

NUMBER 2

A map of the Cape Peninsula area. The coastline is shown with several points marked. From west to east, the points are labeled: CAPE TOWN, BELLAREMONT, E. LONDON, and P. ELIZABETH. The map is oriented with the coastline curving from the top left towards the bottom right.

DR. E. W. INGLE

(11) That all who die impenitent, also including Satan and his angels, will, at the close of the millennium, be reduced to a state of non-existence, becoming as though

they had not been, thus purging God's universe of sin and sinners (Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16).

(12) That the prophecy of Dan. 8:14 refers to the cleansing of the heavenly sanctuary, which was typified in the Jewish economy by the day of atonement, its cleansing being, as in the type, a work of judgment. This work began in 1844 in heaven. Its completion will mark the close of probation and the time of the coming of Christ (Heb. 8:1-5).

(13) That God always sends warnings to the earth (Amos 3:6, 7). He sends a special proclamation of the second coming of Christ. That this is symbolised in the work of the three angels of Rev. 14 and brings to view a work of reform to prepare a people to meet Him at His coming.

(14) That the time of the cleansing of the heavenly sanctuary synchronises with the proclamation of the message of Rev. 14, and is a time of investigative judgment. This phase of the judgment determines the eternal destiny of the myriads now sleeping in the dust (1 Pet. 4:17; Dan. 7:9, 10; Rev. 14:6, 7). They are judged from the written records in the books. After the resurrection it is made known to them their destiny (Dan. 7:9, 10; Rev. 20:12, 13; 22:12; Matt. 25:31-46).

(15) That the true followers of Christ should be a godly people, not conforming to the unrighteous ways of the world, or those who please not God. That the body is the temple of the Holy Spirit and should be kept clean inside and outside and the life should be shaped as becomes a follower of the Master. That the true believer will abstain from intoxicating drinks, tobacco, narcotics and the avoidance of every body-and-soul-defiling habit or practice. (1 Cor. 3:16, 17; 9:25; 10:31; 1 Tim. 2:9, 10; 1 John 2:6).

(16) That the divine principles of tithe and offerings for the support of the gospel is a recognition of God's ownership and we as stewards must render account (Lev. 27:30; Mal. 3:8-10; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15).

(17) That God has placed in His church the gifts of the Holy Spirit as enumerated in 1 Cor. 12 and Eph. 4. That these gifts are for the perfecting of the saints, for the work of the ministry and the edifying of the body of Christ (Rev. 12:17; 19:10; 1 Cor. 1:5-7).

(18) That the second coming of Christ is the great hope of the church and the climax of the gospel and plan of salvation. The exact time is not foretold or known, but that signs in the physical, social, industrial, political, and religious worlds, all foretold in prophecy, show that Christ's coming "is near, even at the door." We should be ready for His coming (Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44).

*(Continued on page 4)*

## Natal-Transvaal Conference Camp-meeting

A. N. INGLE

As plans were laid for the 1938 Natal-Transvaal Conference camp-meeting it was realised that it would possibly be the largest gathering of European Adventists that had ever met in South Africa. From all parts of the field word had been received of the number planning to be present.

We had been fortunate enough to secure the use of the large Coronation Hall, and smaller halls in the same building, and these, together with the use of the Johannesburg Central church and Missionary Volunteer Hall, provided the space that would be used, but as events proved, the available space was far from adequate to handle the large numbers of people who were present.

A week before the opening service men were busy booking rooms in the vicinity, and from the Thursday morning, before the opening meeting, the halls were a hive of activity as preparations were under way.

Rooms were not hard to find, and for Johannesburg, were quite reasonable in price. The weather was favourable most of the time, and as the meetings were held in halls and rooms, it made no great difference whether there was rain or shine.

Brother Cowley and his helpers had arranged a very fine display of books right in the main entrance way and during the course of the camp-meeting they sold just over £100 worth of books to the visitors.

Brother Herholdt and his willing corps of helpers were busy getting the dining-room fixed. Sister Honey, Snr. and Sister Bert Honey were in charge in the kitchen. The food was attractively prepared and priced too cheaply to be profitable, as there was a small loss in this department, but no one could be dissatisfied with the fare provided. The dining-room space was far too limited but nevertheless the best use possible was made of the space available.

The first meeting opened in the main hall on Friday evening, January 7. Elder Ingle was in charge and Elder J. H. Raubenheimer translated. The hall was filled and close on 800 persons must have been present that evening.

Elder Clifford was in charge of the English Sabbath school and Elder Combrinck in charge of the Afrikaans Sabbath school, as they were conducted separately. The juniors were cared for in the Sabbath school by Sister H. Pratt and a large group of helpers and the children by Sister Eva and her assistants. Sr. Cowper and a band of helpers also did yeoman service in caring for the babies.

The number present at the Sabbath schools was well over 900 and at the combined 11:00 o'clock service, when Elder Wright spoke, the number was approximately 1,100.

There were a large number of members who were attending their first camp-meeting and it was a novel and inspiring experience for them. One brother was heard to remark that in the little dorp he came from he had always felt he belonged to a little despised band of people and had been half ashamed, but now he would face anyone or anything, for he realised that there was a mighty stream of prayer ascending to God, day by day, from fellow believers right in his own conference.

The daily programme was a little different from the usual procedure. There were two separate services held for the English and Afrikaans-speaking members. These were the morning and the evening meetings. All other services were held together and were translated. All present felt free to speak in whichever language they preferred when the conference session and discussions took place. It says much for the pleasing result when we can record that not a single grumble was heard over the ever-present language bogey, but all felt satisfied and realised that an earnest effort had been put forth to have each one feel that it had been worthwhile to come to camp-meeting.

