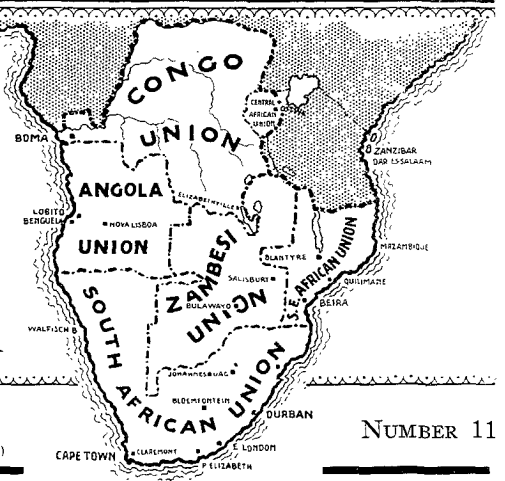


The SOUTHERN AFRICAN DIVISION OUTLOOK



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Our 1931 "Big Week" Appeal

J. F. WRIGHT

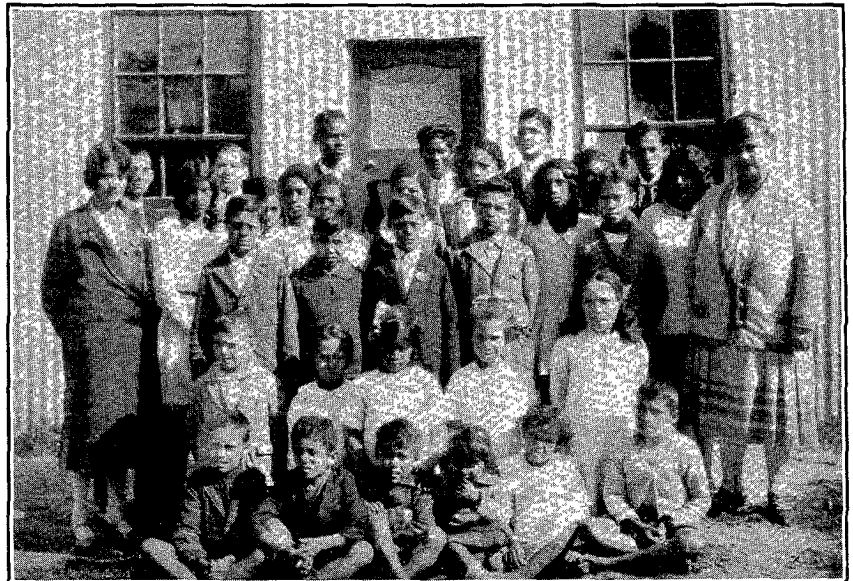
Two most worthy objects form the basis of our 1931 "Big Week" appeal. As we present both of these needs to you, my brethren and sisters, it is with a profound conviction that they merit and justify the very best effort and support we are able to give to the coming "Big Week" campaign, November 28 to December 5.

The first we would mention is that of the Good Hope Training School. This is the institution which we are developing for the training of our coloured children and youth in the South African Union. It is just closing its second year of service. Sister Southerland and her associate teachers have done splendid work; but the school activities have been greatly hampered due to the very small quarters in which these teachers have had to operate. During the present year a temporary wood and iron structure has been used for class-room work. Thus, because of these cramped conditions, the time has come when the main building should be provided; hence the Southern African Division committee voted at its last annual meeting to apply one half of the 1931 "Big Week" receipts toward the upbuilding of this needy institution.

Now, as we present this need to our people, we desire to state that we believe there is a brighter day before the coloured department. Brother Billes, with his associates, has, during the last two years, rendered splendid service in helping to build up the spiritual condition of the churches as well as carry forward some strong

evangelistic efforts. Then, too, Elder B. W. Abney, an evangelist of wide experience, has just arrived. He is already conducting a series of meetings for the public in connection with his pastorate of the Elsie's River church. But what can the few work-

Training School has been established. Therefore, let us not only come to its assistance during this year's "Big Week" but let us fervently pray to God to bless this school to the end that it may act well its part in the closing work of God on earth.



STUDENTS AND TEACHERS OF THE GOOD HOPE TRAINING SCHOOL

ers we now have in this department do toward warning the 700,000 coloured people in this country? True, they can, and will do earnestly their part; but they need help. More evangelists, teachers and Bible workers must be trained for this branch of our work. It is for the purpose of training more recruits for soul-winning service that the Good Hope

As the second object of this appeal, we mention the hospital to be erected on the new mission site just granted us by the Governor of Ruanda. This station is located on the east side of Lake Kivu and is surrounded by a most dense population. The buildings of the mission will overlook the lake, thus making the station "one beautiful for situa-

tion." The writer has not seen a better place for opening mission work anywhere in this Division.

Dr. Sturges, who has just connected with the Central African Union, will have charge of the medical work at this new centre. He is most delighted with the place, and is certainly very enthusiastic as to its future. There is no question but what the Doctor will be kept exceedingly busy. In fact we fear not to prophesy that ere long he will have more than he can handle. This new medical centre is going to mean another mighty step forward in the rapidly growing work of the Central African Union.

The goal for 1931 "Big Week" is £600. We can raise this amount, and we believe we shall. So, in behalf of the two worthy objects herein set forth, do we make an earnest and sincere appeal. Brethren and sisters, let us reach the "Big Week" goal this year! What do you say? We reach our goal every year during the Harvest Ingathering endeavour; why not accomplish the same achievement once for "Big Week"?

