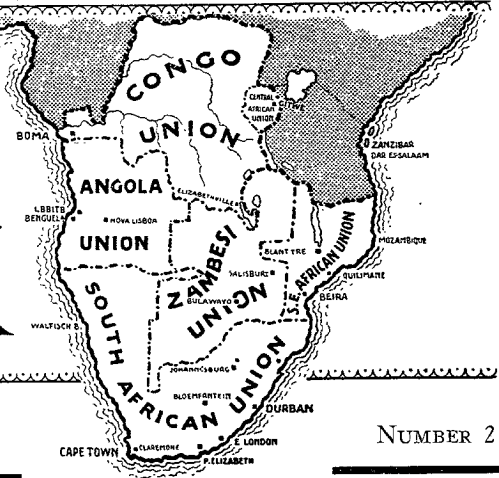


The AFRICAN DIVISION OUTLOOK

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Expecting the Lord to Come

L. A. VIXIE

"DADDY is soon coming home," says mother. What son or daughter is not thrilled with the news of father's home-coming? From the moment the suggestion is made that father is coming, the child begins to look for indications of the realisation of that event. The true child of the church has the same desires regarding the second coming of Christ, and he is constantly looking for signs of this event.

There is no tract, paper or book that contains more up-to-date signs of Christ's coming than our African *Signs of the Times*. It is only to be expected that every Seventh-day Adventist would feel it his or her privilege to get this paper before those who do not know the signs that pertain to this great event. January 31 to February 7 has been set apart as our *Signs* Campaign Week. During this week, it will be the privilege of every Seventh-day Adventist, who loves Christ's soon coming, to get this paper before his friends and neighbours. The enemy of all righteousness will suggest that you obtain exemption from going out with the *Signs*, but you dare not listen to his suggestions. Our safest course is to accept the invitation of bringing the news to others, and believing that we can do all things through Christ which strengtheneth us.

It is easy to obey the call when you look at it as an opportunity of telling your neighbours the thing that lies nearest to your heart. Do not try to manufacture a pleasing explanation of the second coming of Christ. Give expression to the longing of your heart in as simple a way as you know

how. Remember that the honest in heart will eagerly seize the opportunity of knowing more of Christ's return, when presented in a simple, Christ-like way. We need not attempt to exhibit the ability of an accomplished salesman, but we must show the sincerity of a regenerate

really a pre-mature judgment. It is a resistant state of mind resulting from pre-conceived notions based on unreliable or inadequate information. Webster defines the word as follows, "Pre-conceived judgment or opinion . . . especially an opinion or leaning adverse to anything without just grounds or before sufficient knowledge."

We meet with much opposition and prejudice because people do not know what Adventists really believe and teach. They have been given partial and garbled information. The people need to become acquainted with our movement. In a recent number of the *Review and Herald*, Elder Longacre relates the following experience:

"Dean Haggard accepted an invitation to speak in our headquarters church here in Takoma Park in connection with our Sabbath service on October 18, and with deep feeling he said that having the privilege to speak and worship in the headquarters church of the Seventh-day Adventists was one of the pleasant spots in his life. He told of how in the past he had been instructed by his father, who was also a "Disciples of Christ" preacher, to hate the doctrines of Seventh-day Adventists, and that the preachers of his denomination as a rule never wasted any love on the Adventists; but that he had become disillusioned through a new discovery he had made by personal contact and by a close investigation of our teachings."

No doubt there are many more to be thus disillusioned. One way to break down this prejudice and to help the people to understand the great

WHY NOT
A CLUB OF
SOUL-WINNING
"SIGNS"
IN EVERY
SOUL-WINNING
CHURCH?

heart. This will bring results far quicker than anything else.

The subscription price is only 2/6, and when you explain that the *Signs* is one of the few religious papers in South Africa, you will be surprised at the large number who will gladly subscribe. Remember, your success depends upon your desire to save souls for the kingdom.

* *

Remove Prejudice by Circulating the "Signs of the Times"

L. L. MOFFITT

PREJUDICE is an unfair, unreasonable, and unwarrantable bias. The word comes from the Latin—*praejudicium*, meaning a pre-judgment,

truths of the Bible, and to familiarise the public with our principles is by a consistent, constant, and widespread use of *Africa's Prophetic Monthly*.—**THE SIGNS OF THE TIMES.**

* *

"Signs of the Times"

L. A. VIXIE

THE annual campaign for the *Signs of the Times* as arranged by the Division Home Missionary Department for January 31 to February 7 offers opportunity for another great forward missionary move. The enthusiasm and activity of our leaders and churches a year ago, during a similar rally, have helped to make possible the sending of over ten thousand papers each month into homes in South Africa. A work for good can be done that can never be fully known this side of eternity.

The coming campaign offers a still greater opportunity, because of the added evidences of the year that prophecy is rapidly fulfilling and that the Spirit of God is working in a marvellous way in connection with the faithful ministry of the *Signs of the Times*.

* *

The "Signs" an Evangelising Agency

W. LEROY HYATT

THE three provinces of which the Natal-Transvaal Conference is comprised, cover an area of 213,775 square miles. The European population is 974,331, or 55 per cent of the total European population of the territory of the South African Union Conference. The cities and towns cover a very small area. Therefore, the large area of our conference territory is comprised of rural and farming districts. These districts stretch far into the back-veld, where farmers in many cases live miles apart.

How are we to carry the Third Angel's Message to these people? This is one of the stern questions which confronts us in our conference work. To be sure, the evangelist cannot visit these people. We can never hope to have a Bible worker give each family a series of Bible studies. These places are so remote that it is hardly possible even for the consecrated colporteur to call upon them. What can be done for them?

The Union Government has arranged a thorough and complete postal

system which regularly enters every part of this large territory. It is possible to post literature to these people. The *Signs of the Times* is a splendid evangelising agency to be used in this way. As this truth-filled paper comes from the press from month to month, it should be scattered by the thousands into the back-veld as well as into the cities and towns. The people of the back-veld will read nearly everything that comes into their hands. We believe this is an excellent means of reaching these people, who are living in the far-flung corners of our territory.

It is by no means a rare thing for us to hear of people who have become interested in the Truth, through the reading of the *African Signs*. We are constantly receiving letters from them, but space forbids quoting from these letters in this brief article. We believe that every church member should do his utmost during the forth-coming *Signs* Campaign and scatter this "evangelistic monthly" as far as possible. We believe that all should endeavour to take subscriptions for the *Signs*. People appreciate a paper for which they have subscribed, much more than they do a paper which comes to them free of charge.

Let us make this first campaign of the year a real success. Let every member decide to have a part in each campaign this year and begin with this one.

* *

Her Search Rewarded

"THE most interesting experience I have had in my ministry came as a result of using the *Signs of the Times* in a series of meetings in Boston.

"There was a lady who felt deeply impressed by the Spirit of God to leave the Catholic Church. She was not satisfied with its forms of worship and was unable to find peace of heart in her devotions. She did not know where to go for the truth she longed to possess. She had seen the different church advertisements in the daily newspaper and she thought she might be able to pick out the right place to attend in her search for truth.

"She was impressed with our advertisement on "Spiritism" for she had been to a medium several times for counsel. She attended our service that Sunday night. It was so different from what she expected and the truth seemed so strange to her

that she was puzzled. All her past life was filled with the teaching that the dead are alive. Now she heard that they were really dead.

"She thought she would attend another church in her search for truth. Looking over the advertisements in the paper she knew not to which church to go, so she prayed to the Lord for guidance. That night she had a dream. She saw the speaker holding up a magazine and she even saw the name of it. A voice was heard that declared, 'the ones who have this paper have the truth.' Her search now was to find the church where the magazine she saw in her dream was to be found. She determined to attend our church again.

"That Sunday night we called for names, and holding up one of the monthly *Signs* we told the people what the magazine contained and promised to send this prophetic paper to all who would sign the card and give us their address. This sister looked in amazement and thanked God, for she was looking at the very magazine she had seen in her dream. She told us this story and it was not long before she was rejoicing in the Truth. Her husband was very bitter toward her for leaving the Catholic Church and threatened to kill her. She suffered persecution at his hand, yet remained faithful. In spite of her father's threat to kill his daughter if she joined our church, it was my privilege to baptise this young lady just before I left Boston. Truly the *Signs* does win souls, and in every effort we are thankful for the great help the *Signs* gives us in winning souls."—*R. S. Fries.*

* *

Annual Meeting of Division Committee

W. B. COMMINS

THE annual meeting of the Division Committee for 1930 convened at Claremont December 14 to 22. During this time also annual meetings of the boards of the Division institutions were held. Promise was made in the last issue of our paper to report to our readers some of the important plans made for the extension of the work throughout the Division territory.

Budget Distribution

One of the first items considered was the distribution of funds granted

by the General Conference to this Division for the year 1931. The brethren who had come together from different parts of the field carry a heavy burden for the advancement of the work within their fields. "The goals of God are always in advance," and the spread of the gospel message cannot wait because there is a financial depression over the world. Nothing is able to hinder the onward march of this work, and the demands which come to union superintendents for help from the gospel minister, the teacher and the Bible worker seem greater than the 1931 budget is able to provide. But there was no discouraging note sounded. "The Lord has a thousand ways of which we know nothing," was the message which came to the servants of the Lord at this meeting as they wrestled with their problems.

The General Conference was obliged to reduce the annual grants to the world divisions because of a shortage of mission funds, and in view of this condition, and believing that the costs of living are somewhat less these days, it was

Recommended, "That a cut of five per cent be made in the salaries of all European workers in the African Division as from January 1, 1931."

The advancement of the work in the mission fields of Africa is a great burden upon the hearts of the General Conference brethren and the church members in America, and in order to carry forward this ever-growing work, sacrifices must be made. The African Division Committee in counsel

Voted, "To pass on to the General Conference its appreciation for the liberal financial grant made for 1931, and pledges its united support to the programme of making these funds go as far as possible by cutting salaries and expenses throughout the African Division, and effecting whatever economies are consistent with the welfare of the work."

Goals

The setting of a goal may not of itself accomplish any good, but the brethren desired to set membership goals as an objective, as something to be reached at the close of the present quadrennial period; praying that Heaven's blessing may rest upon the consecrated workers who go out, and during the next four years sow the seeds of truth. We pray that the Spirit of God may water this precious seed, and that it may bring forth fruit for the kingdom of God.

It was *Voted* that during the present quadrennial period, we aim at reaching the following goals so as to have in this Division at the time of the next General Conference session:

- 26,000 church members.
- 45,000 Sabbath keepers.
- 50,000 Sabbath school members.

