is beyond estimate. *In such communion is found the highest education.*"—"Acts of the Apostles," p. 126.

It is not known exactly how long Paul remained in the Arabian Desert, but we do know that it was not till three years after his conversion that he went up to Jerusalem "to see Peter." Like Moses, Paul had to go to the desert—God's school of solitude—to *unlearn* much of the knowledge gained in the popular schools of his age. A diligent study of the Scriptures revealed to Paul the fact that "not many wise men after the flesh . . . are called: but God hath chosen the foolish things of the world to confound the wise." "And so, viewing the wisdom of the world in the light of the cross, Paul determined

not to know anything . . . save Jesus Christ, and Him crucified." The whole current of his life was now changed. The wisdom of the world became foolishness in his sight, and he was forced to develop an entirely new way of thinking, when God became his instructor. And how well he learned under this new tutelage, we may well judge from his long eventful life of earnest labour in proclaiming the truths of the cross, and the love of our Saviour.

### An Ideal School

We need not review the experiences of additional graduates from God's school of solitude, though there are many we might consider. The lives of Moses, of John the Baptist, and of Paul are sufficient to prove to any straight-thinking young man or woman that God's system of education is the best—that the ideal school is among the beauties of nature, far from the maddening crowd—far from the man-made wonders, the faithlessness, and Christlessness of our day. And how thankful we ought to be for the knowledge of a system of education that is fashioned after a plan God has given—a system which places the study of God's Word, "which is the most perfect educational book in our world," and the great book of nature, first, and emphasises the formation of a Christlike character above the acquisition of mere facts.

I know that some of our young people are making a great mistake by setting their hearts upon the education of the world. Some do not value rightly the wonderful and perfect educational ideals God has entrusted to Seventh-day Adventists. They express the belief that our educational system is weak and inferior to that of the worldly colleges and universities, because the courses in our schools include so many Bible subjects. Would to God that such might have their eyes anointed with the wisdom of heaven, that they might be able to discern between the false and the true, the temporary and the eternal.

You have cause to be thankful if you have been brought up in the country, surrounded by the handiwork of the Creator, and have received your education in one of our own schools. And again, you have double reason for gratitude if the school you are now attending is situated in the country, far removed from the pernicious influences of city life. After all, to be properly educated does not mean that we must know all the wisdom and ways of the world. True education is the exact opposite of this, being the harmonious development of body, mind and soul. God, through all the years since the fall of man, has been trying to lead His people *away* from the wisdom and ways of the world, and *back* to Himself. For this reason He anciently established the schools of the prophets, in which the development of character through the study of God's Word and nature, occupied first place in the curriculum. And although these ancient schools have long since passed away, today

we have their equivalent in our denominational school system, over which God's watchful care is ever present.

Let us view the subject in the light of eternity. If we rightly value the schools God has given us, and, forsaking the vain philosophy of the world, press onward to our goal, which embraces the proper development of body, mind, and soul, we shall some day come into possession of the wisdom of the Eternal, and truly find the knowledge of God.

"My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Proverbs 2:1-6.

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## Keeping Ideas Fresh

FROM the purely sensational and loud garments worn by some people, we recoil with a shudder, but smile pityingly at an antiquated article worn out of its generation. We ourselves may cling to a favourite gown or cravat, and discard it only when our pride no longer permits us to wear it. At first they seem, when new, a little odd; but once adjusted and worn they become a veritable part of us. We hardly recognise ourselves without the old, and act like different persons in the new.

Ideas are much like garments although they often put us on rather than we them. How content we are to use the same old outline with its increasing poverty of ideas, and protest against new methods of presentation on the other side of the same coin of thought. If a tree grows, it produces new wood. As in trees, new ideas are noticeable, if they are produced. Too many times men, like trees, begin to die prematurely at the top.

We may all develop strength by finding, pioneer-like, new ideas for ourselves, measuring forces with obstacles that may obstruct, and amassing wealth in intellectual power and truth. Great abiding principles may often be presented in new words, with fresh garnishing, and served with the enthusiasm and cheer of doing a task in a new way.

What is frequently needed is, not a review of reviews, but something presented from a heart throbbing with life, and a mind loyal to truth. The individual is courageous to speak a language easily understood by those whose faces are set toward the light, and who are glad for thoughts that are refreshing and invigorating.

How rarely our own ideas seem to be stimulating; perhaps because they have been with us so long. How welcome another's

thought that represents a progressive growth in things that matter most—thought that is mature and tried, not grotesque, but vital and stimulating. This exchange of thoughts with others is a very enriching practice.

A good way to have our own cups overflowing with sparkling, life-giving draughts is to keep in touch with a fountain of ideas. One need not be isolated in a desert to produce dry thoughts. One can dry up mentally and spiritually while carrying on one's regular work. It is well to guard against such an experience by undertaking systematic study in some congenial field.

The Home Study Institute, of Takoma Park, Washington, D. C., provides courses which will materially broaden the outlook, deepen the insight, and freshen the output of the consecrated worker. Home study done in touch with encouraging and enthusiastic teachers of the institute will keep the fountain fresh and the overflow inspiring.

W. HOMER TEESDALE,

*Assoc. Secy. of Education, General Conf.*

## Sabbath School Department

L. L. Moffitt, Secretary

## What Was Done With One Penny

"WHAT good would a penny do?" Richard was always asking. "I'll just spend this one for sweets, and maybe the next one I'll put in the Investment box. If I had lots of money, I'd like to give bright shining shillings; but a penny doesn't count. When I'm a man I'll give lots of money."

"But if all the boys spend their pennies, where will the offering be?" asked his mother. "Somebody must save, and you should be willing to do your part."

"I would like to, mother, but a penny isn't anything," said Richard. "I want one of those pretty red all-day suckers very badly."

"Richard, I wish you would take this penny and run over to Mrs. Gray for one of those geranium slips she promised me," said Mrs. Snow, seeming to forget all about the other subject. "She sells them for a penny apiece, and I want to start one."

Richard was very glad to have his mother forget about the Investment box, and he could buy the sweets on his way for the plant, so he ran whistling down the street. "Now get one of those old tomato tins in the back yard and punch three holes in the bottom of it with a nail," said his mother, when he came back with the geranium branch and his all-day sucker in his mouth.

It was a short task to plant and water

the slip, as she directed him; and very soon Richard was out to play and had forgotten all about the plant. He did not think of it again until his mother asked him, some weeks later, to hunt up a cracked stone jar in which to transplant it; and then he only noticed that it was growing rapidly.

"Today's the date the Juniors take their Investment boxes to Sabbath school, mother," said Richard, one day in September. "Do you know where mine is?"

"Yes, it is in your drawer, dear. Just where you put it when your teacher gave it to you."

Richard brought out the dusty thing and shook it hard; but it was empty. "I declare, I forgot all about it," he said. "Mother, won't you please lend me two shillings to put into it?"

"No, Richard; you know your father does not allow borrowing."

"But I'll have to go with an empty box, mother, and all the others will have money. I wish I hadn't spent everything for sweets. I will do better next time. But I never had more than a penny at a time, and a penny doesn't count."

"Richard, do you remember that penny slip you brought from Mrs. Gray a few months ago? That was your penny that you lost, and I wanted to show you what could be done with it. Bring me that little red box." When it was opened, a number of silver and copper coins rolled out. "Do you remember that all summer you have been potting little slips and selling them when they grew strong and thrifty? This money is all yours for the Investment box, and the plant is still left."

"Forty-three pennies!" exclaimed Richard, counting the money. "And all from one penny! I'll never say again, mother, that a penny does not amount to anything." —*Missionary Leader, July, 1936.*

## Cape Conference

W. H. Hurlow ..... President  
Miss P. E. Willmore Secy.-Treas.

Box 508, Port Elizabeth, C. P.