We know that we can be assured of your splendid, wholehearted cooperation, so let us each take part and make the present year's "Big Week" the BIGGEST "BIG WEEK" this Division has yet known. The funds raised will be divided equally between the South African and the Central African Unions to be used in caring for the projects presented to you in this "Our 1931 Big Week Appeal."



Extending Extension Funds

TRULY, "mighty oaks from little acorns grow." From the humble effort of a few colporteurs to make a "big day" excel all other days, has grown the world-wide Missions Extension Fund Big Week Plan. And how quickly has the idea grown to the present proportions. Hardly a full decade has been consumed in the making of "Big Week" history.

It was in 1920 at the Fall Council that the first Big Week to enlist the laity was definitely planned, and the first Big Week effort was launched in 1921. Approximately £9,000 resulted from that first Big Week, and it was suggested that £100,000 for the extension of the publishing work around the world be raised in five years. Before Big Week was five

years old, the plan was broadened to include educational and medical enterprises along with extension of the publishing work. And so ten years are being rounded out with the 1931 Big Week.

Only the heavenly recorder can accurately chronicle the full story of the achievements of this extension plan. Profits from the sale of millions of books and periodicals by many thousands of workers and laymembers, together with gifts, large and small, have contributed the grand total of approximately £300,000. This fund has been expended for the benefit of 350 publishing, medical and educational enterprises scattered in every division of our world field.

In the 1931 Big Week we are helping to bear the increasing burden of sustaining native workers in many lands. Ten thousand Big Week sovereigns will care for 299 of these workers for a whole year. The 1931 budget also lists a total of 76 publishing, medical and educational items.

So the Big Week is greatly helping to extend the work in all the world. Help us make the Big Week in 1931 the best of all.

J. A. STEVENS.

*Home Missionary Secretary,
General Conference.*

The Good Hope Training School

ADELINE V. SUTHERLAND

THE Good Hope Training School for coloured youth opened its doors to students at the little farm "Riverside" on May 1, 1930, and has since then carried on school-work from Sub-standard A to Standard IX with three teachers on the staff. At present writing, the school has an enrolment of thirty-seven with five in the boarding department. The buildings consist of one school building containing two class-rooms and one boys' room; and an old dwelling-house which was on the property at the time of purchasing.

The live-stock consists of two Jersey cows and fifty-seven white leghorn fowls. About two acres of land is now under cultivation and is yielding first-class garden-truck.

At present, the school is urgently in need of a small dormitory for the boys, so that the whole of the school-building can be used for class-rooms. We are hoping and praying that funds may be provided so that it will be possible to erect this much-needed building in the near future.

God has blessed our humble labours in endeavouring to carry on the work which was done under adverse circumstances and the influence of the school is being felt in the neighbourhood. One lady told the writer a few weeks since that since her boy attended the Good Hope school, he will not go to bed at night without praying to God at his bedside. We are very sorry that this little boy has been obliged to drop out of the school on account of his father being out of work and not able to pay the school fees. I could cite a dozen such cases.

We wish it were possible to operate this school on the same basis on which our mission schools are operated, as it is situated right in the midst of a large mission field.

The prospects for the development of a strong work are bright, and we have faith to believe that God will provide for our pecuniary needs. This very important work of training our coloured youth to become teachers and evangelists so that they can carry the Third Angel's Message to their own people is urgent, as probation's sun is setting fast and the reapers must be sent into the field to quickly gather in the harvest.



Students in Training in the Good Hope Training School



PIERRE J. VAN ECK
President

LEILA ANNESLEY-SMITH
Secretary-Treasurer

HERMANN FICKER
Pastor

YVONNE D. DE GOURVILLE

EVELYN OOSTHUIZEN

WILLIAM P. OWEN

OLIVE ANNESLEY-SMITH

JAN KRITZINGER



HELDERBERG COLLEGE

Synopsis of Baccalaureate Sermon

W. LEROY HYATT

THE only institution which will stand the test of the troublesome days just before us is the Remnant Church of the living God. Age-long organisations are crumbling, as the mist fades before the rising sun. In the very near future the structures of man and the works of centuries will all be destroyed. The Remnant Church with its thorough organisation, and its solid foundation, alone will stand and be transported into the ages of eternity. We thank God for a message with so many proofs of its divine origin. We are profoundly thankful for a loyal people the world around—for self-sacrificing workers in every corner of the globe, workers who are faithful even unto death.

A sublime sight forced itself upon my eyes as I stood on the breakwater at Table Bay a few days ago. Table Mountain never seemed so grand before—the table, the surrounding peaks, the twelve peaks above Camps Bay commonly known as the Twelve Apostles, Lions Head and Signal Hill with the sun about to pass out of sight, and Robben Island in the Bay, where the poor souls suffering with leprosy had been confined; the whole scene blended together in a sight which is beyond description. But were it only for its natural beauty it might be forgotten in the process of time. But Oh! the sublime lesson—a lesson which impressed itself indelibly upon my heart, a lesson which seemed to stir my very soul.

Here lies the island where many an unfortunate leper has died. This island must needs be passed before landing. Leprosy is a symbol of sin. Here, is the doorstone to Africa. We have an emblem of the millions of spiritual lepers throughout the continent, but yonder we see the peaks pointing heavenward, where there is power in the living God, which cleanses every leper who will turn to Him in faith. But the setting sun reminds us that the day is almost over, night is drawing on, the messengers must hasten, for, "The work which centuries might have done must crowd the hour of setting sun,"

and the prayer of the poet arose in my mind:

"Speed Thy servants, Saviour, speed them,
Thou art Lord of winds and waves;
They were bound, but Thou hast freed
them,
Now they go to free the slaves;
Be Thou with them, be Thou with them,
'Tis Thine arm alone can save."