The Lord is willing to use mankind in the great work of the salvation of souls, and He is willing, too, to accept our gifts, and has promised to bless and multiply these contributions that all may have a part in the salvation of others. The committee set financial goals for 1931, and suggested the following:

European workers	5/- per week
European lay-members	2/6 per week
Cape Coloured members	1/3 per week

Native members:

South African Union	4d. per week
Angola Union	2d. per week
Congo Union	1½d. per week
South East African Union	1d. per week
Central African Union	¾d. per week

Dates of Meetings

Dates for the Division Council and for the Union Mission constituency meetings were set, and we only attempt to give the dates of these meetings. Full detailed particulars will be given in due time:

Division conventions, to be held in Bulawayo, June 2-5.

Division Council, to be held in Bulawayo, June 5-14.

Constituency Meetings and Camp-meetings:

So. African Union Conf., April and May.
Zambesi Union, June 15 to August 15.
South East African Union, July-August.
Angola Union, May and August 15 to September 1.

Congo Union, July 1 to August 15.
Central African Union, September.

Transfer and Call for New Workers

Resolved, That Dr. Sturges be appointed medical secretary for the Central African Union, and in order that he might fill this position, his release from the Congo Union is requested.

"That the South African Union be requested to release Brother Robert Buckley that he may connect with the Zambesi Union.

"That the South African Union be asked to favourably consider the release of Joseph Malinki that he may respond to the call of the Central African Union.

"That Dr. Frank Ingle be invited to connect with the South East African Union.

"That Brother Melvin Sparrow be invited to connect with the Zambesi Union as from May 1, next.

"That Brother Ernest Marter be invited to respond to the call for work in the Cape Conference.

"That Miss Grace Burton be invited to respond to the call for service in the Zambesi Union.

"That Miss Gwennie Tarr be invited to connect with the Zambesi Union.

"That Brother George Hiten be invited to respond to the call for work in the Congo Union.

"That Brother Valentine Davies be invited to respond to the call for work in the Central African Union.

"That Brother J. E. Symons of the Division Office, be advised to respond to the call for service in the South African Union Conference.

"That Brother J. V. Wilson of the Congo Union, be invited to connect with Helderberg College."



Our Organisation

W. B. COMMINS

"WHAT is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. . . . The system of organisation has proved a grand success. As we have advanced, our system of organisation has still proved effectual. . . . Let none entertain the thought that we can dispense with organisation. It has cost much study and many prayers. . . . Angels work harmoniously. Perfect order characterises all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf."—*"Testimonies for Ministers," pp. 27, 28.*

From the above quotations, it will readily be recognised that God has aided His people in perfecting our present organisation. Order is one of the laws of heaven. Our attention was recently called to the matter of our organisation in a letter received from a firm of solicitors. This letter was referring to the recent law case in which the Division was involved.

The attorneys writing to the Division with reference to this particular case said, "We feel sure that you must feel gratified at the Judge's comments upon the excellence of your organisation, which seemed to impress him as being as near perfection as it could be as a means of controlling a world-wide organisation."

Spion Kop Missionary Institution

F. E. THOMPSON

THE Summer school is being held at Spion Kop at present, Miss H. Hyatt and Elder E. D. Hanson being among the visiting teachers, and at the moment Elder J. I. Robison is attending the school in the interests of the Missionary Volunteer and Sabbath School Departments.

The new school year opens on February 5, and promises to be a successful one, in view of the steady stream of applications and the splendid improvements which are being added to the plant and to the equipment. A new irrigation plant is to be installed which will greatly add to the smooth functioning of the school plant, by ensuring an adequate water supply, and consequently fresh vegetables for the kitchen throughout the year. The lack of water has been a great drawback in past years, but this problem should now be satisfactorily solved. A good faculty has been chosen, and plans are already being laid for the new school year. 7th January, 1931.

N.-T. Conference

W. L. Hyatt President
P. W. Willmore Secy.-Treas.

Box 6154, Johannesburg, Tvl.

A New Year's Message

W. LEROY HYATT

WE take much pleasure in wishing our brethren and sisters throughout the conference a very happy New Year, and may heaven's richest blessings rest upon you throughout the year 1931. Another page in life's journey has been completed. "How can you look back upon it? Have you made advancement in the divine life? Have you increased in spirituality? Have you crucified self, with the affections and lusts? Have you increased interest in the study of God's Word? Have you gained decided victories over your own feelings and waywardness? Oh, what has been the record of your life for the year which has passed into eternity, never to be recalled?"

"As you enter upon a new year, let it be with a resolve to have your course onward and upward. Let your life be more elevated and exalted, than it has hitherto been. Make it your aim not to seek your own interest and pleasure, but to advance the cause of your Redeemer. Remain not in a position where you ever need help yourself, and where others have to guard you and keep you in the narrow way. You may be strong to exert a sanctifying influence upon others. You may be where your soul's interest may be awakened to do good to others, to comfort the sorrowful, strengthen the weak, and to bear your testimony for Christ wherever opportunity offers. Aim to honour God in everything, always and everywhere. Carry your religion into everything. Be thorough in whatever you undertake. . . .

"You should pursue so decided a course that none need to be mistaken in you. You cannot exert an influence upon the world without decision. Your resolutions may be good and sincere, but they will prove a failure unless you make your God a strength, and move forward with a firm determination of purpose. You should throw your whole heart into the cause and work of God. You should be in earnest to obtain an experience in the Christian life. You should exemplify Christ in your life. . . .

"The mind must be educated and disciplined to love and purity. A love for spiritual things should be encouraged; yea, must be encouraged, if you would grow in grace and in the knowledge of the truth. Desires for goodness and true holiness are right as far as they go, but if you stop here, they will avail nothing. Good purposes are right, but will prove of no avail unless resolutely carried out. . . .

"The will must be exercised in the right direction. I will be a whole-hearted Christian. I will know the length and breadth, the height and depth, of perfect love. . . .

"A new year of your life now commences. A new page is turned in the book of the recording angel. What will be the record upon its pages? Shall it be blotted with neglect of God, with unfulfilled duties? God forbid. Let a record be stamped here which you will not be ashamed to have revealed to the gaze of men and angels."—*"Testimonies," Vol. II, pages 261-268.*

"Spirit of Prophecy"—Part 7

W. LEROY HYATT

IN considering the manifestation of the gifts of the Spirit in the church, it is well for us to keep in mind the order of the development of these gifts as is clearly brought to view in the Scriptures. The Apostle Paul refers to this order in 1 Cor. 12: 28. "God hath set some in the church, first apostles, secondarily prophets." The apostles have the special work of giving the message of salvation to mankind. The word apostle means one sent. They are sent to the world with the everlasting gospel, and as they fulfil their duty and raise up churches in various places, then according to the above scripture, the Lord placed prophets in the churches through whom He could speak to the members directly. This same thought is brought to view in 1 Cor. 14: 22, where we read the following words: "Prophesying serveth not for them that believe not, but for them which believe." It is, therefore, evident that the messages sent through the Spirit of Prophecy have been intended for the believers in the church and not for the outsiders. It is further stated that the messages given through this source are "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 12. It is therefore, clear that we should never quote from the Spirit of Prophecy when we desire to prove any doctrinal point to those who are not members of the church. The Spirit of prophecy is given primarily and essentially for the church.

In looking down the stream of time to the last days of this earth's history, the Lord saw that there would be many deceptions and counterfeits. He has, therefore, warned His people concerning these delusions. We cite one of these warnings recorded in Mark 13: 22. "For false christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." Therefore, we must be exceedingly careful in accepting any doctrine or prophecy without full proof that it is of heavenly origin. However, we are profoundly thankful that God has not left us to our own judgment in these matters, but there are definite rules laid down in the Scriptures regarding a true prophet. It is our

purpose to study briefly a few of these rules, and to note how very definitely they have met a fulfilment in the messages and experiences given to Sister E. G. White.

We would first quote a clear and definite rule given in Isaiah 8: 20: "To the law and to the testimony: if they speak not according to this work, it is because there is no light in them." Therefore, all the messages must be in harmony with the Law of God, as binding upon all mankind as the eternal, unchangeable rule of God's will for man. The messages must be in harmony with the Bible in every respect. All the writings from the pen of Sister E. G. White have been of such a nature, and they have directed the readers' thoughts to the Bible. To emphasise this point we quote from her own writings: "The Word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But, notwithstanding all this, some who profess to make the Word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow. . . . Additional truth is not brought out; but God has through the 'Testimonies' simplified the great truths already given, and in His own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse. . . . The 'Testimonies' are not to belittle the Word of God, but to exalt it, and to attract minds to it, that the beautiful simplicity of truth may impress all."—"Testimonies," Vol. V, pages 663, 665.

We desire to cite another statement made by the Master, as recorded in Matt. 7: 20: "Wherefore by their fruits ye shall know them." The writings of the Spirit of prophecy have always upheld a high standard of Christian living, they have drawn the readers nearer to Christ, and the "fruits" which have resulted from this gift in the church cannot be doubted by any who have carefully studied the messages sent to us.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4: 1-3. This scripture does not say whoso-

ever confesseth that Jesus Christ *did* come in the flesh, but, *is* come in the flesh. That is, Jesus comes today and dwells in us through His Holy Spirit. In reality, this is the central truth of the gospel. This great truth is also taught in all of Sister White's writings; they teach the necessity of having Christ first, last and all the time. The books "Desire of Ages," "Steps to Christ," and "Christ's Object Lessons," essentially draw our attention to this great truth.

False prophets will teach "smooth things" instead of exalting "the Holy One of Israel." In this connection we quote 1 John 4: 5: "They are of the world: therefore speak they of the world, and the world heareth them." Any one who reads even a few pages of Sister White's writings, can see that they are in the direct line of self-denial and cross-bearing, not of a nature to please a worldly, carnal heart.

Again, opposition on the part of many has been manifested against the writings of the "Spirit of Prophecy." Not only in the early days of this movement, but all along the way, and even today there are some who do not believe fully the messages that have been sent to us. This attitude upon the part of many caused Sister White great mental anguish. However, this has been the experience through which all the true messengers of God have passed. We read in James 5: 10: "Take, my brethren the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

Other definite statements are to be found in Numbers 24: 3, 4 and Daniel 10: 17. Here we are told that a true prophet would have his eyes open during a vision, and that there would be no breath left in his body. Doctors and others who were interested have carefully examined Sister White while in vision, and they have unanimously found that these two conditions were fully met. They have placed a lighted candle before her eyes, to see if she would not close her eyes even for a moment, but she was totally unconscious of anything that was taking place around her as she was given views of eternity. They also placed a lighted candle before her lips while she was speaking in a loud voice, but the candle did not even flicker. A mirror was likewise placed before her lips while she was speaking, but no moisture was seen upon it, and the doctors firmly declared

that she had no breath in her body. When she came out of vision and breathed for the first time, a doctor said, "the action is precisely like that of a new born infant drawing its first breath, and is a positive proof that while in vision she has not been breathing." The reader will pardon a personal statement, but it may be of interest to some. My grandfather was present when some of these examinations took place, and he participated in them.