The spirit of the meetings was early manifest. Everyone had come determined to obtain a blessing and this was the spirit of the meetings to the close.

Following an evangelists' symposium an appeal was made for funds with which to continue our work and this, together with an appeal put forth by Elder Wright on our closing day, brought a response from the members in pledges made to the value of over £900. Three quarters of the amount that is paid will be used for work in the Natal-Transvaal Conference and the remaining fourth will be used for the work in mission lands. With this pleasing addition to our income for 1938 we have been enabled to keep all of our working force of 1937 and also to add one Bible worker.

The reports from the president, secretary-treasurer, and department secretaries, all showed a steady advance in every line of endeavour, and it was felt that truly God had been good to us during the past biennial period.

The nomination of officers resulted in the continuation of those who had served during 1936-7 and the executive committee remained the same with the substitution of the names of Brethren E. Birkenstock and J. Coss in the places of Brother A. Shone and Brother Harebottle, who had not found it possible to attend many of the meetings during the past two years. Brother L. Staples was appointed as field secretary in the place of Brother N. Cowley who is leaving this conference.

Although many left the grounds after the first week-end, during the second week-end even more came to swell the ranks of those attending, and not a vacant seat was to be found in the main hall for the principal meetings.

The last meeting was held on Saturday night, January 15, and the great congregation stood to sing, "God be With You Till We Meet Again" and a happy and blessed gathering was brought to a close by prayer.

A. INGLE.



## News Items

THE believers were made happy at camp-meeting as they noticed the presence of Elder Wright, our Division president, throughout the meetings. The services held by him each day at the noon hour were greatly appreciated by all.

HELDERBERG COLLEGE made a good showing at the camp-meeting. They had a tastefully decorated stall right at the foot of the main stairs and Elder Edwards and Brother and Sister Clark were busy most of the time interviewing prospective students, parents and those interested in the activities of Helderberg College.

THE reports from Dorcas societies were a strong feature in the conference sessions, so much so, that it was felt best to appoint an honorary associate Home Missionary secretary for the purpose of fostering this work. Sister A. N. Ingle has been asked to carry this responsibility for the next term, as also to endeavour to foster the interests of the Home Commission Department in this conference.

WE are very sorry that Brother N. Cowley is leaving our conference at the end of January. He is planning to go canvassing in a portion of the territory of the Cape Conference and we wish him all of God's blessing as he takes up his new work.

BROTHER L. STAPLES, who has been teaching church school at Kroonstad during 1937, has now been invited into the conference as field secretary and will carry the work that Brother N. Cowley is relinquishing. Brother Staples is not new to the work and will be heartily welcomed by all of the workers in the field. He is to have a busy time ahead, as, in addition to the regulars, who have been with us for some time, there are six new canvassers starting out immediately.

WE are pleased to welcome Sister A. Mitchley to our Bible Workers' force.

BROTHER S. MOOLMAN will take charge of the church school at Bethlehem in the place of Sister H. Dale who is going home for a time. Brother J. Theron is to teach the church school at Kroonstad in the place of Brother L. Staples. We welcome these

three recent Helderberg graduates to our ranks.

SISTER I. MARSHALL has retired from the working force of the conference as she plans to be married during 1938. We wish her all of God's blessing and many years of happiness to herself and her partner. This change should strengthen the little company at Aliwal North.

SEVERAL South African Union Conference workers were welcomed at the camp-meeting. Elder Tarr, our union president; Elder Symons, the secretary-treasurer; Elder Clifford, the secretary for Home Missionary and Missionary Volunteer Departments; and Elder Hanson, the education secretary, were present.

As the committee planned for the distribution of labour for 1938 the following plans were made:

Elder J. H. Raubenheimer, and associated with him Brother E. Stevenson and Sister A. Bulgin, will conduct an effort in the centre of Pretoria. In addition they will care for the churches in Pretoria and Gezina and visit the companies at Potchefstroom, Naboomspruit and Potgietersrust at regular intervals.

Elder A. W. Staples, and associated with him Brother A. Worsley, and Sister Jeffrey, will conduct an effort in Orange Grove, Johannesburg. Brother Worsley will be visiting regularly the little companies at Vereeniging and Evaton. They have six other churches to care for.

Elder Combrinck, and associated with him Brother A. v. d. Bergh, will conduct an effort at Edenvale, on the outskirts of Johannesburg. Brother v. d. Bergh will also visit Potchefstroom. These two brethren have ten companies to care for on the East Rand.

Brother A. J. Herholdt, and associated with him Brother Haarhoff, will conduct an effort in Marquard and will also foster the work from the recent effort held in Senekal and Ficksburg. They also will visit regularly the companies in Bethlehem and Kroonstad.

Elder P. A. Venter and his wife will hold an effort at Volksrust and will also be visiting regularly at Ermelo, Standerton, and Ladysmith.

Brother D. A. de Beer will continue to work in the Machadodorp district and visit at Ermelo and Carolina.

Brother P. van der Merwe will continue to work at Nylstroom, while also caring for the companies at Naboomspruit, Potgietersrust, and Louis Trichardt.

Brother D. Eva, and associated with him Sister Lund, will conduct an effort at Maritzburg and also visit at stated intervals at Ladysmith, Estcourt, Sweetwaters, and Durban.

Brother V. Norcott, who is working among the Indians, has more calls than he is able to answer. He is being helped in his Sabbath services by some of the

laymen from the Durban church. He will also make periodic visits to the Maritzburg church and will occupy the pulpit at the Durban church from time to time.

Elder A. N. Ingle will conduct a series of meetings in the southern suburbs of Johannesburg and a Bible worker will be associated with him.