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." In the year 1501, four ships left Portugal for India under the command of daNova. While calling at Mossel Bay, then named the watering place of St. Bras, daNova erected a small building in which divine worship should be held. This was the first structure built for such a purpose in the whole of South Africa. True, that first church, if such it might be called, was not erected for the Bantu people, but for those who might call at that port on their roads of commerce. However, little did daNova realise that he had lighted a torch in South Africa which was destined to break asunder the chains of superstition which had held the peoples of Africa in their clutches for centuries; and send forth its rays of light which would transform the Dark Continent of savages into a country of light, among whose people it is a pleasure to dwell.

It was not until the year 1560 that the first effort was made to convert the Bantu of South Africa to Christianity. Three missionaries began work among the Makalanga people. They believed at first that they were meeting with great success, but in less than a year from the time of their arrival, the leader of their party was murdered by order of the paramount chief, and in 1562, the hostility of the people had so grown that the other two missionaries were obliged to abandon their work and leave the country without having made a single convert.

In 1792, three missionaries of the Moravian Society arrived at the Cape and at once began to erect a mission station which is now called "Genadendal" that is, "The Vale of Grace." They induced a large number of Hottentots and other coloured people to settle there. Genadendal not far from here, is the oldest mission station in South Africa.

In November 1885 the Wessels family became convinced of, and started to keep the Seventh day Sabbath. When Brethren Robinson and Boyd arrived they found ten or twelve believers in and around Kimberley. Soon the first church was organised at Beaconsfield, a wood and iron church building was erected. From that small beginning we look over this Division and see 128 churches and 27,995 Sabbath keepers. In 1894 the Solusi mission station was established. This was our first mission station among heathen people. Here many of our early missionaries contracted Malaria and died. The work in this country was started under great sacrifices; as the seed was planted our faithful missionaries paid the supreme price by laying down their lives. A wonderful work has been done by the Southern African Division. This work will close under great sacrifice. Only those who are willing to undergo privation, hardship, and suffering will triumph with this Movement.

This college has exerted a profound influence upon the progress of the Advent movement in this field. From the class-rooms there have gone forth 89 graduates, and hundreds of other lives and characters have been moulded and influenced by this institution, and they in turn have influenced the lives of hundreds of others.

Now the class of 1931 is facing life's work, and leaving the pleasant surroundings of this institution. To the graduating class I would say, "Stand fast in the faith: quit you like men: be strong." Others have faltered in the game of life. A great multitude have played the part of weaklings and have deserted. But as you go forth to face the stern realities of life be men and women. Face the problems with a firm resolution to solve them and not to flee from them. "Quit yourselves like men, be strong!"

You are called upon to be strong. There are times when it seems only natural and easy to be strong, but how about the hour of temptation, or the sad hour of disappointment, or persecution? Let none of "these things" move you. Be strong! Go forth, true to your class, true to your college, and true to your God.

"And now, brethren, I commit you unto God, and to the Word of His Grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

**Commencement
Address**

**"The Master Calleth For
Thee"**

JNO. RAUBENHEIMER

"We are living, we are dwelling, in a grand and awful time; in an age on ages telling; to be living is sublime. Hark! the waking of the nations, God and Magog to the fray; Hark! what soundeth? 'Tis creation groaning for her latter day." In this solemn hour my mind turns to the gospel of John, chapter 11, verse 28. "The Master is come and calleth for thee." Add to this 2 Pet. 1:10. "Give diligence to make your calling and election sure."

In God's cause there are no professions. Every avenue of service is filled with a direct and special call from God. "The Master calleth." To men and to women there is only one or the other of two alternatives—to accept or to reject this call.

In a critical, dark hour when all civilisation was in danger of annihilation Noah was called from among the millions of earth.

Moses, an educated, ambitious, talented young man with a royal career and destiny before him was arrested by the burning bush and there received his divine call to service. Of this call inspiration says, "He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin."

Israel desired a king. God did not say, you go and choose the fittest and best. Ah no! "The Master calleth." He both chose and called. David one of the chosen of the Lord, was a humble, far from perfect, young lad but in him the Master saw great potential qualities and possibilities for good. I would have you note that a call from God does not make a man perfect. It is only through the continuous operation of Grace in his own heart by his consent that he is led step by step to perfection.

The most direct call recorded by

inspiration we find in the experiences of the eleven apostles to whom the Master in person said, "Follow me" and they obeyed.

Dear graduates of 1931, you stand here today on the threshold of a new experience. You have been nourished, sheltered, protected, yes most tenderly cared for by this institution of learning, and this noble, consecrated band of teachers, whom you have learned to love. But alas! your president stands ready to lay in your hand your diploma, a fit symbol of your attainments. A new door of life shall swing ajar and you shall find yourself a young man or a young woman of promise now facing the realities of life, a cold, dark, troublesome, critical and unsympathetic world.

Many have gone the way before you. Many—amid difficulties and perplexities—have climbed life's ladder, step by step to success. Others have been strewn along life's highway as wrecks. Many have even gone to mission fields of labour but upon their arrival because of their surroundings, became gloomy and discouraged and were as ready to return as they were to go. The people they found were too dirty and degraded. There were no conveniences. In short, they had lost their great objective in life and in this Cause—winning of souls. They had no real love for souls. Therefore, young people, "Make your calling and election sure."