"If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Deut. 18: 21, 22.

In our next article we will cite a number of predictions made by the Spirit of prophecy with clear and unmistakable fulfilments. We find that the experiences of Sister White in vision and the messages delivered by her pen are in harmony with the requirements of a true messenger of God as laid down in the Scriptures. We believe that the Lord has sent many messages through her to the remnant church.



The Evangelistic Effort in Johannesburg

F. G. CLIFFORD

BELIEVING that the readers of the OUTLOOK will be interested to know something of the recent evangelistic effort in Johannesburg, I am passing on this short report just before leaving the country on furlough.

Our tent was pitched in the midst of the populous southern suburbs. Our church members workers unitedly spreading the announcements, while a musical corps, under the able direction of Brother Willmore, provided a splendid musical programme.

From the beginning a good interest was manifest, and for ten weeks the crowds came out night after night to hear the Third Angel's Message. Several Sunday evenings double sessions were held to accommodate the numbers desirous of hearing the Truth.

In the early weeks of the campaign, Elder B. P. de Beer and the writer laboured with the ready help

of the local brethren and sisters, and as the interest developed Sisters Swanepoel and Cooper joined the forces. The workers associated together in the campaign were a happy band and were united in their service.

Under the blessing of God thirty-eight have so far been baptised into the church, and between forty and fifty others are known to be deeply interested. We feel justified in expecting a further baptism shortly as the workers labour with these interested persons.

From the financial aspect the campaign was wholly self-supporting, owing to the liberal offerings of the audience from night to night.

Our eleven months spent in Johannesburg have been very happy ones, and under the blessing of God and with the help rendered by the various workers and members sixty have been baptised into the blessed hope.



The Krugersdorp Effort

A. C. LE BUTT

"PRAISE God from whom all blessings flow." My heart responds to the above words as I pen this short article, for we have just held our second baptism as the result of the Krugersdorp effort. This increases the membership of the church to twenty-two, and there are still others who are planning to adjust their work to bring their lives in tune with God. We thank God for His goodness to us.

Before we started our meetings a very earnest propaganda of warning was circulated through the town which, to our disappointment, had a material effect upon the numbers attending. We used every medium possible to bring the meetings before the public and as the tent was fairly central, we were expecting a good crowd, but picture our surprise and disappointment when on the opening Sunday night and right through the first and second weeks the tent held only a handful of people.

We were by no means discouraged, but the situation made us all the more determined, for we realised that God must have honest souls in Krugersdorp, so we earnestly pleaded that the Lord would reach these souls and urge them to come out to hear the Truth.

Gradually the number began to grow and people began to come in

spite of the spell of cold weather and rain which we were having at this time. A real interest was aroused and continued until the end of the seventh week, when we had intended closing down the meetings, but those who were attending would not hear of the tent coming down, so we continued another three weeks. When finally we did take down the tent we hired a hall and have continued in this place every Sabbath and twice during the week, and still we are having a good attendance. We have felt the full force of the words, "If God be for us, who can be against us?"

We were glad to have the assistance of Elder P. Venter during the first few weeks. The corps of work-

**AN INVESTMENT IN
"SIGNS" TODAY
MAY YIELD YOU
DIVIDENDS IN
SOULS TOMORROW**

ers assisting the writer includes Miss C. Dixie, Mrs. A. C. Le Butt and Mr. D. A. de Beer, each one feeling a deep burden for Krugersdorp and all throwing in their all for the success of the meetings.

I want to take this opportunity to thank all for the prayers which have ascended to our heavenly Father on our behalf and I trust you will continue to hold up these dear new members and those in the "valley of decision" before the throne of God.

Cape Conference

L. L. Moffitt *President*
Miss P. E. Willmore, *Secy.-Treas.*
Box 378, Port Elizabeth, C. P.

Wedding Bells

ON New Year's morning a good company of friends assembled in the Roeland Street church to witness the marriage ceremony of Brother George Hiten, the eldest son of Elder and Mrs. Hiten, to Lily Purchase, the youngest daughter of Mr. and Mrs. Frank Purchase of Paul Roux, O. F. S. The service was conducted by

Elder S. G. Hiten, the father of the bridegroom.

Brother George Hiten will remain at the Cape for three months to take up a course of book-keeping before proceeding to the Congo mission field. We sincerely wish the newly married couple heaven's best blessing for a bright and happy future.

S. G. HITEN.



An Effort to Promote Home Missionary Work

LAST week, here in Bethlehem, a few workers went over to the native location and held a "sale of work" to raise funds for our tract work. We were very fortunate in collecting a number of articles for sale from friends, and we realised the sum of £5-6-3 for which we thank God for blessing our little effort.

E. J. JOLLY, *Church Clerk.*



Results of the Bible Auditorium Meetings

NATHANIEL KRUM

IT is with thankfulness in their hearts that the Bible Auditorium workers look back over the year just ended and take stock of what the Lord has done for the advancement of His work in Cape Town. At the outset, it looked as though Satan would hinder the work by stirring up opposition to their programme. But God has overruled, and the work has gone forward.

Fifty-six new members have been added to the Peninsula churches as a direct result of the Auditorium effort. With the twelve souls baptised at Wynberg before the city campaign began, the total is brought to sixty-eight new members for the year as the fruit of our European efforts in the Cape.

Meetings were carried on at the Auditorium for a period of eight months. The first effort began on April 9, and continued nightly for two months. Following this, Sunday night meetings only were held for a period of four months during the winter. On September 28, the second city effort of regular nightly meetings began, and continued until the end of November. So great was the interest while the testing truths were being presented, that Elder Morton had to arrange for double sessions on four occasions during the first, and three

double sessions during the second effort.

One evening, after the presentation of the "Unpardonable Sin," a call was made for those to stand who were determined to live out the truths that they had heard from night to night at the Auditorium. Over 250 responded. Although not all of these fulfilled their pledge before God, it is hoped that many more will respond as a result of the follow-up work now being carried on. In fact, another baptism will soon be held.

Assisting Elder Morton in the Bible work were Brother and Sister Milford, and Sister Jeffrey. The writer reported the sermons through the medium of the mimeographed "Auditorium News." These sermon reports were carried by the Bible workers to the homes of interested people, who had signed cards requesting the "News" and other gospel literature.

The new members recently added to the Cape Town church have been a great source of strength to it. At the last business meeting, the church clerk's report revealed that the membership had practically doubled during the year. Its present membership stands at 105, whereas at the beginning of the year it was fifty-three. Tithe showed an increase of £357-1-3 over 1929. There was a corresponding increase in Sabbath school offerings. The entire inside of the church building has been renovated,—painting papering and upholstering having been done. Brother Van der Poel and son have kindly donated many hours of their time to make these repairs possible.

The Bible Auditorium is at the moment stored on the Sentinel Publishing Company's grounds, but it is expected that it shall ere long be doing service for God in the immediate vicinity.

We ask our believers to remember the work in the Peninsula in their prayers.

Statement of Tithes and Offerings

For 12 months ended December 31, 1930

CHURCH	TITHE	OFFERINGS
Aliwal North	£152 3 10	169 17 3
Bonnievale	79 0 0	49 17 5
Cape Town	576 6 10	366 1 0
Claremont	670 15 8	441 2 10
Conference	639 10 11	407 0 7
East London	255 2 5	432 8 11
George	572 0 3	222 19 4
Grahamstown	48 18 7	88 6 1
Helderberg	663 3 7	622 17 9
Kimberley	330 16 4	149 5 6
Kingwilliamstown	79 4 1	53 12 8
Lady Grey	165 19 10	58 6 0
Langkloof	10 0 7	27 16 4
Port Elizabeth	574 0 10	484 6 7
Rokeby Park	162 1 1	145 6 0
Worcester	164 0 7	210 4 9
Wynberg	343 17 3	305 13 5
Athlone	164 6 3	67 16 8
Beaconsfield	74 13 3	95 7 10
Elsie's River	113 11 2	57 2 5
P. E. Donkin St.	27 4 10	46 10 3
Salt River	266 11 7	140 6 4
Uitenhage	10 4 3	37 14 1
	6143 14 0	4680 0 0
Taungs (4th qr. 1929)	7 2 3	5 13 1
Totals	£6150 16 3	4685 13 1

Special Campaigns

Harvest Ingathering	2200 0 5
Big Week	174 0 6
Week of Sacrifice	262 8 0
Annual Offering	185 6 8
Miss. Off. per week per mem.	
European	1/9
Coloured	1/3

News Notes

Brother N. Smailes, of Kentani, C. P., was a recent visitor to Port Elizabeth.

Brother and Sister J. L. Milford recently enjoyed a much-needed holiday with Sister Milford's family at Bloemfontein, O. F. S.

Miss Beatrice Davies, of the Cape Conference office staff, spent her annual holiday with relatives at Kleinmond, C. P.

Brother Herman Ficker, student-cavasser in South West Africa, reports an interesting visit with Brother and Sister Gey van Pittius and family and Brother and Sister J. Weber and family at Outjo.

The Claremont church school having closed for the summer vacation, Miss R. Visser spent part of her holidays at Port Elizabeth. She also visited her sister, Mrs. P. Venter, at Potchefstroom, before returning to the Cape.

A precious Week of Prayer season throughout our conference has closed, and our thoughts now turn to the New Year. May 1931 be a happy year to all our believers scattered here and there—a year filled with loving service for the Master.

We are pleased to welcome to Port Elizabeth, Brother Ernest Marter, who comes to connect with the work at this centre, particularly with the Port Elizabeth church. As a welcome to Brother Marter, a combined picnic of the Conference office staff and Port Elizabeth church members was held on New Year's day.

Z. U. Mission

E. C. Boger Superintendent
D. A. Webster Secy.-Treas.

Box 573, Bulawayo, S. Rhodesia

Harvest Ingathering at Taungs

S. C. PALVIE

We have found great difficulty in collecting in Taungs district, as the drought has been very severe, and only one or two natives were able to harvest any grain, the majority finally going to the Transvaal to help the farmers to harvest their grain in order to obtain food. They have now returned, many not much better off than when they started out. Those who were able to bring home a certain share, willingly gave small quantities toward the Harvest Ingathering. With the exception of a few tickies and pennies, cash was out of the question.

On Wednesday Sisters Palvie, Mclay, and the writer went over to



Vryburg, where we collected about £9.

Vryburg is noted as a hard place to canvass, but we were kindly received by all and amounts were given as they could afford. Many gave their last coin; others not having any cash, promised to send some along as soon as possible. At one place, a money box was opened in order to give the few pence it contained to the Lord's work.

The Lord certainly moved the hearts of the people, European and Indian, and refusals, given in a kindly way, were few and far between.

May the Lord bless the givers for I am certain they all gave willingly for the great healing work.