## The Conference President Visits the Field

W. H. HURLLOW

I AM writing these notes in East London with the first part of my itinerary completed. As I have visited the isolated members in the Eastern Province I have been much impressed by the consistent faithfulness and earnestness with which these dear brethren and sisters keep alight their torches of truth. They have a real burden for their neighbours and friends, and in many places have developed interests ready to be brought to fruition.

Sister Francis, of the Alexandria district, I found in the village working in the in-

terests of the Harvest Ingathering campaign. In spite of the opposition of local ministers she has done a good work and by the distribution of our literature has won the interest of some.

At Seven Fountains, on the road to Grahamstown, Brother Henry Willmore and his family leave no stone unturned in an endeavour to warn their neighbours of the impending doom which awaits this present world. Brother Gilbert Willmore's very popular garage on the main road to Grahamstown bears a very eloquent testimony to the Truth with its closed doors every Sabbath. A placard announces that he is at your service day and night except on the Sabbath of the Lord.

On the other side of Grahamstown, at Fraser's Camp, Brother Charles Sparrow, his sons and their families meet every Sabbath in an ideal Sabbath school. Brother Sparrow is a veteran of our native work, and, in a lay capacity, is still busy. He has a fine native congregation on his farm for whom he is now providing a church building. Across the Cap Valley, at Martindale, Brother Olin Sparrow and his family are keeping aflame a lone light, while a few miles further along at Rokeby Park, one of our early churches, is asking for an evangelist to develop the interest they have aroused in their district.

Arriving at Adelaide I found that Sisters Horne and Midgley had been busy gathering together a company of their friends. They had hired a hall and over forty people gave rapt attention as I gave them the message found in the present world conditions. Further along in Fort Beaufort Sister Olivier represents this truth. She has recently been joined by Brother and Sister Hartman, and we look to this faithful little band to keep bright the light they hold. Up in the Katberg at Upper Blinkwater, tucked away under the mountain, will be found Sister Brown. Sister Brown's light is a very lonely one but shines none the less brightly. We expect that her husband will soon hold the lamp with her. Dropping down the valley again the night was spent with Elder Shone, at Buxton. Here Elder Shone is well known and respected as a minister of the commandment-keeping people. Llewellyn and his wife are now staying with Elder Shone. Another lone light in the district on the outskirts of Balfour, shining under difficulties, is in the hands of Sister Wilmer. Further up in the mountains are her father and mother, Brother and Sister A. G. Holmes. Owing to rains making the road impassable I was unable to reach their place and will have to leave the pleasure of a visit to Brother and Sister Holmes until another time.

My next visit was to the home of Sister Henley in the Peddie district. Here over thirty of the neighbours had gathered to hear the message, and gave earnest attention as the writer told of the soon coming of the kingdom of Christ. With Sister Henley are Brethren Bosch and Glass. This little group of believers are well re-

spected in the district and there should soon be a rich harvest of souls as a result of their faithfulness.

Sabbath was spent with the believers at Kingwilliamstown. Recollections of our difficult effort of fourteen years ago came to me as I visited once again with those who accepted the truth at that time.

I have greatly enjoyed my association with the dear fellow-believers here in East London and am encouraged by their assurance that in the absence of a church pastor they will rally to their local leaders and push the work ahead in this district. I leave East London this morning for the Transkei to visit the isolated believers there.

My visit among the members in the Border territory has convinced me that the time is ripe for a rich harvest of souls. We look out on the field, to our meagre staff of workers and into our slender funds, and pray the Lord of the Harvest to send us reapers ere the gathering darkness ends the day of labour.

*(To be continued)*

## S. E. Afr. Union

H. M. Sparrow ..... Superintendent  
Miss G. P. Fortner, Secy.-Treas.  
Box 51, Blantyre, Nyasaland

## Survey of Progress at Old Malamulo

C. R. NASH, PRINCIPAL

"I WILL bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O, magnify the Lord with me, and let us exalt His name together." Ps. 34:1-3.

It is with great pleasure that, in response to a request for an article on the "Progress of the work at the training school," I pass on to the readers of the OUTLOOK some of the evidences of the goodness and mercies of the Lord to us. We recognise and gladly testify that all blessings come from our heavenly Father and, therefore, give Him all honour and praise.

We will go back to the beginning of 1935 to commence our retrospection. We then had 26 pupils in the graduating class. When the time came for writing the government teachers' examination, the director of education came and conducted our examinations to see for himself why it was that our percentage of passes remained so high. When the results of all missions came out, God had enabled us to again head the list with 80% passes. The next highest was The Universities' Mission to Central Africa with 72%. They had only 11 candidates. One hundred percent of our girls passed.

When the director of education was about to leave us he made some very complimen-

tary remarks and rated us extremely high in comparison with other societies.

In this year's graduating classes we have 35 pupils in the Vernacular Course (11 years of schooling) and 6 in the English Course (13 years of schooling). Our courage is good and our hopes are high as we believe this class to be well prepared for the examinations and for their life duties.

Pupils are writing to us from all parts of Nyasaland. Many applications must be turned down each year. At present we have over 100 in the Training Classes and 485 in the entire school. With this large enrolment and with a small staff we are glad that we can report that all students, with only two or three exceptions, made a full surrender and dedicated their lives to the Master's work before they left for holiday last year. We fully realise that our main work is to train workers for the field and have made that our only goal.

## Girls' Education

Our girls' work has made rapid progress. Miss Rena Curtis arrived in February, 1935, and has devoted her full time to the work of head mistress. A new barbed-wire fence with iron posts has been placed around the entire compound. A thorn hedge adds to the beauty and also to the effectiveness of the fence. The grounds have been kept in excellent condition. Probably the most noticeable improvement is the large five-roomed girls' industrial building. This is a very practical building and well serves our needs. An outside kitchen has been built which is a great asset to our work. There are 85 girls in this department. When they are all dressed in their clean uniforms they cause one to feel that girls' education truly pays. This phase of our education is also looked upon with great favour by the government.

## Industrial Classes

While Malamulo does not offer a special course for all of the industries taught, as distinct from the Normal School, nevertheless all students in the Training Classes are privileged to spend time in learning one of the following industries: carpentry, printing, tailoring, chair making, basketry, shoe repairing, tin smithing, blacksmithing, building, gardening, poultry raising and dairying. Special courses are offered only in the medical, printing, and carpentry departments. Seven of these industries were started during 1935.

Our departments are all very busy. The fourteen boys in the printing department have been working from early morning until ten o'clock at night. The carpentry department has had a special rush for windows and doors and other equipment. In fact it was necessary for us to get some of our work done by native contractors. Eighteen are employed in this department.

Of all our departments, our dairy brings in the largest amount of cash. Last year we made over 10,000 lbs. of butter which was supplied to the three largest towns in

Nyasaland. There are over 140 head of cattle on the estate and we are at present milking 45.

The basketry and chair-making departments are esteemed both by those in them and those who enjoy their products. Many have complimented us on the good work being done. There are nine engaged in this line of work and most baskets are sold before they are finished.

All of the other industries are proving to be very popular and are making splendid progress.

#### Medical Department

Our new hospital for Europeans was made available for use about the middle of last year (1935). This is a beautiful and very practical building and is already proving to fill a great need for the Europeans. At present we have five European patients. The grounds have been laid out and will soon add to the beauty of the mission campus.

Miss Gladys Piatt arrived in July of last year and at once began work on our New Orderlies' Course for Native Nurses. It is surprising to see how much the native can learn when once given a chance. We feel that this will be a great help to us in our medical work.