Many questions loom up in your minds. How does God call? What line of work shall I do? How may I be sure I am called? Here I am—well-balanced mentally—My intellectual quotient is high—Physically I am very well—It seems I can succeed in almost any line of work. How shall I decide what to do? Shall I toss the penny to determine my place—ministry, Bible work, mission work, church school teacher, nurse, or stenographer? It is bewildering, what shall I do?

Helps in Accepting a Call

First, there must be a personal conviction in your own soul. It must be your burning desire morning, noon, and night, born of the Spirit of God. Such was Jesus experience as we read in Luke 4:18: "The Spirit of the Lord is upon Me. He hath anointed me."

You must have the inherent ability to do the work to which you feel you

are called. A leader must have power to persuade and lead. A Bible worker must know how to give Bible readings and a church school teacher must understand the psychology of a child and know how to teach.

There must be a deep yearning love for souls to be born into the kingdom of God. A willingness to do anything, suffer anything or become anything to save a soul, as was the experience of John Knox who agonisingly said, "Lord, give me Scotland or I die." Yes, that love for souls will not even be checked by death itself.

Be sure that your motive for service is not selfishness. Ask yourself the question, "Is it for honour, glory, or profit, or is it for the love of souls?" Christ does not lead along selfish lines. Love is His impelling motive.

Watch for providential leadings. When God calls, He leads and opens the way. If not, then the way through providence is hedged up. "God orders our surroundings." "Circumstances are God's workmen whereby good is brought to us."—*"Ministry of Healing,"* p. 489.

Lastly, but by no means least, I would mention the judgment of the brethren. God is in this movement—the unseen, silent yet most powerful influence in every gathering of God's people. The voice of God often comes to us through the channel of tried, experienced, consecrated men in His cause. The decisions of our leaders, which are the result of meditation and prayer can never be lightly regarded or ever discarded.

Dear graduates, the "Master is come and calleth for thee." May your ear be in tune to His voice and may you find your place in His programme for you. "Not more surely is there a place prepared for you in the heavenly mansions than there is a special place designated on earth where you are to labour for God."—*"Christ's Object Lessons,"* p. 329.

"THE HOUR IS LATE"

"The hour is late!
The Master calls for volunteers,
He pleads for tireless spirit;
The gospel seed bedewed with tears,
Will richest harvest merit!

"Earth's setting sun foretells the time is here.
The Lord of harvest, youth, is drawing near;
Lay down thy toys, and wield the sickle's weight,
Why should'st thou sport in ease?
The hour is late!

"The hour is late!
The Master summons volunteers,
He needs undaunted courage;
To fill the ranks of pioneers,
Thy heart must be truth's storage.

"O seize the task that calls for manhood's
best,
See, glowing rays are touching up the
west!

A little span of time was left for thee;
Improve it well for all eternity!"

—L. C. Kleuser.

* *

Class President's Address

P. J. VAN ECK

PARENTS, teachers, schoolmates and friends, great is our satisfaction at seeing so many of you gathered here and still greater our pleasure in extending you a heartfelt welcome to our exercises.

We, more than anyone else, realise that this, our farewell programme, has largely been made possible by your interest in us.

Tonight, we do not hope to impress you with any brilliant attainments, for our motto is simply "Saved to Serve" and our preparation has been in accordance with the life work we have chosen.

For two years, we have worked and studied together as a class, but now we have come to the parting of the ways. Hitherto, we have looked forward to this event in joyful expectation. Tonight we find intermingled with the joy a strain of sadness, for we remember that our association as class mates and students is soon to end. As we look eagerly into the future, we also remember the past few years. I am sure you will be interested in a little of our class history.

The first member of our class to come to Helderberg was our secretary-treasurer, Miss Leila Annesley-Smith, from Johannesburg. In 1929 she came to gain a Christian education and now stands ready to do her part in educating others. At the end of the first quarter of the same year. I arrived from Worcester, to take up special studies for just one year, intending to complete my education elsewhere, but stayed to complete the Normal Course.

Our class pastor, Mr. Herman Ficker, also from Worcester, had visited here in 1929. He felt a desire to learn more of this Message; accordingly he left an excellent business billet and enrolled in the Theological Course in 1930.

Miss Yvonne de Gourville, as a third representative from Worcester, also came in 1930. A promising career in the South African Universities was open to her but she preferred a training here in the Master's service.

Another representative from Johannesburg is Miss Olive Annesley-Smith. She had been contemplating entering a secular profession when her sister Leila went home at the end of 1929. After hearing of all the good things College had to offer, she decided to come and also join our class in 1930.

Mr. Willie Owen from Ermelo, had been planning for years to enter the ministry, and finally found the way open in the same year to attend College, and realise his ambition.

Mr. Jan Kritzinger's father and grandfather were amongst the original Sabbath-keepers in Langkloof, who alone found this truth by the study of God's Word. This brother matriculated at Joubertina at the end of 1929 and came to College the following year.

Miss Evelyn Oosthuizen, from Ladismith, has been the only member of her family to accept this Message, and she too is ready to answer the call to service.