* *

A Visit to Kanye Medical Mission

VERNON A. INGLE

ON the afternoon of November 5, 1930, I was met by Dr. and Mrs. A. Huse of Kanye mission at Lobatsi, the nearest railway station to Kanye. We went out to the mission, thirty miles away, that afternoon by car on the motor road, which is a separate track from the ox-wagon road in Bechuanaland.

There had been hardly any rain since the previous April. The veld was bare, and dry. Trees too, showed no signs of any green foliage. While I was at the mission, it rained two or three times, and the resulting change in the appearance of the veld was almost unbelievable. Almost every day, even after these scanty rains, one could see the donkey wagons coming in from the lands, laden with cattle that had died as a result of thirst, or starvation.

This mission is situated on the edge of a native "stad" of 16,000 inhabitants. It might be thought that there should be wonderful opportunities right here. That would be true if the natives wanted religion. However this is not the case. They are quite frank, in stating that all they want is the medical aid that the doctor can give them.

While at the dispensary an average of over forty patients were treated. One day we treated over 100. These patients come along with their physical ailments, and when they have been treated, Dr. Huse is very tact-

ful in the way that he presents the gospel truth to them.

The Sabbath school superintendent is a very capable native woman. I could not understand very much of what she said in Sechuana, but I spoke to her several times in English, which she speaks very well, and I was surprised at how much of the Sabbath school lesson she knew, and she also has read a large number of the articles in the *Review*, as I found while talking to her.

Whenever Dr. Huse gets the chance to leave the hospital, he goes out into the "stad" to give Bible studies in the homes of his patients. He is also the church elder; so we can see that the life of a medical missionary is no idle one.

There is something about the native congregational singing that always thrills me, and during my stay at Kanye, the singing was no exception. The native children sat in the front row, some quite well dressed, and others with only a little piece of skin around their waists. Then further back were the older men and women in separate parts of the church.

I shall close this article by giving a short account of the results of the heathen customs practised by this comparatively civilised native tribe.

One night we were called out at about 8 P. M. to a case of snake-bite. As far as we could gather from the father, who had come to get us, his boy of about ten years of age, had been bitten by a puff-adder that afternoon at about four o'clock. When we reached the hut where he lived, we found him sitting in the middle of the room, surrounded by a group of sympathetic relatives and friends. There was also a fire in the room, so that it was very close, and the poor boy was almost fighting for breath.

He had been bitten on his hand just at the base of the thumb. The right arm was swollen to almost twice the size of his left arm. Dr. Huse gave him an injection, intravenously, of snake serum, and gave the parents a few suggestions as to how he should be treated that night. We left, thinking he would be dead before morning. However, the next day he was still alive, so we went down to see him. We found him in the same position as he had been in the previous night, but there were no relatives to take all the oxygen from the air.

The witch doctors, had been after we left the previous night, and had cut his arm in about a half dozen places, "to let the poison out." There was still a little trickle of blood running down his hand, and he had his hand in a bowl of manure. Of course infection set in at once, and the poor boy had to lose his hand, from the wrist down. All this would probably not have occurred, had the witch doctors not cut his arm.

Friends, do we not have a duty that we owe to God, to give of our means to help forward the message of a Redeemer? I have re-consecrated my life in a special way since God has impressed upon my mind in this very vivid way the need of this people. If we do not have the means to give let us give ourselves to the Master's cause. He gave His all for us. How are *you* serving Him?

S. E. Afr. Union

O. U. Giddings Superintendent
T. L. Bulgin Secy.-Treas.

Box 51, Blantyre, Nyasaland

News Notes

A new brick church is just about completed at Mbalanguzi Central school.

The Union office in Blantyre has been moved from Mr. Storey's building to the old Commercial Hotel building.

Thambani church was destroyed by fire on October 18. We hear that the people have been of good courage and have already built a new roof. Remember the Thambani people in your prayers.

Sister Tarr was recently called to care for one of the Europeans, eleven miles from Luwazi mission. This is the second time the neighbours have been thankful that there is a nurse at Luwazi.

Brother Cadwallader spent ten days at Zomba in connection with the Government examinations and Advisory Committee on Education. At that time definite plans were made for an advance in education through-

out Nyasaland. As an organisation, we expect to take in this advance, so as to keep abreast with the best education systems in the country.

The school girls at Malamulo have been moved from their temporary home in the old hospital. They are now living in their own little village which has been built for them. There are four large houses, a kitchen and a work room.

Elder Webster accompanied by Che Simon Msuseni recently visited the Ncheu district in order to select a location for a village church. Although this section has provided us with many good workers, we have heretofore had no organized work there.

PASTOR James Ngaiyaye, former director of Tete mission, has recently joined the faculty at Malamulo mission, where he will take charge of the church work, and also give considerable help in the training classes. Pastor Jonathan has left Malamulo to take charge of Tete mission.

Congo U. Mission
 C. W. Curtis Superintendent
 Miss L. Kleinert Secy.-Treas.
 Box 250, Elisabethville, Congo Belge

Evangelistic Work in the Congo

BROTHER VICTOR NORCOTT sends us a copy of an interesting letter he received from one of the native teachers in that field, who had been sent out from the Songa mission to conduct a new line of work in the interests of the mission. We copy this letter for the benefit of our readers.—EDITOR.

“SIR,

“I am here helping teacher Andrew in the school work. We talk to the people and visit them, and they like to hear our talk. They come to the meetings, sometimes over 100, and at other times over 150, and so on. In Sabbath school, we have about 143: in day-school we have about twenty-nine boys and twenty-two girls.

“Teacher Andrew is doing very good work at this time. I told him to be very faithful in the Lord’s work. I told him that when the boys refuse

to come, stay there and pray for them, and visit them; talk to them in kind words; and in that way the Lord will bless the work. This week, I think more people will join our Sabbath school. The boys and women who were working on the main road have come back.

“Some boys have not given in their names, waiting for Mumpe (the Catholic teacher), for maybe he will

“The Lacombe, Alberta, church has a record of 32 persons, almost all of whom were brought into the Truth with the *Signs of the Times*; and we know that these thirty-two brought in many others. We get the names of interested ones from our colporteurs, and send the *Signs* by mail, following by correspondence, and holding on to the interested ones.”

come to teach them according to his promise. I think he will not, because all the people have believed in us. He will find only a few children waiting for him. I think I will try to talk to them to help them believe in us. The Lord has heard your praying and our praying. The work is going very good here at Kianda.

“Your native teacher,
 S. PALMER.”

Kaffirland Mission Field
 E. M. Howard Superintendent
 Miss Y. H. Renoux Secy.-Treas.
 Box 381, East London, C. P.

Progress at Cancele Mission

ERNA DE BEER

ON arriving home from Helderberg College in November, I was much surprised to note the progress that had been made during the months of my absence from the mission.

At the close of 1930, a very effective baptismal service was conducted by Elder J. N. de Beer. After a stirring consecration service in the church, the members all proceeded to the river, where baptism was to take place. The sixteen candidates

led the way with the leaders, then followed the remainder of the believers in an orderly rank, singing all the way down to the water’s edge. Those to be baptised stood on one side of the river along with the leaders, while the congregation were on the opposite side on the slope of a hill. Europeans and selected native singers led the singing during the ceremony.

Our hearts were touched as we witnessed the solemn scene as these men and women and young people followed their Saviour. Among the sixteen, was a very old woman who was almost totally blind. It did our souls good to see this dear old soul in the eleventh hour of her life find spiritual sight.

The enemy of God’s message is surely doing his best in this part of the country to overthrow the work. Opposition from other denominations is strong, and people are warned against this Truth, but his efforts are all in vain, for the honest in heart are finding the Truth and joining this army of pilgrims.

I was recently privileged to attend a marriage ceremony in our mission church. I was greatly impressed with the orderly behaviour of everyone present. The native custom is entirely different from what we are accustomed; the marriage ceremony is always accompanied by loud shouting, singing, clapping of hands and uncouth gestures. This marriage which was solemnised in our church was notably different. Order and peace prevailed and the solemnness of the occasion was impressed upon the minds of the natives present.

Advancement is also being made on the mission itself. Since I was last here, a house has been erected for the director, who previously lived in temporary buildings. A native school which is attended by about fifty children was opened last year. The seed is sown in the hearts of the young, and we firmly believe that a harvest shall be reaped.

It is hard to believe that it was only about three and a half years ago that we arrived here to open the work. There was no church building in which to worship our Creator, but a few interested people met with us under the trees, where our worship was sometimes interrupted by a visit from a snake. From the very beginning of the work there was strong opposition, but He that is for us is

Literature Sales, January to November, 1930

NOV.	SUBSCRIPTION BOOKS	PERIODICALS & OFF. SALES	TOTAL FOR NOVEMBER	TOTAL 9 MONTHS
Cape Conference				
1929	£855 14 9	114 16 5	970 11 2	6214 11 5
1930	1235 0 8	95 2 7	1330 3 3	5642 5 11
Natal-Transvaal Conference				
1929	515 12 6	189 11 4	705 3 10	6687 2 11
1930	978 0 0	179 3 3	1157 3 3	5756 2 9
Transvaal-Delagoa Mission Field				
1929				
1930	89 14 0	41 17 2	131 11 2	740 16 6
Zambesi Union				
1929	63 14 0	38 12 7	102 6 7	1042 14 0
1930	277 10 1	52 5 8	329 15 9	1832 0 2
African Division				
1929	1435 1 3	343 0 4	1778 1 7	13944 8 4
1930	2580 4 9	368 8 8	2948 13 5	13971 5 4

surely greater than he that is against us.

The director and his band of workers are planning to launch forth strong evangelistic campaigns during this year, so that in a still stronger way the Message may spread. We trust that our brethren and sisters in the field will remember this work before the throne of grace.



Colporteurs Wanted

WE need several consecrated fearless men and women, whose chief interest is to see sinners converted to God. Twenty-five student colporteurs will soon leave the canvassing work and return to school. We need a number of regular colporteurs to take their places. No previous experience necessary. All we require is that you hate sin, but love the sinner.

Brother Fred Ficker sold £80 worth of "Bible Readings" in one week. Brother Norman Cowley sold over £40 worth of books in a week. Many of our men are averaging over £20 a week. These men pray God will bless you if your motive is right. Write to Brother F. E. Potter, P. O. Box 378, Port Elizabeth, or to Brother S. J. Fourie, P. O. Box 6154, Johannesburg, for full particulars.



"If our lives are filled with holy fragrance, if we honour God by having good thoughts toward others, and good deeds to bless others, it matters not whether we live in a cottage or a palace."

Obituaries

ERNST.—Felix Carl Ernst was born January 14, 1856 at Berlin, Germany, and died at Mt. View, Pretoria, December 13, 1930. For many years Brother Ernst had been troubled with an asthmatic cough that caused him much suffering, but when the end came he quietly fell asleep as peacefully as a babe in its mother's arms.