Two of the latest improvements is an improved uniform for all native nurses and uniforms for all patients.

At the Leper Centre marked progress may also be noticed. The new water treatment system building has been completed. This is a big help in our work. As a result the patients are making more rapid recovery. Improvement has been made in the method of records also.

A short time ago our hearts were made glad to witness 40 poor lepers receive pieces of paper stating that they were symptom free and they were dismissed from the colony. One man who had been there for nine years jumped and shouted for joy in such a manner that it could not help but cause one to fully realise that working for poor degraded lepers truly pays and is deeply appreciated by the native.

Some of the other improvements in the leper centre are as follows: many new paths, grass plots, hedges, trees, a new house for the teacher and spiritual leader, new huts, new kitchens, three new grain tanks, new food distributing house, etc.

Some of the general progress and improvements on the mission, in brief, are as follows: Malamulo Government Post Office with two telephones and a public call office; the publication of the *Malamulo Tidings*; the completion of a new church building; the building of a single gentlemen's cottage; a new lorry; a new engine and mills for grinding student food; a new mill and engine house; a new village for married students; improvements in the principal's house; a new five-roomed brick house for Pastor Victor; plastering and colour washing of several buildings; a record camp-meeting of over 8,000 in attendance; the starting of a new and im-

proved type of school garden and the introduction of terracing in same, etc.

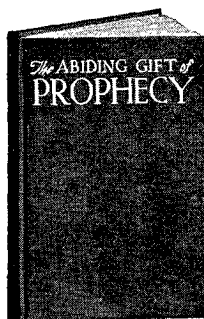
We recognise that it is not all gold that glitters. In giving this brief report of progress we have purposely not called attention to our ant-eaten houses, walls

stained by leaking roofs, break-downs of sundry kinds, defects of plans and shortage in staff, etc. Perhaps you may be trusted to insert between the lines the unwritten story of our needs.

However, dear brethren and sisters, we are doing our best by God's help, and we gladly renew our determination to give ourselves anew to the unfinished task that is before us. Pray for us here at old Malamulo.

## We now have a stock of THE ABIDING GIFT of PROPHECY

By A. G. DANIELLS



An up-to-date, fresh, well-rounded-out study of the great prophetic gift, in the well-known, logical, and interesting style which Elder Daniells always employed. A classic in its field, this work presents a survey of the entire subject in a most comprehensive way. It follows the evidence of the guiding hand of God through the prophetic gift since the fall of man to its climax in the remnant church. This masterful work will bring to the reader in a new way the beauty, breadth, depth, and significance of the spirit of prophecy — God's means of communication with man since the fall. Evidences of divine leadership have never before been so convincingly assembled and presented. A reader of the manuscript said: "This book should inaugurate a new era in sound and true understanding and appreciation of this priceless gift."

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Box 573, Bulawayo, S. Rhodesia

## Progress of the Gospel Message in Northern Rhodesia

G. HITEN

I HAVE just returned from a field trip. I visited Sala Mission, and several companies of believers. We travelled from group to group, encouraging them to stand fast in the faith, and to help other people to find salvation in the soon-coming King of Peace. These companies, which we visited, are very busy helping their people in many ways.

The stewards are doing splendid work in the Sala area, as well as in other areas, which I visited.

I was very pleased at hearing from Evangelist Andrew Shamilimo, that the Batwa people have received the gospel message, and that they have a leader of their own tribe. These people are called Batwa. They live in the swamp of the Kafue River; their main food is fish. There are swarms of mosquitoes, and the jigger fleas have marred their toes. No one had gone to tell them about the loving Saviour, and His soon coming. They lived in the darkness of the shadow of death for many years.

### How did the Light Come to Them?

This is the way they found the light of the gospel message. A young man of their tribe accepted the truth, at one of our central schools. Then he returned to his people, and began to give the message to other Batwa. The result is that today we have a big company of people keeping the Sabbath and waiting for the appearing of our dear Saviour.

I am sorry that we were unable to visit these brethren in the swamp of the Kafue River owing to the Mwembeshi River being in flood. Brother Andrew Shamilimo informed me that there was no good canoe with which we could cross the river, so we had to go to other companies.

The Watch Tower Movement has vanished away before our people; they could not stand against the truth. We travelled for three weeks amongst our believers, but

could not meet one of the above movement at all.

On March 31 I reached Lusaka to catch the north train, for I was going to Musofu Mission and Mushili central school. The progress of the gospel message among the Balamba and the Maswaka people is so marvellous that it is beyond our understanding. There is no question but that the Lord God is leading this movement. I met many respected workers of the various denominations, both European and native, who have asked the same question: "How is it that your society is so powerful, that every converted one in your society is able to go out alone and convert his whole village or community, while we are trying very hard to preach but still we are failing to convert people?" I have one reply to make to them and that is, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

After meeting with our people at Musofu Mission, and with all the leaders of the Missionary Volunteer Society, from the different companies, I travelled westward across the railway line and came to Mushili Mission, where Evangelist Timothy Elland has been stationed recently. From there we visited our companies of believers and their leaders.

Our people in that area are shining among their own people. The courage of all our people is good. At every place we reached, they did not want us to leave them so soon, but we had to go because there were many more places yet to visit. The last day of my trip, we met a large assembly of the believers and the leaders of the various companies at Mushili. Brother Tondo is one of the most enthusiastic of the stewards. He told us of his many experiences which he met with while serving his people there. He said that one day four men came to him for books, namely our baptismal manuals in Chilamba. These men came from Kafulafuta Mission, and they belong to the ——— Society. They had no money to buy with but they wanted the books very much. Brother Tondo put his hand in his own pocket and bought the books for them. The four men returned to their homes with the gospel message of the third angel in their hands.

We ask for your prayers on behalf of the work in the Northern Rhodesia Mission Field.—*Zambesi Union Missionary, May, 1936.*



## Camp-meetings in Northern Rhodesia

A LETTER has recently been received from Elder W. H. Anderson who is attending camp-meetings in the northern mission fields. From his letter we quote the following:

"On the way from Dimbwe to Demu, we did Harvest Ingathering. Unfortunately the day we arrived at Choma was a public holiday and so had to leave the place untouched.

"I had good visits with the girls who used to be Ethel Baker and Yvonne Renoux. They appeared to be of good courage in the Lord.

"At the Demu camp-meeting, we had an attendance of just over 1,200 people. The baptisms there numbered 102, and the camp-meeting offering in cash and pledges was £21-8-0. Paul, the director, is a splendid worker. He plans to take five stewards down to the Zambesi River, and reopen the work at three of the places where we had work at the time I was connected with the work at Rusangu Mission many years ago. In addition to this, at the time of the workers' meeting, they planned to place fifteen evangelistic companies in the field with a total goal of 600 souls added to the Hearers' classes. One hundred and forty-six joined the Hearers' class at the time of the camp-meeting.

"Elder Abney has been a great attraction to the natives in these parts of the country, and his ministry has been greatly appreciated by them.

"Brother George Hiten has done everything that he could for our comfort, and we have had an excellent time together.

"I arrived at Rusangu Mission last night. The mission looks very good, and the camp is prepared and is ready for the meetings which open tomorrow night."



## Experiences of a Pioneer Missionary

MRS. HANS MOOLMAN

(Concluded from previous issue)

Foodstuffs are scarce and expensive here, but we hope before long to have our own vegetables. Once a week we get a little fruit and vegetables from Usumbura. We also get post once a week. We send a native on foot; he leaves here on Thursdays and gets back on Monday nights. Milk is scarce; we have not as many cattle here as at Ruanda. Some of the cows give about a cupful of milk. They are in poor condition and most of their strength goes into their horns. One of the cows we milk here has huge horns. My husband measured her horns, and they measured five feet ten inches from tip to tip.