One and all we are conscious of a change in ideals and ambitions. Whereas a few years ago we had different ends in view, we now are firm in our determination to answer Africa's appeal. But, as we prepare to leave the portals of this institution, we must not fail to express our appreciation to the members of the faculty for their painstaking efforts on our behalf. We have at all times felt perfectly free to seek their advice and counsel, which has also been freely given. Especially do we wish to mention in this connection Professor Robison and Miss Hyatt. Never have we felt that anything was too small or too trivial to claim their attention. But above all, we desire to thank our teachers for the encouraging chapel talks from time to time. It has always been held before us that true education is a three-fold development of the physical, mental and spiritual powers of the being. The Friday evening testimony meetings, too, have made upon us impressions long to be remembered. For it has been in these meetings that we have been definitely strengthened in our Christian experience.

Parents, we wish to express to you our heart-felt thanks. While you may not be able to go and spread this gospel message in a definite way, you have sacrificed for us and encouraged us by your prayers. We trust that the faith you have put in us will not be disappointed.

Fellow-students, we want to thank you for all your kindness toward us. Our college days have been made pleasant by your cheerful words and smiles. These have been more of an encouragement to us than you have realised. In our association with you, we wish that our influence might always have been for the right, but as all are now in the past, we can only say with Paul, "Be ye followers of us, only as we have followed Christ."

We are leaving to the college a photograph of the class as a reminder that we have entered the field of labour and will be expecting you to come and join us.

As we bid our "Alma Mater" farewell, we would remind our fellow-students of our college motto: "Aliis Prodesse Discimus." May you ever be ready to follow along the pathway to service and be prepared to lay your all on the altar of service.

Once more we bid you all welcome to our Graduation exercises.

* *

"To Answer Africa's Appeal"

W. P. OWEN

IN the heart of every human being, no matter to what race he belongs or what his circumstances in life may be, there is an aching void, a deep yearning for something which he does not now possess.

In His wonderful providence, God has mercifully instilled in every human breast that "something," which leads the human heart to thirst for the water of life even as the "hart pants after the waterbrook." This indiscribable, burning desire leads man to worship almost anything. It has led the teeming millions of "India's Coral Strand" to bow the knee before more than 33,000,000 idols of almost every size and description. It led ancient Egypt to reverently bow and worship at the shrine of the Sun, which was acknowledged as the source of all life and bliss.

Ah! my friends, that same desire has brought you and me to the "fountain filled with blood," which flowed from Calvary's brow. It has led us to this place. The same desire has ushered us into the glorious light of His truth, and has given us Jesus as our Redeemer, Saviour, and dearest Friend.

The members of this class have all responded to the pleadings of His Holy Spirit. We have come here and have received that training which will lead us to a wider field of service. Each one is possessed with a singleness of purpose and dominated with one aim in life, and that is to answer Africa's appeal. The missionary ear can hear this old world groaning under the weight of sin.

Truly Ethiopia stretches out her hand unto God today, calling—tenderly calling for help. How happy we are that we find in our hearts that overwhelming desire to gladly respond to those appeals, and gladly go and serve in any place or any station.

South Africa has almost two million Europeans, and only a few thousand know and live the Message we love so well. Africa has approximately 180,000,000 inhabitants and this three-fold message has scarcely reached them.

It is so often told that Robert Moffat, that pioneer missionary, said that in Africa he had seen the smoke of a thousand villages where the sweet name of Jesus has never yet been told. Surely there are many millions still living in the pits of sin and degradation and they must, oh! they must, be warned before it is too late.

It was my privilege during 1929 to be connected with the Canceled mission, Pondoland. It was in those days that I got the real missionary passion. As I saw those miles upon miles of hills, literally covered with native kraals and huts, as I saw those thousands upon thousands of men and women, living in the darkest forms of heathenism, and I knew it was for them that Jesus groaned and died upon the cross, that I was moved to make a covenant with God to devote my life in answering Africa's appeal.

We have long looked forward to this occasion and tonight our hearts are filled with thankfulness as we stand upon the threshold of life. We feel so weak, so unworthy, but we gladly give the vigour of youth and

the prime of our lives for His service so sweet. And we earnestly solicit the prayers of God's faithful people on our behalf.

Soon, we have to part and we will be scattered abroad in this vast continent, but anywhere with Jesus we will gladly go. It is told that after one of his decisive battles, Napoleon Bonaparte had a medal struck. On one side was a scene of the raging battle and on the other side only the following words "I have been there," and how proudly his soldiers wore them. They were there, and they secured that victory and honour for France. We pray that we shall all remain faithful until Jesus comes, so that each one will be able to say "I have been there." "I have done my duty in Africa."

The graduating class of 1931 has for its motto "Saved to Serve." Yes! we are saved to serve as you have already heard this evening. Our aim is "To Answer Africa's Appeal" and our watchword is "Homeward Bound." How sweet all this sounds. We are ready for service and with Henry Martin, that martyr of the cross to India, we solemnly pray "Now let us be burned out for God."

"Africa,—darkest Africa, Jesus died for thee;

Africa,—pleading Africa, we will do or die for thee."

[Owing to lack of space the above article has been abbreviated.—THE EDITOR.]



Homeward Bound

HERMAN FICKER

ALL of us assembled here tonight can visualise the time when with joyous expectation we have been homeward bound. We can still picture the manifested enthusiasm in all our actions and how exhilarated we were at the mere thought of going home. As students here we all realise what the term "homeward" means for even in a few days hence most of us will be homeward bound.

Home! The thrill that permeates us at its mention. Be that parental roof ever so humble, it betokens a place where life is paramount. With it is associated the tenderest feelings of filial affection. Father and mother will be expecting you. The brothers and sisters are there to welcome you back. The glad reunions. Oh, how much is encompassed in that one word "home."