While in his youth, he sought his fortune in South Africa, where he found his life companion. They celebrated their golden wedding in July last. In 1892 they began keeping the Lord's Sabbath through reading the good book "Daniel and Revelation." They did not know that there was a Christian Sabbath-keeper in the world, but in a short time they were led to the Roeland Street church by an outsider, where Elder S. N. Haskell was then holding services each evening and at six o'clock in the morning.

It was not long till he was called into the Lord's work where he spent the greater part of the remainder of his life. When the writer arrived in South Africa in 1898, Brother Ernst was conducting a mission at Kingwill'amstown, and several persons accepted the Message under his labours. Later, he was invited to Natal where he sold our good books in the country districts. For a time he lived at Vryheid and while there a church house was built and a work established. For several years, he did self-supporting work in the Transvaal. We were able to trace his footsteps by the believers that were left behind.

A few days prior to his death I visited him and we had a long talk about the early days of the Message in this field. We had just received word of the death of Brother F. Reed and the query was raised, who will be next of the old workers to fall asleep? Upon my arrival in Africa, I found Brethren Freeman and Reed in charge of the office in Cape Town and Brother Webb in charge of the Roeland Street Baths. Elder Smalles was acting a part in the work also. 1930 has seen all these brethren laid to rest, awaiting the call of the Life-giver, and now another pioneer is resting from his labours.

Pastor W. L. Hyatt assisted the writer

at the funeral services. Our brother was conscious till the last and died in confidence and hope of having part in the first resurrection. W. S. HYATT.

WILSON.—Lenie Wilson died at Observatory, on December 16, at the age of 49 years. Sister Wilson was a devoted member of the Salt River church for twenty-two years, having accepted the Truth under the labours of Elder May. Sister Wilson was the only member of the family who had accepted the Truth, and her lot was not pleasant. But her life was exemplary, and she was loyal to the Message.

She was laid to rest in our allotment at Woltemade, No. 3, and the writer spoke words of comfort at the grave-side. To the bereaved husband and family we extend sympathy, hoping that they may accept Christ and look forward to a happy reunion when Jesus comes.

D. C. THEUNISSEN.

KALAKA.—His many friends will regret to learn of the death of Pastor M. D. Kalaka of Spion Kop Missionary Institution. Pastor Kalaka had been visiting Basutoland in the interests of the school, but he returned to Ladysmith on Wednesday, December 17, where he was met by Elder F. E. Thompson, who endeavoured to persuade him to go to the Sanitarium. However, though very ill, Pastor Kalaka felt he wished to go home first. On Thursday night he was so much worse that he was hurried to the Sanitarium, where he fell asleep at midnight on Sabbath, December 19.

Pastor Murray Kalaka was born at Morija on March 14, 1872. While he was a young man, his father accepted this Message, and Pastor Kalaka studied and was baptised into this Truth in 1903. On the death of his father, Pastor Kalaka took over his work as translator, and started to teach at Kolo. After being ordained to the ministry of the Seventh-day Adventist Church in 1910, he returned to Leribe to labour, where he remained for sixteen years. After two years at Bloemfontein he connected with Spion Kop in 1928, and was associated with the school until the time of his death.

In 1894 he married Sister Ilrina Sefadi, there being seven children of the marriage. The widow and four daughters remain to sorrow the loss of a devoted husband and father.

Pastor Kalaka was laid to rest at the riverside, after an impressive memorial service in the school chapel, conducted by Elder F. E. Thompson. Elder E. D. Hanson spoke words of comfort at the grave-side.

To those who have had the privilege of working with Pastor Kalaka, he greatly endeared himself for his unselfish, cheerful disposition and his sterling character. To the students under his care he acted as a father, making no distinction as to nationality but was ever fair and just in all his dealings.

Yet while we sorrow in the loss of a dear co-worker and friend, it is not as those who have no hope, for we know that our brother but sleeps to await the touch of the Life-giver, whom he served faithfully and well.

F. E. THOMPSON.

Die Here Verwag

L. A. VIXIE

“PAPPIE kom binnekort huistoe,” sê mummie. Watter seun of dogter word nie verruk deur die nuus dat pappie huistoe kom nie? Vandat daar sprake is dat pappie kom, begin die kind vir aanduidings te kyk dat die gebeurtenis gaan plaasvind. Die ware kind van die gemeente het dieselfde verlange omtrent die wederkoms van Kristus, en hy kyk gedurig uit na tekens van daardie gebeurtenis.

Daar is geen traktaat, blad, of boek wat meer tydige tekens van die Wederkoms bevat nie as ons *African Signs of the Times*. Ons verwag dan ook dat elke Sewende-dag Adventis dit sy, of haar voorreg, beskou om die blad voor die te plaas wat nie die tekens vir die groot gebeurtenis ken nie. Die *Signs* Veldtog Week is van 31 Januarie tot 7 Februarie. In die week sal elke Sewende-dag Adventis wat verlang na die wederkoms van Kristus, die voorreg hê om die blad voor sy vriende en bure te plaas. Die vyand van alle geregtigheid sal u sê om te probeer vrygestel word van uit te gaan met die *Signs*, maar u durf nie na sy suggestie luister nie. Die veiligste rigting vir ons is om die uitnodiging aan te neem om die nuus na ander te bring, en te glo dat ons alle dinge deur Kristus vermag wat ons krag gee.

Dit is maklik om die roepstem te gehoorsaam as u dit as 'n geleentheid beskou om u bure te vertel wat die naaste aan u hart lê. Moenie probeer om 'n aangename uitlegging van die wederkoms van Kristus te maak nie. Gee so eenvoudig as u kan uiting aan die verlange van u hart. Onthou die opregtes van hart sal die geleentheid om meer van Kristus se wederkoms te leer gebruik as dit in 'n eenvoudige Kristelike manier voorgedra word. Ons hoef nie probeer om die bekwaamheid van 'n eware handelaar aan die dag te lê nie, maar ons moet die opregtheid van 'n wedergebore hart toon. Die uitslae sal baie gouer wees as met enigiets anders.

Die intekenprys is slegs 2/6, en as u duidelik maak dat die *Signs* van die weinige godsdienstige blaaië in Suid-Afrika is, sal u verbaas wees hoeveel mense alte gewillig daarop sal wil inteken. Onthou u sukses hang af van u verlange om siele vir die kinkryk te red.

Signs of the Times

L. A. VIXIE

DIE jaarlikse veldtog van die *Signs of the Times* is gereël deur die Diwiesie department vir Binnelandse Sending vanaf 31 Januarie tot 7 Februarie, en is 'n geleentheid vir 'n ander groot voorwaartse stap in sendingwerk. Die entoesiasme en werksaamheid van ons leiers en gemeente 'n jaar gelede het ons in staat gestel om elke maand duisende tydskrifte in

**Waarom
nie 'n Klub
Sielreddende SIGNS
in elke
Sielreddende Kerk
nie?**

die huise van Suid-Afrika te besorg. Daar word 'n goeie werk gedoen wat ons in die ewigheid eers tenvolle sal uitvind.

Die aanstaande veldtog bied 'n nog groter geleentheid aan omrede die blyke van die jaar dat profesie haastig vervul word, en dat die Gees van God op 'n wonderbare wyse werk met die getroue bediening van die *Signs of the Times*.

Verwyder Vooroordeel Deur Signs te Sirkuleer

L. L. MOFFITT

VOORORDEEL is 'n onbillike, onredelike en onnodige teësin; dit is werklik 'n te voorbarige oordeel. Dit is 'n wederstrewige gemoedstoestand wat ontstaan deur 'n vooropgesette sienswyse wat op onvertroubare of onvoldoende informasie berus. Dit is 'n gedagte of gevoel teen enigiets sonder enige regmatige redes of genoegsame kennis.

Ons kom baie opposiesie en vooroordeel teen omdat mense nie weet wat Adventiste waarlik glo en leer nie. Hulle het partydige en verdraaide informasie gekry. Die mense moet bekendraak met ons beweging. In 'n vergange nummer van die *Review and Herald*, skryf Eerw. Longacre van die volgende ervaring:

“Dekaan Haggard het 'n uitnodiging aangeneem om in ons hoofkwartier-kerk in Takoma Park in ons Sab-

badiens op 18 Oktober te spreek. En met diep gevoel het hy gesê dat die voorreg om in die hoofkwartierkerk van Sewende-dag Adventiste te spreek en te aanbid een van die aangename tye in sy lewe is. Hy het vertel hoe in die verlede sy vader wat ook prediker van die “Disiepels van Kristus” was, hom geleer het om die leerstellings van die Sewende-dag Adventiste te haat, en dat die predikers van sy genootskap nooit veel liefde vir die Adventiste gehad het nie; en dat hy verlig geword het deur sy nuwe ontdekking deur persoonlike aanraking en deur van naby ons leer te ondersoek.”

Daar is ongetwyfeld nog veel meer wat moet verlig word. Een manier om die vooroordeel af te breek en om die mense te help om die groot waarhede van die Bybel te verstaan, en om die publiek bekend te laat raak met ons beginsels is om aanhoudend en gedurig en orals te gebruik: *Africa's Prophetic Monthly*,—*The Signs of the Times*.

* *

Die Signs vir Evangelisasie

W. LEROY HYATT

DIE drie provinsies waaruit die Natal-Transvaalkonferensie bestaan is 213,775 vierkante myle. Die blanke bevolking is 974,331 of 55 persent van die totale blanke bevolking in die gebied van die Suid-Afrikaanse Uniekonferensie. Die stede en dorpe beslaan maar 'n klein oppervlakte. Daarom bestaan die groot gedeelte van ons konferensie-gebied uit plase.

Van die plase lê vër in die binneland, waar boere in baie gevalle myle van mekaar is. Hoe gaan ons die Derde-engelboodskap na hulle bring? Dit is van die ernstige vrae in ons konferensie werk. Natuurlik kan die evangelis hierdie mense nie besoek nie. Ons kan ook nie verwag dat 'n bybelwerker elke huisgesin 'n reeks bybelstudies moet gee nie.

Hierdie plekke is so ver uitmekaar dat dit amper onmoontlik is vir 'n toegewyde kolporteur om hulle te besoek. Hoe sal ons hulle kan help?

Die Unie Regering het 'n deeglike en 'n volkome poswese wat gereeld die dele bykom. Dit is moontlik om lektuur aan hierdie mense te pos. In die geval kan die *Signs of the Times* uitstekende evangelie werk doen.

Die blad met waarheid wat gereëld maandeliks van die drukpers kom behoort by grote wyse versprei te word

tussen die mense in die binneland so-wel as in die stede en dorpe. Die mense in die binneland lees byna enigiets wat hulle kry. Ons glo dis 'n uitstekende middel om die mense te bereik wat in die verafgeleë dele van ons gebied lê.