## Wanted

A YOUNG Seventh-day Adventist lady assistant for doctor's consulting rooms. Previous experience not essential. References and business training, if any, a recommendation. Commence January, 1937. Apply, Dr. E. W. Ingle, 180 Church Street, Maritzburg.

## Furnished Room to Let

IDEALLY situated on the beach and yet near the shopping centre. Apply, Mrs. Garne, 128 Beach Road, Strand, Cape.

The walls of our house are made of bamboo and sods; and oh, how dismally the wind sings when it blows. It has a thatched roof. My kitchen is away from the house, and is constructed of grass. The garage is also a structure of grass, and there is a grass hut for my wood and fowls. And talk about insects! There are myriads of all sorts everywhere. Perhaps it is because everything is of grass.

It is not as cold here as it was at Rwankeri; we need not walk about in coats or jerseys all day long, and in the evenings it is nice and cool so that we need not use more than four blankets. We have also noticed some mosquitoes, but we do not know yet whether they are of the dangerous kind. The mountains, during the rainy season, are nearly always covered with mist, and at such times there is usually a fine drizzle; and sometimes it rains quite hard. My husband has had a lot of timber cut for our new house, but we will have to wait until the rainy season is past before bricks can be made and burnt. This means that it will be some months yet before building operations can be started.

The country around here is rich in gold, and there are several gold mines in operation around us. The other day we went to one of the big mines not far from here—we can see it from here. There are several white men, and fortunately a doctor, if we should need one. My husband has invited the doctor and one of the young men to spend the afternoon. I have not even unpacked my things—I haven't any room for them in the shed. We will just have to do it "camp style."

There are not as many natives in this part as we had at Rwankeri. While we are still unknown among the natives, generally, we get enough to work for us, and three of the chiefs have made friends with us. The wives of the chiefs have already called three times to see me. On two occasions they brought us some bananas. This shows that they are at least friendly towards us. Quite a few, suffering from various sores and other sicknesses, have come to us for treatment. We have thus already made a small beginning. It is strange for us to have so few in our Sabbath schools. Where we were used to thousands at Rwankeri, we get only about twenty here. But we have been here scarcely a month, and we hope that our numbers will be augmented as we become better known.

Pray much for us, for we know that it is the prayers of our parents, brothers, sisters, and friends that will keep us going.



## A Farewell to Africa

J. I. ROBISON

JUST before sailing from Cape Town, Mrs. Robison, Marjorie and I wish to send a farewell message to our workers and to hundreds of our brethren and sisters whom we have learned to love during



our more than twenty years of service in Africa. As we look back over the years we are reminded of those early days when our work was in its infancy here in this field. Mrs. Robison and I came out here as young people to join the staff of workers, who in those days were but a little group in comparison with our staff in Africa today.

We laboured first at the old Claremont Union College teaching in this pioneer school for a period of four years. It was our privilege then to help start the work at Spion Kop and spent three years in pioneering the work in this new institution. After a short term of service in America we then returned to take up work again in Africa. During these later years we have laboured in the Division in departmental work, in editorial work in the Sentinel Publishing Company and later in the Zambesi Union Mission Field. During these years of service we have enjoyed our association with scores of fellow workers, and as we now leave Africa to take up work in the Northern European Division, we do so with feelings of sadness at leaving the field in which we have laboured since 1913.

We feel assured, however, that our parting will not be for long, as every condition in the world indicates that the end of all things is rapidly drawing on; and, if faithful, we will surely before long be united in a better land where we can all join with the fruits of our labour in a glad reunion service on the sea of glass. We pray that the Lord will richly bless all the work and workers in this great Division during the next few years until the harvest is finished, and we ask you to remember us in your prayers as we go to larger responsibilities in a new field.



## Vaarwel aan Afrika

J. I. ROBISON

NET voor ons in Kaapstad aan boord gaan wil Mev. Robison, Marjorie en ek graag 'n afskeidsboodschap rig aan ons broeders en susters wat ons leer liefkry het gedurende die twintig jaar en meer wat ons in Afrika diens gedoen het. Waar ons 'n terugblik neem oor die vervloë jare, dink ons aan die dae toe ons werk nog baie jonk was. Mev. Robison en ek het in daardie dae by 'n klein groepie werkers aangesluit, vergeleke met die groot staf wat ons vandag in Afrika het.

Ons was eers vier jaar as onderwysers werksaam in die ou „Union College,” Claremont. Dit was ook ons voorreg om die werk op Spioenkop aan die gang te sit, waar ons drie jaar deurgebring het aan hierdie nuwe inrigting. Na ons daarna vir 'n kort tydperk in Amerika werksaam was, het ons weer werk in Afrika opgeneem. Gedurende hierdie laaste jare was ons aan die Divisie personeel verbonde en met departementele werk besig, asook met redaksiewerk by die Sentinel Uitge-

wers-Maatskappy. Later was ons aan die Samesie Unie verbonde. Gedurende al hierdie diensjare het ons samewerking geniet met talle van mede-arbeiders, en waar ons Afrika nou verlaat om werk te aanvaar in die Noordelike Europese Divisie, is dit met 'n gevoel van weemoed dat ons die veld verlaat waarin ons sedert 1913 werksaam was.

Ons is egter seker dat ons skeiding nie van lange duur sal wees nie, want elke toestand in die wêreld lewer bewys dat die einde van alle dinge spoedig nader; en, as ons getrou is, sal ons eerlank weer verenig wees in 'n beter land, waar ons, met die vrugte van ons arbeid, deel sal hê aan die blye herenigingsdiens op die glase see. Ons bedê is dat die Here die werk en werkers in hierdie Divisie ryklik sal seën in die toekoms, totdat die oes verby is; en ons versoek u om ons in u gebede te gedenk waar ons die groter verantwoordelikhede in 'n nuwe veld sal aanvaar.



## Ons Hervormde Diët het Hervorming Nodig

D. H. KRESS, M.D.

WANNEER ons aansit by 'n tafel waarop daar verskillende geregte is—sommige goed, en andere mindergoed, dan is dit dikwels moeilik om te weet wat ons moet gebruik en wat ons moet laat staan, en hoe om die regte kombinasie te verkry. Die name van die verskillende geregte help mens gewoonlik nie om 'n behoorlike gebalanseerde diët te kies nie. Die name van die geregte behoort altyd aan te dui waaruit hulle saamgestel is, sodat die arme lyster aan 'n swak maag kan weet. Pleks om 'n gestoofde gereg bestaande uit lensies, neuten en brood, 'n *vegetariese kalkoen* te noem, behoort dit genoem te word wat dit werklik is, n.l., *gestoofde lensies, brood en neuten*. As daar uie of ander geursel in 'n gestoofde gereg of sop gesit word, dan moet dít aangedui word. Daar is baie mense wat hierdie geursels nie kan gebruik sonder dat selfs die geringste hoeveelheid hulle kwaad doen nie. Sop bestaande uit lensies, tomaties en uie behoort so genoem te word instede van *nagemaakte kalkoen-sop*.