It is regretted that up to now no definite word has been received of the arrival of a worker from overseas, who, it is hoped, will work in the Natal Coast area.

## S. E. Afr. Union

H. M. Sparrow ..... *Superintendent*

I. Ansley ..... *Acting Secy.-Treas.*

*Box 51, Blantyre, Nyasaland*

On January 12, a very pretty wedding took place at the Malamulo church. Mr. Ivan Ansley and Miss Gladys Piatt were united in holy bonds of matrimony.

During the past two weeks much activity has been seen around the union headquarters. The union and local field committees all met for their annual meetings. Some very important decisions were made.

On January 16 Miss June Davy and Charlie Sparrow left Blantyre for Helderberg. We wish them much success in their stay at the college.

On January 16, Dr. and Mrs. Chapin left Blantyre for the Cape, where they will remain for a while to recuperate. We are sorry the doctor is unable to live in the tropics.

After eleven years of faithful work at Malamulo, Elder and Mrs. Nash left Blantyre on January 23 for their new field of labour in Southern Rhodesia. We are sorry to see these workers leave us, but we bid them Godspeed in their new field of labour.

We welcome Mr. Brian Ellingworth to our staff. Though he is a new graduate from Helderberg, he has already fitted into his temporary duties at Malamulo and is carrying them as though he had always been there. Brother Ellingworth is to be located at Matandani Mission in the near future.

We look forward to the arrival of Elder and Mrs. W. E. McClure towards the end of February. These new workers will take Elder and Mrs. Nash's place. We shall be pleased to welcome them.

Miss Melvill and Miss Curtis, formerly of Malamulo, have been called to service in the Zambesi Union. We wish them every blessing in their new fields.

We have been pleased to welcome Miss Johnson from overseas as a full time nurse at Malamulo Hospital. Another nurse from the south will be coming forward to join us very soon.

Mr. Denys Symons, who has been with us for a year at Malamulo, has just left for Helderberg. His faithful services have demonstrated what our young people, who are trained at our college, can do. We wish him every success in his studies.

Pastor James Ngaiyaye, of the Malamulo Training School, has been released for field work. He is to be the tithe and offerings promotor for the union. In this way we hope to increase our tithe and offerings income by £200 from the African department.

1937 has been a good year for our union. Nearly four thousand persons joined the Bible classes, and 1,136 were baptised. We are also glad to say that there were very few apostasies during the year — only six per cent.

God has been good to us in preserving our workers from any serious illnesses and death. We face 1938 with courage and greater determination to make it the banner year in evangelism, and for souls won for our Master's kingdom.



## "Arrived"

MRS. E. C. BOGER

YES, at last we have arrived; it is not special news now since nearly four months have elapsed ere we waved our hands eagerly toward the crowd on the shore as our white ship, the "Asama Maru" nosed into port on July 30, 1937, but we have been tardy to tell the OUTLOOK family to which we feel we belong, about it all. Our brother, Joy Boger, and his little family, together with a few friends who knew us here, were there to welcome us warmly and let us know we were at home. The summer sun shone warmly and brightly as summer suns can in Southern California, and the delicious fruits, such as South Africa enjoys, were waiting to be eaten.

At once Mr. Boger was asked to speak in churches and to show pictures of mission life; for our people here are also lovers of missions and missionaries.

After being here in California three weeks we headed our new Plymouth toward Oregon where my sister lives. The snows of years lay a little more thickly upon her brow, but she was in fair health and she and her husband who love the message and support it loyally were working steadily as usual on their little farm.

If only we could have passed on to Africa the wild berries, no one cared even to gather, we would have been glad and so would you; that Oregon country is rich

in blackberries and other nice fruits. We remained there three weeks, and then packed up the car again; this time we took our brother-in-law and my sister along, and started east. We travelled along through beautiful, as well as less beautiful scenery — desert and mountain, valley and hill — until we reached Greenville, Tennessee, where our nephew is located with his little family at one of our fine medical institutions; he and an older physician are kept busy all the while helping the sick and afflicted and seeking to let the gentle light of truth shine forth. We remained a few days while Mr. Boger showed pictures, and we tried to tell of *our Africa* and *yours*. Then packing up again we continued east. This time there were but two in the car, for my sister and her husband remained to spend the winter with their son and family in Tennessee. We arrived in Michigan in the height of Autumn's fall show, when nature displays her favourite shades of green and gold, orange and brown; it was beautiful to see.

At the Fall Council we met many old friends, and listened to much that was worth keeping close in one's heart-archives forever. The burden of it all seemed to be, "Be true;" true to God, His truth, His people and your own self, then trust and all will be well.

We returned, starting from Michigan November 1 and reached Mr. Boger's brother's home within a week. The next week Mr. Boger entered the White Memorial Hospital for his much-needed operation. Dr. Elton Morel performed it and as his custom is, he did well what he started to do. It has been ten days now since the operation; he is not yet able to sit up at all but is gaining strength. The doctor orders him to have complete rest for some months that he may recover in a strong way. He had a very severe struggle with malaria and hiccoughs which baffled their

skill to stop for some time, until he would be exhausted. But quinine injections, inhalations of gases and other remedies helped him to pass those first hard days and nights and a few weeks now will make him feel more like a man again. We are of good courage. We wish to send our holiday greetings and cheer to the OUTLOOK family and bid them stay their hearts on God's promises this year.