Dis gladnie ongewoon nie om te hoor van mense wat belangstellend is in die Waarheid deur die lees van die *African Signs*. Ons kry gedurig briewe van hulle, maar weëns gebrek aan ruimte verhinder dit ons om daarvan aan te haal. Ons glo dat almal behoort intekenare vir die *Signs* te werf. Die mense waardeer 'n blad meer as hulle daarop ingeteken het as wanneer hulle dit verniet kry.

Laat ons die eerste veldtog vanjaar 'n ware sukses maak. Laat elke lidmaat se voornemens wees om in elke veldtog vanjaar deel te neem, en begin hiermee.



Ons Organisasie

W. B. COMMUN

“WAT is die geheim van ons voo spoed. Ons het onder die bevel van die Leidsman van ons saligheid aangegaan. God het ons gesamentlike pogings geseën. . . . Die stelsel van organisasie is bewese 'n grote sukses te wees. Terwyl ons aangegaan het, was ons organisasie nog altyd doeltreffend. . . . Laat niemand ooit dink dat ons sonder organisasie kan klaarkom nie. Dit het veel oordenking en vele gebede gekos. . . . Engelse werk in harmonie. Daar is volmaakte orde in al hul bewegings. Hoe meer ons die harmonie en orde van die engelheir navolg, hoe meer suksesvol sal die pogings van hierdie hemelse wesen wees om ons te help.” —“*Testimonies for Ministers*,” blss. 27, 28.

Uit die sitaat sal ons maklik insien dat God Sy volk bygestaan het om ons huidige organisasie volkome te maak. Orde is een van die hemelse wette. Onlangs was ons aandag op ons organisasie gebring in 'n brief van 'n prokureursfirma. Die brief was omtrent die vergange hofsak waarin die Diwiesie betrokke was.

Die prokureurs het aangaande die genoemde saak aan die Diwiesie geskryf en gesê, “Ons is seker dat u in u skik behoort te wees oor die opmerkinge van die Hoofregter, oor die uitnemendheid van u organisasie; en hy is onder die indruk dat dit so naby moontlik volkome is as wat kan wees om 'n wêreld-wye organisasie te beheer.”

Jaarlikse Vergadering van die Diwiesie Komitee

W. B. COMMUN

Die jaarlikse vergadering van die Diwiesie Komitee vir 1930 het van 14 tot 22 Desember op Claremont gesit. Gedurende die tyd was ook die jaarlikse vergaderings van die Raad van die Diwiesie Inrigtings gehou. In die verlede uitgawe van ons blad het ons beloof om aan ons lesers sommige van die belangrike planne te rapporteer wat beraam is vir die uitbreiding van die werk in die hele Diwiesie gebied.

Verdeling van Begroting

Een van die eerste sake wat onder bespreking gekom het, was die verdeling van die fondse wat die Algemene Konferensie vir 1931 aan die Diwiesie toeken. Die broeders wat van verskillende dele van die veld kom, het 'n sware las vir die bevordering van die werk in hul velde. “Die doel van God is altyd hoër,” en die verspreiding van die Evangelieboodskap kan nie teruggehou word omdat daar in die wêreld 'n finansiële slapte is nie. Daar is niks wat die vooruitgang van die werk kan terughou nie en die versoeke wat na die unie-superintendente kom vir hulp van die evangeliedienaar, die onderwyser en die bybelwerkster lyk groter as wat die begroting vir 1931 kan nakom. Maar daar was geen ontmoedigende woord geuit nie. “Die Here het 'n duisend weë waarvan ons niks weet nie,” was die boodskap wat met die vergaderinge tot die diensknegte van die Here gekom het terwyl hulle met die probleme geworstel het.

Die Algemene Konferensie was verplig om die jaarlikse toekennings aan die wêreld-diwiesies te verminder omrede 'n tekort aan sendingsfondse; en met die oog op die toestand, en met die gedagte dat die lewenskoste tans minder is, was dit

Besluit, “Dat 'n vermindering van vyf persent gemaak word in die salarisse van alle blanke werkers in die Afrikaanse Diwiesie vanaf 1 Januarie, 1931.”

Die vooruitgang van die werk in die sendingvelde van Afrika is 'n groot las op die harte van die broeders van die Algemene Konferensie en van die gemeentelêde in Amerika. Die Afrikaanse Diwiesie Komitee het na oorweging

Gestem, “Om 'n woord van waardering aan die Algemene Konferensie te rig vir die vrygewige finansiële toe-

kenning vir 1931, en hulle te verseker van 'n volle ondersteuning van die program om die fondse so ver as moontlik te laat gaan deur salarisse en uitgawes in die hele Afrikaanse Diwiesie in te kort, en enigiets te bespaar waar dit tot die welvaart van die werk mag strek.”

Doele

Om net 'n doel vas te stel sal nie veel baat nie, maar die begeerte van die broeders was om 'n doel van ledetal te hê om na te strew, en te behaal by die end van hierdie vierjarige tydperk, en het gebid dat die Here se seëninge mag rus op die toegewyde werkers wat uitgaan en in die vier jaar die saad van waarheid saai. Ons bid dat die Gees van God die kosbare saad sal seën, en dat dit vrugte mag voortbring vir die koninkryk van God.

Daar was *Gestem* dat ons gedurende die vierjaar streef om die volgende doele te bereik in die Diwiesie vir die volgende sitting van die Algemene Konferensie:

26,000 Gemeentelêde.
45,000 Sabbathouers.
50,000 Sabbatskoollede.

Die Here is gewillig om die mensdom in die groot werk van sieleredding te gebruik, en Hy is gewillig om ons gifte aan te neem, en het beloof om hierdie bydrae te seën en te vermenigvuldig dat almal 'n deel mag hê in die saligheid van ander. Die Komitee het finansiële doele vir 1931 gestel en die volgende voorgestel:

Blanke werkers	5/- per week.
Blanke leeklede	2/6 per week.
Kaapse Bruin lede	1/3 per week.
<i>Inboorling lede:</i>	
Suid-Afrikaanse Unie	4d. per week.
Angola Unie	2d. per week.
Kongo Unie	1½d. per week.
Suidoos-Afrikaanse Unie	1d. per week.
Sentraal-Afrikaanse Unie	¾d. per week.

Datums van Vergaderings

Die datums vir die vergaderings van die Diwiesie Raad en vir die Unie-Sending gemeenskap was bepaal, en ons probeer net om die datums van hierdie vergaderings te gee. Volle besonderhede sal later gegee word:

Diwiesie Konferensie sal in Boelawajo gehou word 2 tot 5 Junie.

Diwiesie Raad sal in Boelawajo gehou word 5 tot 14 Junie.

Gemeenskap- en Kampvergaderings

Sambesie Unie, 15 Junie tot 15 Augustus.
Suidoos-Afrik. Unie, Julie tot Augustus.
Angola Unie, Mei en 15 Augustus tot 1 September.

Kongo Unie, 1 Julie tot 15 Augustus.
Sentraal-Afrikaanse Unie, September.

Verplasing en Beroeping van Nuwe Werkers

"Besluit, Dat Dr. Sturges aangesel word as mediese sekretaris vir die Sentraal-Afrikaanse Unie, en dat hy die pos kan beklee, die Kongo Unie gevra word om hom af te staan.

"Dat die Suid-Afrikaanse Unie gevra word om Broeder Robert Buckley af te staan om na die Samesie Unie te gaan.

"Dat die Suid-Afrikaanse Unie gevra word om Joseph Malinki goedgeunstig af te staan om die beroep van die Sentraal-Afrikaanse Unie aan te neem.

"Dat Dr. Frank Ingle gevra word om in die Suidoos-Afrikaanse Unie te kom werk.

"Dat Broeder Melvin Sparrow gevra word om vanaf 1 Mei a.s. in die Samesie Unie te kom werk.

"Dat Broeder Ernest Marter gevra word om die beroep vir die werk in die Kaapkonferensie aan te neem.

"Dat Mej. Grace Burton gevra word om die beroep vir diens in die Samesie Unie aan te neem.

"Dat Mej. Gwennie Tarr gevra word om die beroep van die Sentraal-Afrikaanse Unie aan te neem.

"Dat Broeder Valentine Davies gevra word om die beroep van die Sentraal-Afrikaanse Unie aan te neem.

"Dat Broeder J. E. Symons van die Diwiesie kantoor gevra word om die beroep vir diens in die Suid-Afrikaanse Uniekonferensie aan te neem.

"Dat Broeder J. V. Wilson van die Kongo Unie gevra word om op Helderberg College te kom werk."

Kongo U. Sending

C. W. Curtis Superintendent
Miss L. Kleinert Sekr.-Tes.

Bus 250, Elisabethville, Congo Belge

Die Mediese Werk op Songa-sendingstasie

A. S. DE GOURVILLE

WANNEER 'n mens aan die mediese werk dink, dan dink jy aan 'n groot hospitaal met die verskillende geboue op 'n ruime plek. Maar in die sendingwerk, is die gesig heeltemal anders. Dinge is baie verskillend op 'n mediese sendingstasie, maar die verskil is net in voorkoms. Daar bestaan dieselfde stryd tussen lewe en

dood, daar vind dieselfde proses plaas van siekte te genees, maar onder heeltemal ander omstandighede.

Die hospitaaltjie en apteek op Songa-sendingstasie doen goeie werk onder toesig van Dr. Sturges. Elke oggend om sewe-uur sit daar 'n groot klomp siekmense op die grond, en in hul midde staan 'n inboorling-onderwyser wat die lewenswoord aan hulle verkondig. Hulle is waarlik 'n gemengde klomp. Die afgryse sere het die gesigte en liggame so mismak dat jy naer word om na hulle te kyk; party kan skaars loop, babetjies wat eerder na dood as na lewe lyk, oumanne met die littekens van verwoesting van sonde en siekte. Hulle kom almal met groot verwagting. Die *mganga*-dokter is daar en kan hulle genees. Het hy dan nie hul moeder, of broer soos die geval was, genees nie? Die gesig herinner jou aan die skare wat vanouds op die Grote Geneesheer gewag het.

Soos al die inboorlinge, is hulle ook bygelowig. Hulle gaan na hul toordokters wat groot somme geld uit hulle ruk, en as hulle uitvind dat daardie medisyne nie help nie, dan kom hulle in wanhoop na ons, en dikwels is dit dan te laat. Hulle glo vas in toormiddels, en het stukies hout, gedroogde insekte, en allerhande oulike goedjies in 'n string om hul nekke. As 'n mens hulle vra waarvoor hulle die goed gebruik, antwoord hulle "Bwanga"—medisyne, of anders is dit toormiddels om die bese geeste weg te hou. As die pasient in die hospitaal sterf, kan nie hy in die nabyheid begrawe word nie. Hy moet huistoe gedra word, en soms is dat 'n loop van vier of vyf dae. Hy word soos 'n hoender saamgebind, in matte toegewerk, en dan hang hulle die bondel oor 'n paal en die familiebetrekkings dra hom huistoe.