Omdat mens vandag soveel verwarrende name teëkom op ons moderne sogenaamde hervormde spyskaart, is dit dikwels onmoontlik, selfs vir 'n diëtdeskundige om verstandig saamgestelde voedsel te kies by 'n maaltyd. Dit is ongetwyfeld een van die hoofoorsake waarom die sogenaamde hervormde diët dikwels sulke onaangename gevolge het, en dan later verwerp word as 'n mislukking. Ons hoor dikwels die opmerking: „Dis nie dat ek graag wil vleis eet nie, maar ek vind dat vleis, aartappels en brood beter met my akkordeer as 'n vegetariese diët. Dit is die ervaring van baie mense, en tensy ons ons verstand gebruik in verband die hervormde diët en dit met groter eenvoud voorberei, sal dit ook nog die ervaring van vele in die toe-

koms wees. As 'n persoon, brood, vleis en aartappels kies, dan het hy 'n behoorlik gebalanseerde diët wat gewoonlik nie moeilikheid met die spysvertering veroorsaak nie. Ek staan nie 'n vleis-diët voor nie—gladnie; maar so 'n diët is verkiesliker as een waar verskillende soorte kos saam geëet word, en wat volgens baie nodig is vir 'n sogenaamde hervormde diët. Baie van die sogenaamde hervormde voedsels het hervorming nodig! Vir jare al, selfs in my eie huis, weier ek om van 'n gereg te eet as ek nie weet hoe dit saamgestel is nie. Daar is veels te veel onkunde in hierdie verband en heeltemal te veel onverskilligheid. Ons behoort die behoeftes van die menslike liggaam te bestudeer sodat ons kan weet hoe om op 'n verstandige wyse daarin te voorsien.

In ons sogenaamde hervormde diët gebruik ons heeltemal te veel papperige kos—kos was nie koud nodig het nie of wat nie behoorlik kan gekou word nie. As daar dan moeilikheid ontstaan met ons spysvertering, of kolitis, die gevolge van kos wat nie behoorlik gekou is nie, dan slaan ons dikwels oor tot voedsel wat deur 'n sif gevryf is. Dit is ook 'n fout. Ons beveel aan dat u voedsel gebruik wat behoorlik gekou moet word—m.a.w., voedsel moet in die mond fyngemaak word en nie in die kombuis nie. Deur die voedsel te kou word dit met die vog van die mond gemeng, wat help om dit te verteer. Alle voedsel moet so gekou word dat dit 'n dik romerige mengsel is voordat dit ingesluk word. As hierdie raad gevolg word sal baie van die moeilikhede in verband met spysvertering verdwyn. Vir iemand wat voedsel stadig verteer is dit nodig om die kos baie goed te kou. Hierdie toestand word aangedui deur 'n prikkeling in die maag en 'n oormaat van soutsuur. Kolitis is ook 'n teken van vertraagde spysvertering.

Deur bogenoemde wenke te volg, sal u vind dat voedsels wat voorheen nie met u wou akkordeer nie, en wat u nie kon eet nie, nou sonder onaangename gevolge kan geëet word. Laat ons die papperige voedsels afskakel en in plaas daarvan voedsel gebruik wat gekou moet word.

Ons gebruik te veel drinkgoed by ons maaltye. Om die nodige vitamines te voorsien, het ek al gesien dat daar by 'n gewone maaltyd ook nog 'n glas melk of tamatiesap of sop bedien word. Dit is 'n fout. Vandat daar handel gedryf word met vitamine en ander onontbeerlike voedingstowwe het sommige van ons hervormings heeltemal ontaard. Dit sou beter wees om die drinkgoed tussen maaltye as by die maaltye te nuttig. Om die waarheid te sê sal ons geen moeilikheid ondervind om in die nodige voedingstowwe, vitamines ingeslote, te voorsien nie, as ons die eenvoudige natuurlike voedsels, eenvoudig voorberei, en in die regte proporsie gebruik nie. Laat ons eenvoudigheid nastreef en sien of ons nie sommige van ons sogenaamde hervormings kan hervorm nie.



## Onontbeerlike Dinge vir die Huislike Lewe

MEV. E. G. WHITE

'N DUUR woning, deftige meubels, weelde en gemak is nie onontbeerlik vir 'n gelukkige, nuttige lewe nie. Jesus het na hierdie aarde gekom om die grootste werk te doen wat nog nooit onder mense gedane was. Hy het gekom as die gesant van God om ons te wys hoe om te lewe en die beste uit die lewe te kry. Watter toestande het die Vader vir Sy Seun gekies? 'n Rustige woning in die berge van Galilea; 'n gesin onderhou deur eerlike arbeid; 'n eenvoudige lewe, wat daeliks tekampe gehad het met moeilikheid en teenspoed; opoffering, spaarsaamheid, geduldige, blymoedige diens; die studie-uur uit die Skrifte aan Sy moeder se sy; die aandskemer en die stille dagbreek in die groen kloof; die heilige dienste van die natuur; 'n studie van die skepping en die voor sienigheid; die gemeenskap van die siel met God—dit was die toestande en omstandighede waarin Jesus Sy jongelingsjare deurbring het.

So ook was dit met die meerderheid van die edelste manne van alle eeue. . . . Onderzoek die lewens van manne van latere tye wat verantwoordelike poste met die grootste waardigheid geul het—die manne wat die grootste invloed uitgeoefen het in die opheffing van die wêreld. Hoeveel van hulle het in huise op die platteland groot geword. Baie het tekampe gehad met armoede en ontbering. Vroeg reeds het hulle geleer om te werk, en hul aktiewe lewe in die buiteland het hulle geleer om hul verstandelike vermoëns te ontwikkel. Hulle was geforseer om op hul eie vernuf terug te val wat hulle geleer het hoe om moeilikhede te bestry en hinderpale te oorkom—hulle het geleer om moed te hou en te volhard. . . . Hulle was deur beginsels beheers en hulle het rein, sterk en opreg opgegroe. Toe hulle geroep was om hul lewenstaak te aanvaar, kon hulle dit aanpak met liggaamlike en geestelike krag, 'n opgeruimde gees, deusettingsvermoë, onwrikbaar in hul stryd teen die bose—dit het hulle 'n krag ten goede in die wêreld gemaak. . . .

Ons kunsmatige lewe beroof ons van baie seën en genot, en maak ons ongeskik vir nuttige lewens. . . . Laat diegene wat 'n eie huishouding begin, besluit om 'n verstandiger plan te volg. Laat u hoofdoel wees om 'n gelukkige huis te hê. Sien toe dat u die geriewe het wat u werk sal verlig en gemak en gesondheid sal bevorder. . . . Skaf eenvoudige meubels aan—duursame dinge wat maklik kan skoongehou, en herstel kan word sonder baie onkoste. Deur goeie persoonlike smaak kan u 'n eenvoudige, dog aantreklike woning hê, mits daar liefde en tevredenheid heers. God het mooi dinge lief. Hy het die aarde en die hemel mooi versier, en met die vreugde van 'n Vader slaan Hy die blydskap van Sy kinders gade in die dinge wat Hy geskep het. Dit is Sy begeerte

dat ons ons wonings sal omring met die skoonheid van die natuurlike dinge.

## S. S. Departement

L. L. Moffitt, *Sekretaris*

### Wat Met Een Pennie Gedoen Was

„WAT kan mens met een pennie maak?” het Piet gevra. „Ek sal maar lekkers koop met hierdie een, en miskien sal ek die volgende een in my spaarbussie gooi vir die sending. As ek baie geld gehad het sou ek blink sielings gee; maar 'n pennie is somer niks. Wanneer ek groot is, sal ek baie geld gee.”

„Maar as al die seuns hul pennies uitgee, waar sal die sendingoffergawes dan vandaan kom?” het sy moeder gevra. „Iemand moet tog spaar, en jy behoort gewillig te wees om jou deel by te dra.”

„Ek wil dit graag doen, moeder, maar 'n pennie is niks,” het Piet gesê. „Ek wil baie graag een van daardie mooi rooi suikerproppe hê.”