Yet, as students we are but imperfectly capable of sensing the deep underlying meaning of "homeward bound." To us it typifies an experience of glad expectancy and its soon ecstatic realisation. To our parents more is involved; for them it is the home-coming of loved ones; for them it means that home ties will be made stronger and more lasting. Furthermore, their's is the pleasure of seeing the whole family again.

However, what relation does home-going bear to home-coming, or are both the same? There is a dual expectation; a dual preparation; a dual joy soon to be consummated when the home-going merges into the home-coming.

On earth we leave one place, be it town, village or hamlet; be it continent, province or district, and after intervening distance has been traversed we arrive home. Yet this earthly joy will be transcended a million-fold when we exchange our earthly existence for the heavenly courts above.

As iniquity abounds more and more and the majority of men are disregarding the dictates of conscience, so also a minority are following rather the overrulings of the heart. This remnant, whose eyes are uplifted from the baseness spread around, is pursuing a glorious hope. From this sin-cursed habitation to a blissful enjoyment of heaven's eternal rest is their hope. Entrancing is their vision. "That blissful abode will constitute that which is most enduring and satisfying and will represent all which is pure and excellent. Jesus Christ will be King."

Add to that this eternal promise; "In My Father's house are many mansions." These are prepared for the sons of God; for those who conquer sin in this life even as Christ conquered.

Before us stretches a kaleidoscopic scene. On Mt. Olivet a little group stands. It is our Saviour, the Redeemer of mankind, with His eleven disciples. Words of deepest tenderness fall on their ears from the lips of their Lord. Then "with hands outstretched in blessing and as if in assurance of His protecting care He slowly ascends from among them drawn heavenward by a power stronger than any earthly attraction. As He passes upwards the awe-stricken disciples look with straining eyes for the last glimpse of their ascending Lord. A cloud of glory

hides Him from their sight and the words come back to them as the cloudy chariot of angels receives Him. 'Lo I am with you alway, even unto the end of the world.' At the same time there floats down to them the sweetest and most joyous music from the angelic choir."

Fellow-Christians, soon we shall be homeward bound,—bound for those mansions prepared by Christ for us. And thrice more glorious will that home-coming be when Christ presents the redeemed of all ages before the Father. The glorious thought of being there! I want to be in that glorious gathering, don't you?

[Owing to lack of space the above article has been abbreviated.—THE EDITOR.]

S.A.U. Conference

N. C. Wilson President
A. F. Tarr Secy.-Treas.

Box 468, Bloemfontein, O. F. S.

1932 Camp-meetings

N. C. WILSON

THE Natal-Transvaal Conference camp-meeting will be held at Johannesburg, January 1 to 9, and the Cape Conference camp-meeting will be held on the Sentinel Publishing Company grounds, Kenilworth, Cape, January 15 to 23. The location and dates of these meetings have been so arranged, we trust, as to accommodate the constituency for we have been anxious to arrange these meetings in such a way as to enable the largest possible number to attend. Special features are being arranged for both meetings and we somehow feel that the camp-meetings of 1932 will be, with God's special blessing, the very best ever held in South Africa.

The servant of God has repeatedly urged upon us the necessity of attending these annual convocations. Those who in faith have given heed to this heaven-sent instruction and who have regularly gathered with the people of God have received great blessing and spiritual strength. To break away from business and home responsibilities and duties often means sacrifice and definite effort, however, the sacrifice required is not to be compared to the blessings and

help to be received from these annual spiritual feasts.

As we think of the coming camp-meetings and our individual need of a closer walk with God, surely the conviction must fasten itself upon us of our great need of attending the convocation arranged for our particular conference. The very times in which we live today, so perilous, so uncertain, so trying to men's souls, call for us to press together in our zionward march. We must avail ourselves of every means of grace. The "assembling of ourselves together" must not be forgotten or neglected especially as the blessed day of the realisation of our hopes draws nigh.

It is none too early, dear brethren and sisters, to begin planning and praying for the 1932 camp-meetings. May we invite you to pray that God's power and glory may be manifested in altogether an unprecedented manner at these most important gatherings, and that the very windows of heaven may be opened in God in its hour of supreme need. And then may we most earnestly suggest that thus early you begin to lay definite plans to attend one of these camp-meetings, that together we may worship God and receive the fullness of heaven's blessing for the finishing of the task and the preparation of our lives to meet the coming King.

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Postponement of the Boys' Summer Camp

E. D. HANSON

IN the October issue of the OUTLOOK an article appeared outlining the plans for a boys' summer camp to be held from December 14-23. Since that time conditions have arisen which necessitate a change of plans. We deeply regret the necessity of postponing the camp for this year. Enquiries concerning the camp have come in from every part of the Union, showing that both parents and juniors are keenly alive to the value of a summer camp. During December there are certain meetings which it seems imperative that the Union Educational and Missionary Volunteer secretary should attend. It was not until after the October issue of the OUTLOOK had gone to press, that the dates of the meetings were known. For these and other reasons

it does not seem advisable to attempt to conduct a junior camp this year.

We trust that it will be possible to organise a camp another year, and that this postponement will not dampen our enthusiasm.

"Called to the Feast"

J. F. Wright

YES—called to the Annual feast by the "Captain of the Lord's host" are we, and at that time we should be seated in our place at the camp-meeting where the Lord would have His people be.