Die grootste ambisie in die lewe van die inboorlinge is dat 'n teëgif tussen hul bloedare ingespuut word. Al ly hulle ookal aan watter siekte, meen hulle dat 'n inspuiting hulle sal herstel. As hulle 'n pyn in hul sy, rug, of been het, glo hulle dat 'n inspuiting hulle sal herstel, en soms gebeur dit ook! Hoe meer hulle gemartel word met 'n behandeling, hoe meer doeltreffend sal die medisyne wees, glo hulle. Oor die algemeen is hulle manmoedig en kan taamlik baie pyn verduur.

Aan die groot behoefte om die inboorlinge wat vir behandeling kom, te huisves, is voorsien. Twee rye

netjiese steenhuse is opgetrek, en hulle bly hier solank as hulle gedokter word. Op Sabbat gaan die inboorling-prediker by hulle almal rond en die wat belangstel bring hy na die Sabbatskool.

Nie alleen het ons die mediese werk op die sendingstasie nie, maar van die vergeleë stasie kom versoeke en daaraan word spoedig gehoor gegee, en dus net waar die Dokter kom, word hy hartlik verwelkom.

Waarlik die mediese werk speel 'n belangrike rol in die sendingveld. Ons probeer nie alleen hul sieke liggame te herstel nie, maar ons probeer ook nuwe lewe aan hul siele wat so siek aan sonde is, te bring.

Daar is maar net een wat weet van die uitslae van die werk van die dokter en die deeglike sorg van die verpleegster. Ons saai die saad, God gee die wasdom, en as ons almal eendag rondom die tronk staan, sal ons sien dat ons arbeid nie tevergeefs was nie, en ons sal daarvoor tevrede wees. Mag God ons krag en moed gee om te volhard, en Sy bevel te onthou, "Wees vissers van mense."

N.-T. Konferensie

W. L. Hyatt President
P. W. Willmore Sekr.-Tes.

Bus 6154, Johannesburg, Tvl.

'n Boodskap vir die Nuwe Jaar

W. LEROY HYATT

ONS het die genoëe om ons broeders en susters in die hele konferensie 'n baie gelukkige Nuwejaar toe te wens, dat die Here se rykste seëninge in 1931 op u mag rus. 'n Ander blad van die lewensreis is vol. "Hoe kan u daarop terugkyk? Het u vordering in die Kristelike lewe gemaak? Het u vordering gemaak in geestelikeid? Het u uself met luste en toegeneënt-hede en al gekruisig? Het u 'n groter belang in die ondersoek van Godswoord? Het u bepaalde oorwinnings oor u eie gevoelens en afkerigheid behaal? O, wat is die verslag van u lewe vir die jaar wat in die onherroepelike ewigheid is?"

"Terwyl u die nuwe jaar ingaan, laat u besluit wees dat u altyd voorwaarts en opwaarts sal beur. Laat u hoër en verhefender as ooit tevore wees. Laat u doel wees om nie na

u eie belange en plesier te soek nie, maar om die werk van u Verlosser te bevorder. Bly nie in die posiesie waar u altyd self hulp nodig het, en waar ander u moet oppas en in die noue weg hou nie. U kan sterk wees en 'n heiligmakende invloed op ander uitoefen. U mag op 'n plek wees waar u sielsbelange kan aangewakker word om aan ander wel te doen, die bedroefde te troos, die swakke te versterk, u getuienis vir Kristus af te lê waar die geleentheid opdaag. Streef om God in alles, altyd, en orals te vereer. Neem u godsdiens in alles. Alles wat u doen, doen dit deeglik. . . .

“U behoort so 'n bepaalde rigting in te slaan dat niemand hom in u misgis nie. Sonder voornemens kan u geen invloed op die wêreld uitoefen nie. U besluit mag goed en opreg wees, maar dit sal misluk tensy God u sterkte is, en u met 'n vaste voor-genome doel voorwaarts beur. U behoort u hele hart in die werk van God te hê. U behoort ernstig te wees om 'n Kristelike lewe te lei. U behoort die voorbeeld van Kristus in u lewe te hê. . . .

“U verstand moet in liefde en reinheid opgevoed en disiplineer word. U behoort en moet 'n liefde aankweek vir geestelike dinge as u wil opwas in genade en in die kennis van die waarheid. Verlange na goedheid en ware heiligheid is reg sover as hulle gaan, maar as dit nie verder gaan nie, sal dit niks baat nie. Goeie voornemens is goed, maar sal nie baat nie tensy dit tenvolte uitgevoer word. . . .

“Die wil moet in die regte rigting beoefen word. Ek wil 'n geheelhartige Kristen wees. Ek wil die lengte en breedte, die hoogte en diepte van volmaakte liefde ken. . . .

“Dis nou die aanvang van 'n jaar van u lewe. Daar is nou 'n nuwe blad in die boek van die waak-engel. Wat gaan die verslag op die blaai wees? Sal dit beklad wees met nalatigheid teenoor God en onvervulde pligte? Mag die Here dit verhoed. Laat 'n verslag hier ingedruk word waarvoor u nie sal skaam wees dat mense en engele dit sal sien nie.”—*“Testimonies,” Deel I, blss. 261-263.*



“Die Gees van Profesie”

Deel VII

W. LEROY HYATT

As ons die openbaring van die gawes van die Gees in die gemeente nagaan, is dit goed om in gedagte te

hou in watter volgorde die ontwikkeling van hierdie gawes duidelik in die Skrif voorkom. Die apostel Poulus verwys na die volgorde in 1 Kor. 12: 28: “En God het sommige in die gemeente gestel, ten eerste apostels, ten tweede profete.” Die apostels het die spesiale werk om die saligheidsboodskap aan die mense te bring. Die woord *apostel* beteken 'n gesant, iemand wat gestuur is. Hulle word in die wêreld gestuur met die ewige Evangelie, en terwyl hulle hul roeping nakom en gemeentes in verskillende plekke stig, dan volgens die bogemelde teks, plaas die Here profete in die gemeentes persone deur wie Hy direk tot die lidmate kon spreek. Dieselfde gedagte kom uit in 1 Kor. 14: 22 waar ons lees: “Profesie is nie vir die ongelowiges nie, maar vir die gelowiges. Dus is dit klaarblyklik dat die boodskappe gestuur deur die Gees van profesie bedoel is vir die gelowiges in die gemeente en nie vir die buitemense nie. Ons lees verder dat die boodskappe wat deur die middel kom is “Vir die volmaking van die heilige, vir die werk van die bediening, vir die opbouing van die liggaam van Kristus.”—Efe. 4: 12. Dit is dus duidelik dat ons nooit uit die Gees van Profesie moet aanhaal as ons 'n leerstelling aan ander wil bewys wat nie lidmate is nie. Die Gees van Profesie is ten eerste en vernaamlik vir die gemeente gegee.

Die Here het deur die eeue heen na die laaste dae van die aarde se geskiedenis gekyk en gesien dat daar vele verleidings en vervalsinge sal wees. Daarom het hy Sy volk teen sulke dwalinge gewaarsku. Ons haal een van die waarskuwings uit Mark 13: 22 aan: “En daar sal valse kristusse en valse profete opstaan en tekens en wonders doen en om as dit moontlik was ook die uitverkore te verlei.” Daarom moet ons besonder oppassend wees om enige leerstelling of profesie aan te neem sonder volle bewys dat dit van die Here is. Egter, ons is baie dankbaar dat die Here ons nie aan ons eie oordeel met die dinge gelaat het nie; daar is bepaalde reëls neergelê in die Skrif aangaande 'n ware profeet. Dis ons doel om korteliks 'n paar van die reëls na te gaan, en op te merk hoe bepaaldelik dit vervul was in die boodskappe en ervaringe van Suster E. G. White.

Ons sal ten eerste 'n duidelike en bepaalde reël aanhaal uit Jes. 8: 20: “Tot die wet en tot die getuienis: as hulle nie volgens die woord spreek

nie, is dit omdat hulle geen daaraad in hulle het nie.” Daarom moet alle boodskappe in harmonie met die Wet van God wees, en van krag op almal as die ewige, onveranderlike reël van die wil van God vir die mens. Die boodskappe moet in alle opsigte ooreenstem met die Bybel. Al die geskrifte, van Suster E. G. White was van so 'n aard, en hulle bring die aandag van die leser op die Bybel. Om dit te staaf, haal ons uit haar eie geskrifte aan: “Die Woord van God is voldoende om die mees benewelde verstand te verlig, en kan verstaan word deur die wat enigins 'n verlangete om dit te verstaan. Maar niteenstaande dit alles is daar party wat voorgee dat hulle Godswoord ondersoek, en hulle leef net andersom as wat dit in alle eenvoud leer. Verder, om manne en vroue sonder verskoning te laat, gee God eenvoudige en skerpe getuienisse om hulle terug te bring na die Woord wat hulle nage-laat het om te volg. . . . Daar is niks bykomende lig nie; maar God het die groot waarhede wat alreeds gegee is deur die *Testimonies* vereenvoudig, en deur Sy eie manier wat Hy bepaal het, het Hy dit voor die volk gebring, om hulle verstand daarmee op te wakker en op hulle 'n indruk te maak, dat almal sonder verontskuldiging kan wees. . . . Die *Testimonies* moenie Godswoord verkleineer nie maar ophef, en die aandag van die mense daarop bepaal dat die skone eenvoudigheid van waarheid op almal 'n indruk maak.”—*“Testimonies,” Deel V, blss. 663, 665.*

On wil graag 'n ander teks van die Meester aanhaal uit Matt. 7: 20. Aan hulle vrugte sal julle hulle ken.” Die geskrifte van die Gees van Profesie het nog altyd 'n hoë standaard van Kristelike lewe voorgelê, hulle het die lesers nader na Kristus getrek, en die vrugte van die gawe in die gemeente kan niemand in twyfel trek wat sorgvuldig die boodskappe ondersoek het wat tot ons gekom het nie.

“Elke gees wat bely dat Jesus in die vlees gekom het, is van God, en elke gees wat nie bely dat Jesus Kristus in die vlees gekom het nie, is nie van God nie.” 1 Joh. 4: 1-3. Dit beteken Jesus kom vandag en woon in ons deur Sy Heilige Gees. Dit is in werklikheid die waarheid van die Evangelie. Die groot waarheid leer ons ook uit Suster White se geskrifte. Hulle leer die noodsaaklikheid van Kristus eerste, laaste en altyd te hê.

Die boeke *Desire of Ages, Steps to Christ*, en *Christ's Object Lessons*, bepaal ons aandag vernameklik op die groot waarheid.