„Piet ek sal bly wees as jy hierdie pennie wil neem en gou oor hardloop na Mev. Gous toe vir een van daardie malvastiggies wat sy my belowe het,” het Mev. Els gesê—sy het skynbaar die vorige gesprek heeltemal vergeet. „Sy verkoop hulle vir 'n pennie stuk, en ek wil graag een plant.”

Piet was baie bly dat sy moeder alles omtrent die sendingbussie vergeet het; hy kon nou sy lekkers koop op weg na Mev. Gous, en hy het dadelik fluit-fluit die straat af gehardloop.

„Bring nou een van daardie ou leë tamatieblikkies in die agterplaas en maak drie gaatjies in die boom daarvan met 'n spyker,” het sy moeder hom beveel toe hy met die malvastiggie en met 'n suikerprop in sy mond teruggekom het.

Dit het nie lank geneem om die stiggie te plant en nat te maak nie; gou was Piet klaar en kon hy weer gaan speel en alles vergeet. Hy het nooit weer aan die stiggie gedink voor eers 'n paar weke later nie toe sy moeder hom gevra het om 'n ou gebarste erdepot te gaan soek om die stiggie te verplant—toe eers het hy opgemerk dat dit vinnig groei.

„Vandag is die dag wat die juniors hul sendingbussies na die Sabbatskool moet neem, moeder,” het Piet gesê, een dag in September. „Weet u waar my bussie is?”

„Ja, dit is in jou laattjie; net waar jy dit gesit het toe jou onderwyser dit aan jou gegee het.”

Piet het die met stof bedekte bussie gaan haal en dit geskommel; maar dit was leeg. „Ek moet sê ek het dit heeltemal vergeet,” het hy gesê. „Moeder, sal u my nie asseblief twee sielings leen om daarin te plaas nie?”

„Nee, Piet; jy weet goed jou vader laat gladnie leenery toe nie.”

„Maar dan sal ek met 'n leë bussie moet gaan, en al die ander kinders sal iets in hulle s'n hê. Ek wens ek het nie al my geld vir lekkers uitgegee nie. Ek sal volgende keer beter doen. Maar ek het nooit meer as 'n pennie op 'n tyd gehad nie, en 'n pennie tel tog nie.”

„Piet, onthou jy die klein stiggie wat jy maande gelede by Mev. Gous gaan haal het? Dit was gekoop met die pennie wat jy verloor het, en ek wou jou wys wat mens met 'n pennie kan doen. Bring my daardie klein rooi bussie.”

Toe dit oopgemaak was het daar 'n paar silwer en koper geldstukke uitgerol. „Onthou jy hoe ek jou die hele somer stiggies laat uitplant het, en hoe jy hulle verkoop het sodra hulle sterk genoeg was? Hierdie geld is alles jou vir jou sendingbussie, en daar staan die oorspronklike plantjie nog.”

„Drie-en-veertig pennies!” het Piet uitgeroep, terwyl hy die geld tel. „En dit alles van een pennie! Ek sal nooit weer sê nie, moeder, dat 'n pennie nie tel nie.”

## Uitgewers Dept.

F. E. Potter, *Sekretaris*

### Op die Spoor van die Kolporteur

F. E. POTTER

KOLPORTEURS maak allerhande ondervindings deur; soms is dit gevaarlik, soms prettig, en met tye pateties. Ons deel hier 'n gevaarlike ondervinding mee wat Broeder Retief van die Natal-Transvaal Konferensie onlangs gehad het, en wat in die kolporteurblad van daardie veld verskyn het.

„Kolporteur Retief was op weg huis-toe na 'n besige dag se aflewering. Naby Roopepoort het twee frisgeboude kêrels met 'n rewolwer hom aangespreek. Broeder Retief het 'n paar vyfpundnote in sy besit gehad; u kan u dus voorstel hoe hy geworstel het. Hulle het sy jas geskeur, maar kon hom nie baasraak nie. Net toe die ergste wou gebeur het die rowers iets gehoor aankom en hulle het gevlug. Dieselfde aand was ook 'n ander man aangeval; die saak was gerapporteer en 'n soektog optou gesit, met die gevolg dat die twee rowers in hegtenis geneem is.

„'n Ruk later het die twee rowers voor die magistraat verskyn, en Broeder Retief moes getuie gee. Toe hy vertel dat hy die bewuste aand sowat £50 in kontante geld in sy besit gehad het, het die rowers se oë gerek en hul monde het gewater.”

„Hy sal Sy engele aangaande jou bevel gee om jou te bewaar op al jou weë.” Ps. 91:11.

Is dit nie wonderlik hoedat die Here Sy beloftes letterlik aan Sy getroue werkers vervul nie?

## Die Behoeftes van die Leesstofbediening

F. E. POTTER

Die groot leesstofbediening het manne en vroue nodig om ons te help om die Suidelike Afrikaanse Divisie te evangeliseer deur middel van lektuur. Deur middel van leesstof word daar evangeliewerk gedoen net soseer as deur die gereëde evangeliste. Hierdie verklaring word bewys deur die feit dat meer as die helfte van die aanwas in ledetal van ons denominasie deur middel van leesstof geskied. Toe ek onlangs die Wêreldkonferensiesitting te San Francisco bygewoon het, het ek geluister na die rapporte van vier van ons vooraanstaande evangeliste. Elkeen van hulle het in die loop van sy verslag gewag gemaak van die waarde van die leesstofbediening in verband met evangelisasie. Dergelike getuigenis was ook gelewer deur baie van die leiers, asook 'n aantal van die ander werkers in hierdie denominasie.

Daar is plek vir meer werkers in die leesstofbediening van die Suidelike Afrikaanse Divisie, en nou volg daar 'n beskrywing van die soort werkers wat ons nodig het:

1. Hulle moet gedoopte lede, van goeie gedrag, van die denominasie wees.
2. Hulle moet 'n las op hul hart dra vir verlore siele.
3. Hulle moet nie juis 'n kollegeopleiding te hê nie; hoewel 'n goeie opleiding 'n aanbeveling sal wees.
4. Hulle moet bereid wees om die werk as lewenstaak op te neem, en nie slegs as 'n noodhulp totdat iets beter opdaag nie.
5. Hulle moet 'n regte besef van die waarde van tyd hê, en hulle moet bereid wees om hard te werk.
6. Hulle moet werkers wees wat die feit besef dat die tyd waarin ons leef, toewyding en doeltreffendheid verg, en daarom moet daar na doeltreffendheid gestreef word.
7. Hulle moet besef dat hulle met moeilikhede te kampe sal hê, en hulle moet vertrou hê om hierdie moeilikhede in die krag van die Here te oorwin.

Daar bestaan altyd kans in die leesstofbediening vir manne en vroue wat aan bogenemde vereistes kan voldoen, en die leiers in die leesstofbediening is ten alle tye bereid om hulle op alle moontlike maniere te help om 'n sukses van hul werk te maak.

Dat dit heeltemal moontlik is om 'n goeie bestaan te maak in die leesstofbediening as mens toegewy en getrou is, word bewys deur die feit dat ons vandag 'n kolporteur het met dertien jaar se onafgebroke diens, een met oor die agt jaar, en 'n aantal ander met korter tydperke.

Moenie dink om by die leesstofbediening aan te sluit om dit op die proef te stel nie. Dit was reeds deur duisende op die proef gestel, en hulle het gevind dat dit 'n aangename, winsgewende en vrugbare werk is. Kom sluit aan, gedetermineer om u aan die Here oor te gee vir aktiewe diens

in hierdie laaste dae, en Hy sal u sukses gee.

KOM, WANT DIS AL BAIE LAAT!

### N. T. Konferensie

A. N. Ingle ..... President

P. W. Willmore ..... Sekr.-Tes.

Bus 7768, Johannesburg, Tvl.