## My Religion

(Continued from page 2)

(19) That the millennial (1,000-year) reign of Christ covers the period between the resurrection of the righteous and the resurrection of the wicked. The righteous will be with Christ in heaven. The wicked will all be dead and unconscious upon the earth. The world will be broken up and be in absolute darkness and will be the prison house of Satan and his angels. At the close of the millennium the wicked will be resurrected, the righteous and the Holy City will descend from heaven to the earth, Satan leads the wicked to encompass and capture the Holy City, fire from God will be sent and devour Satan, his angels, all the wicked, and will melt and cleanse the earth, and sin and sinners will be forever blotted out (Rev. 20; Zech. 14:1-4; 2 Thess. 2:8; Jer. 4:23-28; 25:32, 33; 2 Pet. 3:9-13).

(20) That God will make all things new. The earth, restored, becomes the eternal home of the righteous. Christ will reign on the earth (Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isa. 25; Rev. 21:1-7; Dan. 7:27; Rev. 5:13).

Lack of space forbids further details, but I have found the teachings of the foregoing and many other Bible doctrines clearly shown and believed in the teachings of the Seventh-day Adventist Church. I have found no doctrine in the Scriptures that is not taught and believed among this people. I find every writer of the Old and New Testaments believed in the coming of Christ and also keeping all the commandments of God, including the fourth commandment. I saw from Rev. 12:17; 14:12, that God's people in the last days would be keeping all the commandments of God and that they would be a comparatively small and remnant people, and would be teaching and baptising as Christ had commanded (Matt. 28:19, 20).

Though the name of Seventh-day Adventists is one that has been used to distinguish this people for less than 100 years, I find that all of the writers of the Scriptures were preaching and practising the same teachings as I find in the Seventh-day Adventist Church, and which I can find nowhere else. There are some poor Christians who also call themselves Seventh-day Adventists, but the experience of Judas, Ananias, and many others, did not alter the truth of the message, and poor exponents

## To Contributors

Articles for publication in the SOUTHERN AFRICAN DIVISION OUTLOOK should reach the editor not later than the dates specified below.

For issue dated 15th, material should be in hand on the 4th.

For issue dated 1st, material should be in hand on the 19th of the preceding month.

When possible articles should be typewritten, double-spaced, on quarto-sized paper, and sent in duplicate, if the article is to appear in both English and Afrikaans.

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of a truth do not alter the sureness of the teachings.

In conclusion, if we wish to know what Christ and His disciples taught, then study their writings. If we wish to know what the early fathers and some of the more modern writers taught, then study their writings; but we need to remember that "God's word" is the only and final standard of the judgment (John 12:48; John 3:18-21; Matt. 15:9, 13, 14).



## The Spirit of Prophecy

W. E. READ

(President, Northern European Division)

WHEN Jesus ascended to heaven, He "gave gifts unto men." Eph. 4:8. These gifts were distributed in abundant measure, not only on the day of Pentecost, but during the years which followed, as the members of the apostolic church bore a faithful witness for the truth as it is in Jesus.

Quite a number of gifts are enumerated in Paul's letter to the Corinthians. In the first epistle, and the twelfth chapter, we read that the Spirit of God distributed these for definite service in building up the body of Christ. One of them was the gift of prophecy. (1 Cor. 12:10.) We read also in the apostle's letter to the church at Ephesus that "He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11. Hence it was the purpose of God that the gift of prophecy was to be seen in the ranks of the people of God.

As we come to the time of the gathering of the remnant church, we find that one of the distinguishing characteristics of God's people is, that they "have the testimony of Jesus Christ." Rev. 12:17. This is interpreted in Revelation 19:10. There we read: "The testimony of Jesus is the Spirit of prophecy."

In the reference to the spiritual gifts, as found in the book of Ephesians, we find at least two things particularly emphasised:

1. *The Duration of the Gifts.*—We are assured that apostles, prophets, evangelists, pastors, and teachers are to be in the church "till we all come in the unity of the faith." Eph. 4:13. Until the church of God is united, until the prayer of Jesus that "they all may be one" is fulfilled, these gifts are to be seen among the people of God. They are to be there until we come "unto a perfect man," and "unto the measure of the stature of the fullness of Christ."

2. *The Purpose of the Gifts.*—God has bestowed these gifts for the benefit and blessing of His children. They are placed in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Hence they are to strengthen the members of the church, and guide them in their growth

and development, and lead them on to the perfection that is in Christ Jesus.

Let us think of at least four things that enter into God's purpose in the gift of the Spirit of prophecy:

(a) *To lead to the study of the Bible.* "The Word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles."—*Vol. V, pages 663, 664.* "The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . The Testimonies are not to belittle the Word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all."—*Id., page 665.*

(b) *To maintain unity.* "God designs that His people shall be a unit; that they

shall see eye to eye, and be of the same mind and of the same judgment. This cannot be accomplished without a clear, pointed, living testimony in the church. The prayer of Christ was that His disciples might be one as He was one with His Father."—*Vol. III, page 361.*

(c) *To speak to His people.* "In His providence the Lord has seen fit to teach and warn His people in various ways. By direct command, by the sacred writings, and by the Spirit of prophecy, has He made known unto them His will."—*Vol. IV, pages 12, 13.* "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue.

(Continued on page 7)

## Kampvergadering van die Natal-Transvaal-Konferensie

A. N. INGLE

TERWYL ons besig was om voorbereidings te tref vir die 1938-Kampvergadering van die Natal-Transvaal-Konferensie en gehoor het van almal wat voornemens was om daar teenwoordig te wees, het ons besef dat dit die grootste byeenkoms van blanke Adventiste sou wees wat nog ooit in Suid-Afrika plaasgevind het.

Hoewel dit ons geluk het om die groot „Coronation"-Saal, sowel as nog ander kleiner sale in dieselfde gebou te verkry, was hierdie sale tesame met ons Sentrale Johannesburg-kerk en Strewerssaal onvoldoende vir die skare van mense wat teenwoordig was.