Of the camp-meeting He speaks in the following terms:

"The camp-meeting is one of the most important agencies in our work."
—Vol. VI, p. 31.

"Our camp-meetings . . . are to promote spiritual life among our own people." —*Id.*, p. 32.

"It has been shown me that our camp-meetings are to increase in interest and success."—*Id.*, p. 87.

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them."

"Come, brethren and sisters, to these sacred convocation meetings." Jesus "will come up to the feast. He will be present, and He will do for you that which you most need to have done."—Vol. II, pp. 575, 576.

As the writer joins the brethren of the South African Union in passing along an urgent invitation to attend the camp-meeting, he recognises that times are hard; that the depression is on, but brethren, let us not allow this to hinder our coming up to meet the Lord. He has special blessings in store for us, which He will grant in helping us meet the "crisis of the present hour," if we unitedly seek Him. So let us heed His counsel and be present at the feast, for there never was a time when we needed to turn toward the Lord more than now. We earnestly pray that God will make it possible for YOU TO ATTEND.

N.-T. Conference

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

Box 6154, Johannesburg, Tvl.

Natal-Transvaal Conference Session

THE twenty-third session of the Natal-Transvaal Conference of Seventh-day Adventists is called to convene at the Wanderer's Club gym-

nasium hall, and at the Freemasons' Hall, 8 Claim Street, Johannesburg, January 1-9, 1932. Officers will be elected for the ensuing term, and such other business transacted as may properly come before the Conference.

The first meeting will be held at 8 o'clock, Friday evening, January 1, 1932, in the Freemasons' Hall, 8 Claim Street, and the first business meeting, Sunday morning, January 3, 1932, at 10.45 A.M., in the same hall.

W. LEROY HYATT, *Chairman*,
P. W. WILLMORE, *Secretary*.

Cape Conference

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

Employment Wanted

By young lady, willing to help in home or to take care of children. Write Miss J. S. Knoetze, Koppie Alleen, P. O. Miller, C. P.

* *

Aliwal North Church

N. HAYIDAKIS

We were privileged to have Elder Moffitt with us during the first week end of October. His visit has greatly encouraged the whole church.

For some time an interest has been aroused in the town, and the public meetings which were held by Elder Moffitt have served to increase the desire of some to investigate the Message, and others have expressed their intentions of having systematic Bible studies.

We thank our heavenly Father for the great honour He has bestowed upon us, in giving us a part in taking this last message to our friends and neighbours.

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News Items

HAVE YOU BEGUN PLANNING FOR CAMPMEETING?

Tents will cost around £1-2-6 for the period of the meeting. Beds, tables, etc., will be extra at the lowest

possible cost. Campers should bring bedding, linen, etc.

A dining tent will accommodate all campers who desire meals in the cafeteria. We have been fortunate in securing the services of Sister Honey for the catering department.

Members of the Aliwal North and Lady Grey churches have already begun to plan for camp-meeting. They are enthusiastic over the old fashioned camp-meeting idea.

If members from Aliwal and Lady Grey, the two most remote churches from Cape Town, are planning to attend the camp-meeting and conference session, surely our nearer churches should plan for representative delegations.

IMPORTANT.—Please book tents early for the camp-meeting as there will be a big demand for tents in January, and we wish to be able to meet all requirements. Place all orders with,

Miss P. E. Willmore,
P. O. Box 378,
Port Elizabeth, C. P.

Miss P. E. Willmore recently spent a day at Grahamstown auditing the church books.

Brother F. E. Potter has returned to the office for a few weeks after assisting in the colporteurs' institute at Helderberg College and Spion Kop Missionary Institution. He reports an excellent institute at each place.

Brother Billes reports that owing to the stormy weather, it was with great difficulty that the tent was pitched for the Diep River effort. But in spite of all, the first night the tent was full, with a large number standing outside. Pray for the effort at Diep River.

On his return trip to Port Elizabeth, Elder Moffitt visited the believers in Queenstown, Cathcart, Stutterheim, Kingwilliamstown and Adelaide, where he left our people of good courage in spite of depression, and with a bright hope of a soon coming Saviour.

The following students from Helderberg College are planning on entering the Cape Conference canvassing territory during the coming sum-

mer vacation: Fred Ficker, Hermann Ficker, Danie Ficker, Ernest Stevenson, H. Stevenson, C. H. Bell, L. Kritzinger, Duncan Eva, Erhard Peters, Aubyn Staples, E. Hayter, Fred Martin.

The Religious Book Depository (Port Elizabeth) has just received a consignment of Bibles from overseas. These Bibles should meet the minds of many of our people. Description as follows: Emerald, yapp, centre reference, thin paper. Assorted colours (black, blue, brown, maroon). Size, 4½ x 6½. Price only 6/-, postage paid. *Order immediately.*

Remember the time of the camp-meeting — JANUARY 15-23, 1932, and the place — THE SENTINEL PUBLISHING COMPANY'S GROUNDS, KENIWORTH, CAPE. Begin planning now. Some parents, in arranging to take their children to Helderberg are planning to go a couple of weeks early so as to get the benefit of the camp-meeting on the same trip.

Elder Hurlow visited the Kingwilliamstown church on Sabbath, September 26.

The conference president spent the last few days of September with the East London church. On Sabbath, Septetmber 26, the Ordinances of the Lord's house were celebrated.

Elder Moffitt reports a good interest in the East London evangelistic effort. About 350 are attending the Sunday night meetings and about 150 during the week. The workers are of good courage.