## Die Reitz Poging

A. J. HERHOLDT

SONDAG, 28 Junie, was 'n heuglike dag in die geskiedenis van Reitz toe sewentien siele gedoop is. Broeder A. N. Ingle, die president van die Natal-Transvaal Konferensie, was teenwoordig en het die diens waargeneem. Dit was 'n groot voorreg vir Broeder P. A. Venter, Snr., wat vir baie jare gebid het dat daar 'n poging moet gehou word. Die doopdiens was op sy plaas gehou en nieteenstaande die ongunstige weer, het baie belangstellendes die diens bygewoon, en aandagtig geluister na die rede. Die Here het die prediking van Sy Woord gesien ten spyte van strawwe opposisie uit verskillende oorde. Dit het egter die werk eerder bevorder as om afbreuk te doen. Daar is nog groot belangstelling aan die kant van andere wat hulle ook voorberei vir die plegtige stap.

Ons is baie dank verskuldig aan die vele broeders en susters wat ernstig gebid het vir die werk in hierdie deel van die Vrystaat, en ook vir die briewe van aanmoediging wat ons van tyd tot tyd ontvang het. Ons wil ook met die geleentheid Broeder D. A. de Beer bedank vir sy onvermoeide hulp met die poging.

As ons die oë opslaan en die veld aanskou wat wit is vir die oes, dan dink ons aan die woorde van die Meester toe Hy gesê het: „Die oes is ryp, maar die arbeiders is weinig. Bid dan die Here van die oes, dat Hy arbeiders in sy oes uitstuur.”

## Die Werk op die Oostelike Rand

J. J. B. COMBRINCK

Die Oostelike Rand sluit in die gebied van Germiston tot Springs. Ons het tans gemeentes op Germiston, Boksburg en Brakpan en 'n klompie gelowiges op Benoni en ook op Springs. Terwille van besoekers gee ons die adresse waar ons Sabbatdae bymekaar kom.

Op 30 Augustus 1935 het ons op Springs aangekom en die volgende aand het ons 'n reeks dienste in die stadsaal begin. Suster Lillian Bristow wat op Brakpan gekolporteur het, was ons Bybelwerkster. Die opkoms was baie goed en die poging was awontuurlik. Een aand moes ons die stadsaal ontruim vir 'n politieke vergadering, hoewel ons 'n week vantevore ons huur vir die aand betaal het.

Die poging op Springs het 'n aantal dierbare siele in die waarheid gebring. Behalwe twaalf gedooptes, is daar nog 'n tiental belangstellendes wat hulle ook met die byeen Sabbatmiddag om 2:30 n.m. in die Masonic Hall, Eerstelaan, Springs.

Boodskap vereenselwig. Die gelowiges kom

Op 22 Februarie 1936 sou ons weer 'n tentpoging op Brakpan begin. Die middag om 3 n.m. het daar 'n vreeslike haelstorm oor die dorp getrek en die tent neergeslaan. Die teleurstelling was ook 'n beproewing, maar ons het op die Here bly vertrou. Die volgende aand het ons onder swaar reënbuie 'n aanvang met die dienste gemaak. Sowat twee weke later het Suster C. S. Lund as ons Bybelwerkster arriveer. Geduldig en getrou het ons ons taak verrig en weer het die Here ons 'n aantal dierbare siele gegee as loon op ons arbeid. Die gelowiges op Brakpan kom Sabbatdae om 9:30 v.m. bymekaar in die saal, 127 Queenlaan, Brakpan.

Op 24 April het ons die tent weer op Boksburg Oos gehad om die aand met 'n poging aldaar te begin. Die werk op Brakpan het ons nog steeds aan die gang gehou. Behalwe die Sabbatdienste het ons Sondag om 5 n.m. en Maandag om 7 n.m. die dienste nog voortgesit om also die belangstellendes aan te help.

Op Boksburg Oos het ons vir drie weke taamlik mooi weer gehad toe dit skielik verander het in die kouste weer wat ons vir jare gehad het. Dit was saans koud in die tent en weens 'n griep aanval moes ek drie dae in bed bly. Dit alles het ons opkoms verminder, maar ten spyte daarvan het 'n aantal baie belangstellende siele opgekom en eindelijk die boodskap met blydschap en dankbaarheid aangeneem. Ons het koue weer verwag, want dis ongehoord om 'n poging hier in die winter te hou; maar gedring deur die liefde van Christus en met 'n las vir siele in ons arbeidsveld wat so ryp is vir die boodskap, het ons gevoel dat as ons maar net een siel in sulke weer vir die Here sou win dan sou ons poging nie tevergeefs gewees het nie.

Die gelowiges kom Sabbatdae om 9:30 v.m. byeen in die saal naby die hoek van Casonweg en Vyfdeelaan, Boksburg-Noord.

Die hulp van Suster Lund was hier ook baie waardeer. Gedurende die poging was ons ook hard besig met Oesinsameling.

By die tyd wat u hierdie berig lees, hoop ons so die Here wil, om nog 'n poging te hou voordat die gewone „poging-tyd” in die lente aanbreek. Ons plan is om, deur die verade van die Here, in Gedulddorp, Springs, weer 'n reeks dienste in die tent te hou, om also die werk op Springs te versterk; en daarna weer ook op 'n anderplek in die lente 'n poging te hou, waar skynlik in die buurt van Germiston.

Die werk op die Oostelike Rand is veel-eisend. Dit gebeur dikwels dat ek om 9:30 v.m., op Boksburg Noord preek, om 11 v.m. op Germiston, om 2:30 n.m. op Brakpan, om 4 n.m. op Springs en om 7 n.m. die evangelistiese diens byvoorbeeld op Brakpan moet waarneem. Op Ger-

miston gaan die werk ook mooi aan, met goeie vooruitsigte vir die toekoms. Die gelowiges kom Sabbatdae om 9:30 v.m. byeen in die Druidsaal, Joubertstraat, Germiston.

Op Benoni behoort ons 'n sterk georganiseerde werk te hê. Die paar getroue gelowiges wat van ander plekke af daarheen getrek het, kom Sabbatdae om 9:30 v.m. bymekaar in die Child Welfare Hall, Rothsaystraat Benoni. Die plan is dat ons president in die lente 'n poging daar sal hou.

Die werk van die Here op die Oostelike Rand behoort tred te hou met die uitbreiding op industriële gebied. Besigheid floreer, en duisende siele trek van die platteland en ander dorpe hierheen. Die sensus-opgawe toon dat die blanke bevolknig op Springs met 120% vermeerder het. Is dit dan nie tyd dat ons besef dat Gods werk moet klaarkom nie? En sal dit dan klaarkom terwyl ons in sekere tye van die jaar met gevoude hande sit en wag vir warmer weer voordat ons weer 'n poging aanwend om siele te win?

Sal die werk klaarkom as ons mense in die waarheid bring en hulle moet sien hoe ons ons geloof in die spoedige wederkoms van Jesus verleen deur nie volgens ons geloof te werk nie? Wanneer mense met daardie eerste liefde die Boodskap aanneem dan behoort hulle van die begin af 'n kans en geleentheid te kry om daardie ywer wat in hul harte brand aan die saak van die Here te wy, en so die groot leke-beweging te bevorder en die werk van die Here klaar te maak.