Gevolglik moes daar kamers bespreek word in die omgewing en hulle was heeltemal goedkoop te kry vir Johannesburg. Die weer was gunstig vir die meeste van die tyd maar daar die byeenkomste in die sale gehou is, sou ongunstige weer ons nie gehinder het nie.

Daar was boeke pragtig gerangskik deur Broeder Cowley en sy helpers met die gevolg dat daar gedurende die kampvergadering boeke verkoop is ter waarde van £100.

Broeder Herholdt en sy gewillige helpers het gesorg vir die eetkamer, terwyl Suster Honey (snr.) en Suster Bert Honey toesig gehou het oor die kombuis. Die voedsel was so heerlik en goedkoop dat daar geen wins gemaak is in hierdie afdeling nie.

Die eerste diens is Vrydagaand, 7 Januarie, in die hoofsaal deur Leraar Ingle waargeneem, terwyl Leraar J. H. Raubenheimer getolk het. Die saal was propvol want daar was ongeveer 800 mense teenwoordig.

Leraar Clifford het die Engelse deel van die Sabbatskool gehou en Leraar Combrinck

die Afrikaanse afdeling. Suster H. Pratt en 'n hele klomp helpers het vir die Juniors gesorg, terwyl Suster Eva en haar bystaanders die kinders onder hulle toesig gehad het. S. Cowper en haar assistente het die babatjies opgepas.

Daar was meer as 900 mense teenwoordig by die Sabbatskool en om elf-uur het Leraar Wright ongeveer 1,100 mense toegesprek.

Vir die groot aantal mense wat vir die eerste keer 'n kampvergadering bygewoon het, was dit 'n nuwigheid en ook 'n inspirerende ondervinding. 'n Sekere broeder het gesê dat hy in die klein dorpie waar hy woonagtig is, altyd gevoel het of hy aan 'n klein klompie veragte mense behoort, maar dat hy nou besef het dat daar daaglik 'n magtige stroom van gebed opgestyg het tot God in sy eie konferensie.

Die daaglikse program was bietjie anders as gewoonlik, daar daar twee elf-uurdienste en twee aanddienste gehou is, een in Engels en die ander in Afrikaans. Al die ander dienste is tesame gehou in Engels en vertaal. Almal teenwoordig kon praat in watter taal hulle verkies het wanneer die raadsitting en besprekings plaasgevind het. Dit is aangenaam om te kan rapporteer dat almal gevoel het dat daar ernstige pogings aangewend was om die byeenkomste die moeite wêrd te maak vir hulle en dat daar geen klage was in verband met die taalvraagstuk nie.

Van begin tot end het dieselfde gees geheers, omdat elkeen gekom het met die vaste voorneming om 'n seën te ontvang.

Na 'n samespreking van evangeliste is daar fondse gevra om ons werk voort te sit, en hierdie gewes tesame met die ge-

lofte-kaartjies wat geteken is op versoek van Leraar Wright op die sluitingsdag, het 'n bedrag van meer as £900 beloop. Driekwart van die geld sal gebruik word vir die werk in die Natal-Transvaal-Konferensie en die ander kwart vir sendingwerk. Hierdie byvoegsel tot ons inkomste vir 1938 het ons in staat gestel om al ons werkers van 1937 te behou en ook nog 'n nuwe Bybelwerker by te voeg.

Die rapporte van die president, die sekretaris-tesourier, en die departementele sekretarisse het almal 'n aansienlike vooruitgang in al die verskillende soorte werk getoon. Ons het gevoel dat God waarlik goed geewe het vir ons gedurende die afgelope twee-jaar-tydperk.

Al die beampptes van 1936-7 is herkies en die uitvoerende komitee het dieselfde gebly met uitsondering van Broeders E. Birkenstock en J. Cross in die plekke van Broeders A. Shone en Harebottle wat dit onmoontlik gevind het om baie van die vergaderings van die afgelope tydperk by te woon. Broeder L. Staples is aangestel as Veldsekreteraris in die plek van Broeder N. Cowley wat hierdie konferensie verlaat.

Hoewel daar baie vertrek het na die eerste naweek, het daar weer so baie ander bygekam dat daar gedurende die laaste naweek nie 'n leë sitplek was in die hoofsaal tydens die vernaamste dienste nie.

Die laaste diens wat op Saterdag, 15 Januarie, afgesluit is met die lied, „God be with you till we meet again,” het 'n end gemaak aan hierdie aangename en gesëende byeenkoms met 'n gebed.



## Nuusbrokkies

Die gelowiges was gelukkig om Leraar Wright, die Divisie-president, in al die dienste teenwoordig te hê. Die dienste wat hy elke dag in die voormiddag waargeneem het, is hoog op prys gestel deur almal.

Ons is baie jammer dat Broeder N. Cowley ons konferensie gaan verlaat aan die end van Januarie om in 'n gedeelte van die terrein van die Kaapse Konferensie te gaan kolporteer. Ons wens hom Gods rykste seën toe in sy nuwe werk.

HELDERBERG-KOLLEGE het 'n smaakvol gerangskikte uitstalling gehad aan die voet van die groot trap. Leraar Edwards en Broeder en Suster Clarke was byna altyd besig om onderhoude te hê met toekomstige studente, asook met ouers en ander persone wat belangstel in Helderberg-Kollege.

Die rapporte van Dorcas-verenigings het so 'n vername plek ingeneem in die sittings, dat daar 'n ere-buurtseksretaris gekies is om hierdie werk aan te help. Suster A. N. Ingle sal hierdie verantwoordelijkheid dra vir die volgende termyn en sal probeer om die werk van die buurtseksretaris-departement van hierdie konferensie te bevorder.