Valse profete sal sagte dinge leer in plaas van die "Heilige van Israel" op te hef. In die verband haal ons 1 Joh. 4: 5 aan. "Hulle is van die wêreld: daarom spreek hulle van die wêreld, en die wêreld luister na hulle." Enigeen wat net 'n paar bladsye van Suster White se geskrifte lees, kan sien dat hulle heeltemal ooreenstem met selfverloëning en kruisdra, nie om die wêreldse, vleeslike harte te behaag nie.

Verder het baie hulle teen die geskrifte van die "Gees van profesie" versit. Nie net in die vroeë geskiedenis van die beweging nie, maar al langs die pag, en selfs vandag nog is daar sommige wat die boodskappe aan ons gestuur nie heeltemal glo nie. Die houding van party het Suster White veel foltering van gees gekos. Egter dit was die ervaring waardeur al die ware boodskappers van God moes gaan. Ons lees in Jak. 5: 10, "As 'n voorbeeld van lyding en van lankmoedigheid, my broeders, kyk na die profete wat in die Naam van die Here spreek het."

Ander bepaalde tekse is in Numerie 24: 3, 4 en Daniël 10: 17. Hier leer ons dat 'n ware profeet sy oë oophou gedurende 'n visioen, en dat daar geen asem in sy liggaam bly nie. Dokters en ander wat daarin interesseerd was, het Suster White sorgvuldig ondersoek terwyl sy in visioen was, en hulle het eenparig gevind dat die tweede vereistes nagekom is. Hulle het 'n brandende kers voor haar oë gehou om te sien of sy haar oë vir 'n enkele oomblik sal sluit, maar sy was totaal bewusteloos van alles wat om haar plaasgevind het, terwyl sy die visioene van die ewigheid gekry het. Ook het hulle 'n brandende kers voor haar lippe gehou terwyl sy met luide stem spreek het, maar die kers het eers nie geflikker nie. Ook was 'n spieël voor haar lippe gehou terwyl sy gepraat het, maar geen vog was daarop te bespeur nie en die dokters het versekerd verklaar dat daar geen asem in haar is nie. Toe sy uit die visioen kom en vir die eerste maal asemhaal het 'n dokter gesê: "Die werking is netsoos die van 'n p'sgebore babetjie wat sy eerste asem haal, en dis 'n sekere bewys dat sy nie asem gehaal het nie solank as wat sy in die visioen was." Verskoon 'n persoonlike woord, maar party mag hierin belangstel. My oupa was by toe

party van die ondersoekings gedoen was en het daaraan deelgeneem.

"As julle dan in jul hart miskien mag sê: Hoe sal ons die woord ken wat die Here nie spreek het nie? As 'n profeet in die naam van die Here sal spreek het, en die saak gebeur nie of kom nie, dan het die Here dit nie spreek nie; deur trotsheid het die profeet dit spreek; julle moet nie vir hom vrees nie." Deut. 18: 21, 22.

In ons volgende artikel sal ons 'n aantal voorspellings aanhaal van die Gees van Profesie wat duidelik en onmiskenbaar vervul geword het. Ons vind dat die ervaringe van Suster White in visioene en die boodskappe deur haar pen in harmonie met die vereistes van 'n ware boodskapper van God is soos in die Skrif neergelê is. Ons glo dat die Here vele boodskappe deur haar aan die Kerk van die Oorblyfsel gestuur het.



'n NawEEK op Parys

P. A. VENTER

SABBAT 6 Desember, was 'n dag van grote blydskap en seënige vir die gemeente van Parys. Die hele naweek was vol verrassinge en gebeurtenisse wat lank in onse geheue sal lewe.

Eerw. Hanson het Vrydag namiddag hier arriveer van Bloemfontein. Ons het hom verwag en het voorbereiding gemaak vir sy besoek waarna elkeen met belangstelling uitgesien het. Daarvan was genoeg bewys gelewer in die lewendigheid en roering onder die lede van die Jongeliede Bond. Suster Lloyd en Suster Florrie Cadle was toe net hard besig om die Juniors hulle laaste repetitiesie te gee. Eerw. Hanson se besoek was in verband met die Jongeliede Bond. Hy het die Vrydagaand-diens waargeneem en dit was vir ons baie aandoenlik want so 'n diens het ons nog nooit op Parys gehad nie. Die Juniors het 'n jaar se voorgeskrewe werk afgedaan, en die program van die aand was 'n demonstrasie van wat hulle geleer het. Eerw. Hanson het toe aan sewe Juniors en ook aan Susters Lloyd en Cadle, die vriend-knoppie gesteek, as erkenning van hulle werk.

Sabbatoggend net voor die Sabbat skool begin, hou 'n moterkar langs die kerk stil. Wie kon hierdie vreemde-linge wees? Hulle het begin afklim. Dit was Eerw. Hyatt, Broeder en Suster Willmore, Suster Cameron,

haar dogter en Mej. Ives. Wat 'n verrassing! Ons had byna al die verteenwoordigers van die verskillende departemente in ons werk. Ons het lank na hierdie dag uitgesien en dit het soos 'n droom gekom. Suster Cameron het die Sabbatskool toegesprek, en almal het hulle ore gespits om geen woord te mis wat sy sê nie. Ons is seker haar woorde het nie op dowe ore geval nie, want ons gaan haar wenke noukeurig uitvoer.

Die elfuur-preekdiens het Eerw. Hanson waargeneem en sy vermanings aan oud en jong was vir ons 'n seën en regte voedsel vir die tyd. Die namiddag was weer die beurt van die Jongeliede Bond. Eerw. Hanson was weer ingespan, want ons sien hom mos nie al dae nie. Mej. Ives het ook haar beurt gekry. Sy is die Konferensie-sekretaris van die Jongeliede Bond en ons was bly om haar hier te hê. Ons wou nou maar net drie tabernakels maak en hulle hier hou.

Na hierdie diens het Suster Cameron die offisiere van die Sabbatskool saamgeroep, en in 'n nuttige, maar veels te kortte uurtjie, het ons sake in verband met die Sabbatskool bespreek. Ons moes ons vriende toe vaarwel sê want hulle moes terug Johannesburg-toe.

Saterdagmiddag het ons doopklas weer bymekaar gekom. Die opkoms en belangstelling hierin was goed. Na een en ander onderrig het sewe kandidate aansoek gedoen om die volgende dag gedoop te word.

Sondagmôre om elfuur het ons op die wal van die Vaalrivier bymekaar gekom; ook hier was daar 'n goeie belangstelling en opkoms. Die ernstigheid van hierdie plegtigheid het elke hart aangepak, en ons het die teenwoordigheid van God's Gees gevoel. Onder hierdie omstandighede is sewe van ons jongmense gedoop. Dieselfde aand was aan hulle saam met 'n ouer suster wat voorheen gedoop was, die regterhand van gemeenskap gegee, en hulle was as lede van die Parys-gemeente aangeneem.

Die Sondagaand-diens het Broeder Hanson waargeneem, en sy woorde oor die volk wat God ten tweede maal uitvergaar, was 'n ernstige boodskap vir die uur.

Ons waardeer die opoffering van onse broeders en susters wat ons kom besoek het, en ons verseker hulle dat die besoek 'n groot hulp vir ons gemeente was. Broeders en susters, bid vir die werk op Parys.

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General News

Brother R. P. Robinson and family are visiting at the Cape during their furlough.

Dr. Sturges has left for England and during his stay overseas will take post-graduate work.

Brethren Morton, Hurlow and Billes recently left the Cape on a trip to Port Elizabeth to attend Cape Conference committee meetings.

Elder Wright returned from a trip to Rhodesia and Nyasaland on Friday, the 23rd, and expects to leave very soon for Angola.

We are happy to report that a letter has been received from Brother Palmer advising that Sister Palmer has now returned home from hospital and is much improved in health.

We regret to report the serious illness of Sister Davy, of Nyasaland. Our sister is staying at the Wynberg Cottage Hospital. The last information to hand is that Sister Davy is slowly regaining her strength.

The Sentinel Publishing Company reports sales of books for the year 1930, at £9,614-13-8. This total may be divided as follows: Subscription books, £6,715-4-6; Home Workers and Trade books, £1,211-10-7; Pamphlets and Tracts, £289-19-5; Native Publications, £1,397-19-2.

Recently the Division Sabbath School Department received orders from local conference Sabbath school secretaries for eight five-year book marks. What a splendid record of daily study of the lesson and faithful attendance earned by these eight persons.

Brother J. J. B. Combrinck, of the Sentinel Publishing Co., spent the month of January in the canvassing field. He laboured in Caledon a portion of the time, and reported very severe and bitter opposition on the part of some of the ministers. But, says Brother Combrinck, "the Lord has opened doors and hearts for me in a most marvellous way."

The Division treasurer has received a draft of £40 from one of the Missionary Volunteer societies in Victoria, Australia as a contribution toward the leper work in Nyasaland. The gift is much appreciated, and shows the interest of the young people in Australia in the efforts of the missionaries in Africa, and the desire to support the noble efforts being put forth to relieve those suffering from the dreaded disease of leprosy.

What is a Boy?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting, and attend to those things you think are so important, when you are gone.

You may adopt all the policies you please, but how they will be carried out depends upon him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate, and occupy your place on the Supreme Bench.

He will assume control of your cities, states, and nation; your prisons, churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.

So it might be as well to pay him some attention.—"Boy's Club News."

The Lord Hath Need

The evening's cup of dew still damp,
The rising mists just lifting high,
And morning's golden chariot race
Is on—with its unwearied strength to fly.

The restless breeze from Olivet's brow
Trembles the leaves adown the way
As Jesus with the twelve draw nigh
To Bethpage this triumphant day.

The air seems burdened with some joy,
A hush seems brooding in the air
As Jesus bids the disciples go
And loose the colt all waiting there,
And if the master ask them why
"The Lord hath need" they should reply.

And e'en today as long ago
We catch the echo of that voice
As, His disciples, we obey
And bring the object of His choice.

The colt He still doth need today,
And the triumphant throng draws nigh
For we can hear hosannas ring
The vibrant echoes thrill the sky.

He hath no hands but thine to call,
No other feet can He employ,
His loving "go and hither bring"
"Untie" it, and 'T will come with joy.

The gold and silver His they are
The wealth of hill and dale He claims,
They're "tied" out yonder—"hither bring"
For the triumph of your King.

—Bertha Spear Boger.

Expiration of Subscriptions

DID your subscription to the OUTLOOK expire at the close of 1930? If so you will be advised by your conference or mission field, and we hope you will decide to renew your subscription promptly. We are anxious that our church paper for 1931 will be full of interest to its readers.

* *

Wanted

EUROPEAN or Coloured female cook to take full charge of kitchen. Apply, C. M. Blaine, Sanitarium, P. O. Lilani, Nr. Greytown, Natal.

* *

No one thing does human life more need than a kind consideration of the faults of others. Our own imperfections should teach us to be merciful."
—Henry Ward Beecher.