## Hoe kan Ek tot Groter Nut Wees?

„OMDAT hulle nie regstreeks besig is met godsdienstige werk nie, voel sommige dat hul lewens nutteloos is en dat hulle niks doen ter uitbreiding van die koninkryk van God nie. As hulle maar net 'n groot werk kon doen, hoe blymoedig sou hulle dit onderneem! Maar omdat hulle net in die klein dingetjies kan dien, dink hulle dat hulle geregverdig is om niks te doen nie. Hier maak hulle 'n fout. 'n Mens mag aktief vir God werk terwyl hy sy gewone alledaagse pligte verrig, b.v., terwyl hy bome omkap, grond skoonmaak, of ploeg. Die moeder wat haar kinders vir Christus opvoed, werk net soseer vir God as die predikant in die preekstoel.

Baie verlang na spesiale talente om 'n wonderbaarlike werk te doen, terwyl die pligte wat byderhand is en wat die lewe sal veraangenaam, uit die oog verloor word. Laat diesulkes die pligte doen wat byderhand is. Sukses hang nie soseer af van talent as van energie en gewilligheid nie. Dit is nie die besit van goeie talente wat ons in staat stel om aanneemlike diens te verrig nie; maar die nougesette uitvoering van daelike pligte, die voldane gees, die ongeveinste en opregte belangstelling in die welsyn van andere. In die nederigste werk kan mens uitblink. Die alledaagse werkies,

getrou verrig, is aangenaam in die oë van die Here.—„*Prophets and Kings*,” bls. 219.



„VRIENDELIKHEID is baie aansteeklik. As u daaraan onderhewig is, sal u almal rondom u aansteek.”

## Obituaries

**BARROW.**—Mary Gardner was born at “The Low Fell,” Gateshead-on-Tyne, England, February 7, 1857. At the age of twenty-four she was united in holy matrimony to Joseph Barrow, who passed away exactly one year, to the very day, before his beloved companion.

Mr. and Mrs. Barrow came to South Africa approximately forty-seven years ago where they lived happily together until the cruel hand of death separated them.

Sister Barrow accepted the Seventh-day Adventist faith twenty-four years ago, having been baptised on November 20, 1912, and accepted as a member of the Cape Town church. In October, 1921, her membership was transferred to the Claremont church.

During all these years Sister Barrow proved herself a very devoted and faithful member. She lived a very consistent Christian life and was always eager to tell others of her new-found faith.

For about a year her strength had been declining and she passed peacefully away Monday evening, July 6, 1936.

A short while before her death she bore the testimony that she was prepared to go to her rest.

Our beloved sister and mother rests in peace. She passed into the valley of death in the sure and certain hope of a glorious resurrection at the soon coming of our Lord and Master.

She leaves to mourn, two daughters and four sons, besides other sorrowing relatives and a very large number of friends.

We laid her to rest in the Plumstead cemetery to await the call of the Life-Giver.

Services were conducted at the Princess Christian Home and at the grave-side by Brother Milford.

D. A. WEBSTER.

**ROBERTS.**—Arthur Roberts was born in England in 1871, and met his death in a motor-car accident on the Grahamstown Road, Port Elizabeth, July 21, 1936, at the age of sixty-five years.

Sister Roberts and her daughters, Elaine and Loris, were recently transferred from the Kingwilliamstown church to the Port Elizabeth church, Mr. Roberts having been appointed manager of the Union Chrome Tanning Co., Ltd., in this city. On the evening of July 21, owing to a rush of business, he had returned to the factory, and on his way home at about 10 o'clock, with two of his staff, was knocked down by a passing car, and instantaneously killed.

Mr. Roberts had spent about thirty years in South Africa. He was of a genial, kindly nature, beloved of those who knew him as a husband, father, friend and chief. The tragedy came as a great shock to all. Although not a member of the Seventh-day Adventist Church, he always showed a sympathetic attitude towards its tenets and truths. He leaves to mourn their loss a wife and widely scattered family, besides a large number of friends.

The funeral service at the Parliament Street church was conducted by Brother Q. H. Jubber, who pointed the sorrowing family to the only true Source of comfort, for “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.” “Jesus, Lover of My Soul” and “O, God Our Help in Ages Past,” favourites of the deceased, were sung. The interment took place at the North End Cemetery, at the gates of which the cortege was joined by about two hundred factory workmen. Brother Jubber, assisted by Brother T. Honiball, also officiated at the grave-side.

To the bereaved, our hearts go out in loving sympathy, and we pray that the God of the Ages may lead them on until they reach the land where “all tears shall be wiped away, and there shall be no more death.”

P. E. WILLMORE.

## Cape Conference News Note

“HARVEST Ingathering Honours: Reports received after the final bulletin was published advise that Brother David Douglas of, “Delta,” New England, is deserving of an Honour Point as a worker, and Mrs. Naude, of Graaff Reinet, an Honour Point as a lay-member.”



MONEY is a universal provider of all our needs and will buy everything but happiness and is a passport anywhere but to heaven.

## The Southern

## African Division Outlook

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# Harvest Ingathering 1936

## Ladder of Progress

	GOAL £2,000	GOAL £1,500	GOAL £225	GOAL £465	GOAL £160
Amount	Natal-Tvl. Conference	Cape Conference	Cape Field	North Bantu M. Field	South Bantu M. Field
£3,000	£3,107				
2,900	Goal Reached.				
2,750	Surplus £1,107				
2,600					
2,450					
2,300					
2,150					
2,000		£2,100			
1,900		Goal Reached.			
1,750		Surplus £600			
1,600					
1,450					
1,300					
1,150					
1,000					
900					
800					
700					
600					
500				£510	
400			£442	Goal Reached.	
300			Goal Reached.	Surplus £45	
200			Surplus £217		
150					
100					
75					£53
50					
25					
SOUTH AFRICAN UNION GOAL					£4,350
Total to Date					£6,212

### Over!

WHERE are the majority of the little climbers? Why, over the top of course and off to camp to rest up until the next campaign comes round. They all worked like Trojans and reached their allotted goals on time—all of them with a surplus, too. Here is a comparison with last year's campaigning:

Natal-Tvl. and Cape Conf. (1936) £5,207  
South African Conference (1935) 4,641

Surplus £566

Cape Field (1936) £442

Cape Field (1935) 283

Surplus £159

The two South African Union mission fields started later than the conferences. The North-Bantu is over by £45. The South Bantu is coming along bravely.

South African Union (1936) £6,212

South African Union (1935) 6,114

Surplus £98

The South African Union has already excelled its last record by £98, and this sum will be increased when the South-Bantu Mission Field makes its final report and all gleanings are in.

We thank you for your excellent performance.

**BRAVO! SOUTH AFRICAN UNION**

*Now watch the northern fields.*

HOME MISSIONARY DEPARTMENT,  
General Conference of S. D. A.  
(Southern African Division)

❖ ❖

### The Darkest Hour is Just Before the Dawn

Seeing a notice in the OUTLOOK that Prof. R. Warland is on his way to England reminded me of how he got here. Two students from Stanborough College, England, set out to Ingather. One had a shock of red, curly hair,—that was our budding professor. All day long they trod the hard, square stone slabs, knocked at doors and solicited. Roy was an enthusiastic lad, but the constant refusals dampened his ardour and by evening, with one penny in his can he declared he would do no more.

His friend, not feeling quite so discouraged, said, "let's finish here, 'tis only a little." That "little" brought in £1,000. Roy knocked and an old lady answered, and listened attentively. "If I give the money," she said, "will you be the one to go?" Roy said he would. "Very well!" she said. For a long time, it appears, this old lady had longed to send out a missionary to Africa. Calling on two other denominations she found no one prepared to go, so was only too glad to get a ready answer from Brother Warland.

I believe she divided the money thus: £750 for the work and £250 as a personal gift so that he could buy a home and take a wife.

SISTER G. MARTER,  
Salisbury, S. Rhodesia.

**BANTU HARVEST INGATHERING CAMPAIGN, JUNE 27 to AUGUST 8.**