Ons verwelkom Suster A. Mitchley in ons Bybelwerkersmag in die Natal-Transvaal-Konferensie.

LERAAAR TARR, ons unie-president, Leraar Symons, die sekretaris-tesourier, Leraar Clifford, die Buurtseksretaris en Stewers-seksretaris was by so-te-sê al die dienste teenwoordig.

SUSTER I MARSHALL het die gelede verlaat daar sy voornemens is om gedurende 1938 in die huwelik te tree. Ons wens haar Gods rykste seën toe en baie gelukkige jare vir haarself en haar eggenoot. Hierdie verandering sal die groepie te Aliwal Noord baie aanhelp.

BROEDER S. MOOLMAN sal die kerkskool te Bethlehem gaan waarneem as plaasvervanger van Suster H. Dale wat vir 'n tydjie huis toe gaan. Broeder J. Theron sal die kerkskool van Kroonstad waarneem in die plek van Broeder L. Staples. Ons verwelkom hierdie pas-gegradueerde Helderberg-studente tot ons gelede.

BROEDER L. STAPLES wat gedurende 1937 onderwys gegee het in die kerkskool op Kroonstad is nou beroep na die Natal-Transvaal-Konferensie as veldsekreteraris in die plek van Broeder N. Cowley. Broeder Staples is gewoon aan hierdie soort werk en sal deur almal in die veld verwelkom word. Hy sal besig gehou word, aangesien daar ses nuwe kolporteurs is wat onmiddellik sal begin saam met die ander wat al vir 'n geruime tyd werk.

Die werk vir 1938 is soos volg uitgedeel: Leraar J. H. Raubenheimer sal met behulp van Broeder E. Stevenson en Suster A. Bulgin 'n poging hou in die sentrale deel van Pretoria. Hulle sal ook toesig hou oor die kerke van Pretoria en Gezina en die groepies te Potchefstroom, Naboomspruit en Potgietersrust gereëld besoek.

Leraar A. W. Staples, bygewoon deur Broeder A. Worsley en Suster Jeffrey, sal in Orange Grove, Johannesburg, 'n poging hou. Broeder Worsley sal gereëld die groepies te Vereeniging en Evaton besoek. Hulle het nog ses ander kerke om voor te sorg.

Leraar Combrinck en Broeder A. v. d. Bergh sal 'n poging hou te Edenvale, buitekant Johannesburg. Ook sal Broeder v. d. Bergh Potchefstroom besoek. Hierdie twee broeders moet toesig hou oor tien kerkies op die Oos-Rand.

Broeders A. J. Herholdt en Haarhoff sal 'n poging hou op Marquard, en die werk op Senekal en Ficksburg aanmoedig. Ook sal hulle gereëld die groepies te Bethlehem en Kroonstad besoek.

Leraar P. A. Venter en sy vrou sal 'n poging hou op Volksrust en sal Ermelo, Standerton en Ladysmith gereëld besoek.

Broeder D. A. de Beer sal die werk in die Machadodorp-distrik voortsit, asook Ermelo en Carolina besoek.

Broeder P. van der Merwe sal aanhou met sy werk te Nylstroom, terwyl hy ook

vir die kerkies van Naboomspruit, Potgietersrust en Louis Trichardt sal sorg.

Broeder D. Eva en Suster Lund sal op Maritzburg 'n poging hou en op bepaalde tye Ladysmith, Estcourt, Sweetwaters en Durban besoek.

Broeder V. Norcott, wat onder die Indiërs arbei, het meer werk as wat hy kan behartig. Party van die leke van die Durban-kerk sal hom behulpsaam wees met sy Sabbatdienste. Hy sal ook af-en-toe die Maritzburg-kerk besoek en soms die diens in die Durban-kerk gaan hou.

Leraar A. N. Ingle sal 'n reeks dienste hou in die suidelike voorstede van Johannesburg en sal bygestaan word deur 'n Bybelwerker.

Dit spyt ons dat daar tot-nog-toe geen berig ontvang is aangaande die oorsese werker wat die kus van Natal sal bearbei nie.



## Die Gees van Profesie.

G. A. ROBERTS

Die geskrifte en leerstellings van Ellen G. White het 'n groot rol gespeel in die vooruitgang en sukses van die werk van hierdie denominasie in verband met die verspreiding van die lig van die Derde Engel se Boodschap. Haar boeke het hierdie denominasie uit baie strikke van die bose gered; hulle het ons bewaar van fanatisme en dwaalleer; hulle het ons behoed vir verdeeldheid; hulle het hierdie volk saamgesmelt oor die hele wêreld sodat, hoewel ons Divisie-konferensies het wat grootliks genasionaliseer is, ons maar net een wêreld-konferensie en een denominasie het. Al hierdie dinge en nog baie meer wat kan opgenoem word, is aan hierdie geskrifte te danke.

Daar is egter 'n ander invloed wat hierdie boeke uitoefen, wat direk aan hulle kan toegeskryf word, en wat van baie groter waarde is vir die saak van God. Dit is die invloed wat hierdie boeke uitoefen op die persoonlike lewe. Die diep dinge van die Woord van God, wat te doen het met die gesindheid van die siel teenoor God, word daarin verduidelik. Ook is hierdie dinge baie aanloklik en pragtig voorgestel met die gevolg dat daar vandag duisende en honderd-duisende mense is wat die heerlike en gesëende waarhede van Gods woord in hulle harte koester omdat hierdie waarhede so aantreklik gemaak is deur hierdie geskrifte. Dit is hierdie feit wat die werke van Ellen G. White van soveel waarde maak vir die individu sowel as vir die werk van God in die algemeen.

## Doodsberig

VAN GREUNE.—Andries Edward van Greune is op 3 November 1888 gebore en op 30 Desember 1937 te Warm Water oorlede.

Ons wens sy bedroefde eggenote en agterblywende vriende en familiebetrekkinge te

verseker van ons innige deelneming in hulle swaar verlies. Ons vertrou dat hulle sal troos vind in die gedagte dat hulle hom weer sal sien op die blye opstandingsdag wanneer Christus al kom om 'n end te maak aan siekte en dood en om die trane van alle oë af te vee.

MEJ. P. E. WILLMORE.

KOOPMAN.—Ons het berig ontvang van die dood van Willem, die klein seuntjie van twee jaar en sewe maande, van Broer en Suster Willem Koopman, van Loeriesfontein. Die seuntjie het agter die huis gespeel met ander kinders in die môre van die 11de Januarie en is toe gesteeek deur 'n skerpioen. Alles is gedoen om sy lewe te red maar dit was tevergeefs; hy was 'n lyk binne drie uur na hy gesteeek was.

Die liewe seuntjie was 'n groot vermaak in die huis. Dit was sy gewoonte om smôrens, net soos hy wakker word, te sing: „Verlos, verlos deur Godslam se bloed, verlos, verlos sy kind is ek nou, en vir goed.” Die stemmetjie is nou stil en ons weet hy word baie gemis in die huis van die ouers, maar ons weet ook dat klein Willem 'n kindjie van die Here is vir goed, en as ons getrou bly tot Jesus kom, sal ons hom weer sien en hoor sing. Dan sal daar nie meer giftige insekte wees nie, want die profeet Jesaja sê, „Dan wei die wolf by die lam, en die huiperd gaan lê by die bokkie, en 'n klein seuntjie sal hulle drywe . . . en die suigeling speel by die gat van 'n adder, en die gespeende kind steek sy hand uit na die kuil van 'n Basilisk. Hulle sal geen kwaad doen of verderf aanrig op my hele heilige berg nie.”

Ons simpatiseer met Broer en Suster Koopman in hulle swaar verlies, en ons bedede is dat die heerlike versekering uit Gods woord hulle tot vertroosting sal wees in hierdie tyd van droefheid.

J. N. DE BEER.

## Obituaries

MALLOCK.—Ruth Mae Mallock, second daughter of Brother and Sister Mallock of Fort Victoria, passed away in the Victoria Hospital on December 21, at the age of nine years.

Death occurred as the result of a very sad accident, which happened on Sunday evening, December 19.

Brother Mallock, while taking a motor ride with his son and three daughters, when about twenty-four miles out found a car in distress and stopped to give assistance. It was found necessary to put petrol into the carburettor. While this was being done a spark from the engine ignited some petrol in an open tin. The motorist of the stranded car, who was holding the tin, threw it from him and in doing so part of the burning contents went over the child, who was holding an electric torch, to assist in putting the petrol into the car. Ruth's clothes caught alight and it was with great difficulty that the flames were extinguished

—but not before the poor girlie had received fatal burns.

Ruth Mallock was a particularly sweet and lovable child, and will not only be mourned by the members of her family, but also by her school friends and associates.

The large attendance at the funeral and the many beautiful floral tributes testify to the esteem and respect in which the bereaved family are held.

The writer, assisted by the Rev. Hebron, conducted the service in the English church, and at the grave-side where he was assisted by Brother L. R. Sparrow.

I know all OUTLOOK readers will unite in extending sympathy to the parents, sisters, brother, and also to Grannie Mallock, who, while they mourn, take comfort in the sure hope of a happy re-union at the soon coming of Jesus, the Life-giver.

F. R. STOCKIL.

MZOZOYANA.—It is with deep regret and sorrow that we have to report the tragic death of dear old Pastor Agrippa Mzozoyana. This faithful worker arrived on the Rand from Spion Kop with his wife and family early in November, with the intention of spending a few months selling our good books. We gave him territory in Boksburg and while returning from his work Thursday evening, December 2, he was knocked down by a motor-car and died a few hours later in the Boksburg Hospital. On Sabbath afternoon, December 4, we laid this old soldier of the cross to rest in the Boksburg Cemetery. Many of our people from the churches on the Rand were present. A service was conducted in the Wesleyan church by the writer, assisted by Pastor Molokomme, Brethren S. Masinga, and A. Mogotsi, and later the remains of our brother were committed to the ground by the writer, who made an earnest appeal to the young men present to take up the work laid down by the old soldier.

Pastor Mzozoyana accepted the truth many years ago and after working on the Rand, where many were brought into the message as a result of his labours, he went to the Kaffirland Field. His work as a translator of the Xosa language was of great value to our book work. During the past year he acted as pastor at our Spion Kop Missionary Institution in Natal.

He rests from his labours but his works follow him.

A. A. PITT.

## Thanks

MRS. L. MZOZOYANA, widow of the late Pastor Agrippa Mzozoyana, wishes to thank all kind friends for their letters and tokens of sympathy to her during her recent bereavement. Especially does she wish to thank the members of the Rand Mission District, who comforted and sustained her and who collected funds to assist her with her expenses at this trying time.

## The Spirit of Prophecy

(Continued from page 5)

But will they profit by His teachings? Will they receive His reproofs and heed His warnings? God will accept of no partial obedience; He will sanction no compromise with self.—*Id.*, page 148.

(d) *To give counsel.* As a people we can surely be grateful to God for the gift of the Spirit of prophecy which has been among this people since its beginning. The counsel which has come to us has been invaluable, and has meant much to the building up of the work of God in all the world.

The counsel of the *Testimonies* is so varied. The minister can find helpful instruction not only as to his spiritual needs, but as to methods and plans of labour. The same is true of the physicians, and the teachers in our educational institutions. The leaders in our publishing work can find helpful inspiration and counsel. In the *Testimonies* is to be found guidance for domestic affairs, in caring for the children, in matters of diet, and the general health of the family, the activities of the church, and the work of the conferences, as well as the work in the far-flung mission fields. Helpful counsel on all these and other matters is to be found in the volumes of the Spirit of prophecy.

Let us heed the counsel of Jehoshaphat, king of the people of Israel in ancient days: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

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"ALL that God's word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through His power, we are to live."

✱ ✱

"It is easier to discuss the duties of others than to do our own."

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# The Home Commission

MRS. J. F. WRIGHT

"OH, I wish that I had the strength to go out and stand before our people as I used to do! I would teach them the great importance of the home training they should give to their children for the sake of the advancement of God's work."

This statement was made by Mrs. E. G. White shortly before her death, in discussing the important work of child-training in the home, which necessitates first the training of parents.

"But, Sister White," protested the worker to whom she was speaking, "You have given them instruction in your books, 'Ministry of Healing,' 'Education,' and the 'Testimonies.'"

"I know that it is written," she said, "but I am afraid our people do not read it; I am afraid they do not understand."

"Do you mean to say that teaching parents how to train their children is the most important work before us?"

"Yes," replied Mrs. White, "it is the very most important work; and we have not begun to touch it with the tips of our fingers." (See *General Conference Bulletin*, May, 1922.)

Here are a few quotations from the books referred to above, which emphasise in very positive language the need of preparation on the part of parents for their sacred responsibilities.

"There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater and more far-reaching results than does the work of fathers and mothers."—*"Ministry of Healing,"* page 351.

"If more attention were given to teaching parents how to form the habits and character of their children, a hundred-fold more good would result."—*Id.* page 352.

"Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognised, and they receive a training for its sacred responsibilities."—*"Education,"* page 276.

"Character-building is the most important work ever entrusted to human beings; and

never before was its diligent study so important as now." But, "in the formation of character, no other influence counts so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place." "He who discerns the opportunities and privileges of his work will allow nothing to stand in the way of earnest endeavour for self-improvement."—*"Education,"* pages 225, 283, 281.

"The lessons that the child learns during the first seven years of its life have more to do with the formation of character than all that it learns in future years."—*Mrs. E. G. White, American Signs, April 8, 1903.*

"By the fireside and at the family board,

influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life."—*"Desire of Ages,"* pages 100, 101.

"The work of parents underlies every other. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"Ministry of Healing,"* page 349.

The Home Commission of the General Conference was established several years ago for the purpose of giving helpful instruction to parents in the arts of Christian home-making and child-training. A five-year training course has been prepared, the main text books being the five volumes of the "Christian Home Series." This course is free to any who desire to take it, the only expense being the purchase of the books. A supplementary book, entitled

"Christian Story Telling" is a necessary part of the equipment, also the magazine, *Home and School*, will be found of great value to both parents and elementary teachers.

For the first year's study, "Makers of the Home" should be used as the text, as it lays the foundation for the other four books of the course. It presents the principles and ideals of family organisation, love, courtship, marriage, parenthood, health, government, education, and relations of the home to the school, the community, the nation, and the church.

It is urged that Mothers' Societies be formed in our churches. Upon the satisfactory completion of any year's course, a "Mother's Certificate" will be issued by the Home Commission, Washington, D.C., and a "Mother's Diploma" for the completion of the five-year course.

We trust that all those who resolved at camp-meeting to go back home and organise a Mothers' Society will be able to carry out their good intentions.

✻ ✻

A CHURCH within a church, a republic within a republic, a world within a world, is spelled by four letters—HOME! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The door-sill of the dwelling house is the foundation of Church and State. A man never gets higher than his own garret nor lower than his own cellar.—*Talmage.*

## The Fence or the Ambulance

*'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant;  
For over its terrible edge there had slipped  
A duke and full many a peasant;  
So the people said something would have to be done,  
But their projects did not at all tally,  
Some said, "Put a fence round the edge of the cliff;"  
Some, "An ambulance down in the valley."*

*But the cry for the ambulance carried the day,  
For it spread through the neighbouring city;  
A fence may be useful or not, it is true;  
But each heart became brimful of pity  
For those who slipped over the dangerous cliff,  
And the dwellers in highway and alley  
Gave pounds or gave pence, not to put up a fence,  
But an ambulance down in the valley.*

*"For the cliff is all right if you're careful," they said,  
"And if folks even slip and are dropping,  
It isn't the slipping that hurts them so much  
As the shock down below when they're stopping."  
So day after day as these mishaps occurred,  
Quick forth would the rescuers sally,  
To pick up the victims who fell off the cliff,  
With their ambulance down in the valley.*

*Then an old sage remarked: "It's a marvel to me  
That people give far more attention  
To repairing results than to stopping the cause  
When they'd much better aim at prevention.  
Let us stop at its source all this mischief," cried he,  
"Come neighbours and friends, let us rally;  
If the cliff we will fence, we might almost dispense  
With the ambulance down in the valley."*

*Better guide well the young than reclaim them when  
old,*

*For the voice of true wisdom is calling;  
"To rescue the fallen is good, but 'tis best  
To prevent other people from falling."  
Better close up the source of temptation and crime,  
Than deliver from dungeon or galley;  
Better put a strong fence round the top of the cliff,  
Than an ambulance down in the valley.*

—Joseph Malins.