Sabbath, the 10th of October, the Lady Grey church gathered together at the farm of Mr. Cockie Cloete. The first service was held on Friday night. Sabbath morning after Sabbath school, Elder Moffitt spoke to the church on "World Conditions and the Solemnity of the Times." In the afternoon the Ordinances were celebrated. Saturday night, a business meeting was held. The Lady Grey members are of good courage in the Lord.

From East London, Elder Moffitt went to Aliwal North, where he spent about a week visiting among the members both in town and in the country. Eight meetings were held in Aliwal, including two Sunday night

meetings and a Wednesday night meeting for the public. At these three meetings a good attendance of interested people were present. There seems to be an awakening in Aliwal, and a spirit of inquiry which is greatly encouraging our Aliwal church. Several of the members are having many good experiences in their missionary work.

The Ordinances were celebrated in Aliwal on Sabbath, October 3. Brethren Snyman, Vorster, Swart, Willemse, and Shone with their families were in from their farms for the Ordinance service. Elder Moffitt reports that an excellent spirit prevailed throughout the service and at the Sunday night service the Holy Spirit was manifestly present. One man went from the meeting and that night gave up his tobacco, although nothing was said in the meeting about tobacco. On Wednesday night, when the Calendar question and the Sabbath were presented, this same man tarried after the meeting. It is hoped that he and his wife will accept the Message. Several other families are studying the Truth, with growing interest.

Central African Union Mission

C. W. Bozarth, — Superintendent
J. du Plouy — Secy.-Treas.

The Central African Union Constituency and Camp-meetings

J. F. WRIGHT

It was the privilege of the writer to spend from August 12 to September 12 in the Central African Union. Elder Bozarth had arranged a heavy programme, so that every day of the time was most profitably spent. And now we take this opportunity to pass along to the readers of the OUTLOOK just a brief survey of the observations made while in this union. First we would mention the camp-meetings.

About six thousand people attended these meetings which were conducted at the Gitwe, Rwankeri and Buganda mission stations. This number just about doubles the at-

tendance of any previous year. During every service, the Lord came preciously near, and, it was generally felt, that this was about the best camp-meeting season ever as yet experienced in this rapidly-growing union.

The baptisms were indeed most encouraging, for, whereas there were only twenty-nine baptised during 1930, the total is 175 for the current year, thus bringing the church membership up to about 460. No doubt the baptisms will be much larger for 1932, for at the present writing the brethren have 1,700 in the Bible classes preparing for this sacred rite. Then too, the workers throughout the union are filled with the spirit of evangelism, so we can confidently expect that the Bible classes will be very materially increased during the coming year. Also we would mention, right in this connection, that the membership of the Sabbath schools is now approximately 3,000, while 3,500 pupils are in attendance at the mission and village schools.

While at the Gitwe mission, it was my privilege, in company with Dr. Sturges and Brother Duploux, to go over and inspect the new mission site, on the east side of Lake Kivu, which has just been granted to us by the Government. It is most "beautiful for situation," and is surrounded by a very dense population. This new medical centre is going to mean much to the advancement of the work in the South Ruanda field. The Doctor is certainly delighted with the place, and there is absolutely no doubt that he will find plenty to do when he is able to locate there. The brethren plan to start building operations at once. This new station will be known as the Ngoma Medical mission and is about sixty miles west of Gitwe mission, the union headquarters.

The Union Constituency meeting convened at Rwankeri mission, September 2-6. This was the first meeting of its kind ever conducted for the union due to the fact that this is our youngest child in the Division family. It was a splendid meeting, however, and deeply spiritual. Each day the Spirit of the Lord was present in a marked manner at both the devotional and Bible study hours. Many of the recommendations from the Division Council were studied and adapted to the needs of the union and local fields. Altogether it was a blessed occasion, and the workers

returned to their various stations with renewed courage and faith to press on in the Master's service.

Elder Bozarth is giving strong leadership as union superintendent. He has the full confidence of the workers, and the future looks bright indeed. One of the greatest needs we found during our visit was that of a strong union training school. Also there is need of a man to head up their Educational department. We hope these needs will soon be provided.

Our short contact with the Central African Union was indeed most heartening. Surely the work is onward. The workers, both European and native, are of good courage. They are confronted with many opening providences which they cannot care for now. It is most evident that this union needs many more labourers to send forth into their already ripened section of the great harvest field. So, when we pray, let us earnestly supplicate the "Lord of Harvest" to remember the Central African Union to the end that their few workers may know how to wisely carry forward the rapidly-expanding work with the extremely limited and meagre facilities which they now have in hand.

Z. U. Mission

E. C. Boger — Superintendent
D. A. Webster — Secy.-Treas.
Box 573, Bulawayo, S. Rhodesia

Inyazura Camp-meeting

MRS. ROBERT BUCKLEY

SUCH a hustle and bustle as there was getting ready for camp-meeting. There was the church to be white-washed, painted and floored again. The road had to be fixed and the grass huts for the natives had to be made—these are like the grass booths the Israelites made to stay in during the Passover—an outdoor enclosure made of grass tied to sticks stuck in the ground with strips of bark to be finished for general meetings. The platform for this enclosure was to be built also. Our camp-meeting was held one week after the Bulawayo meetings. Mrs. Robinson and I were alone on the mission while Mr. Robison and Mr. Buckley were

in Bulawayo. Mrs. Robinson was very busy superintending all these preparations. She seemed to be here, there and everywhere, instructing, helping and doing lots of things herself. Pies, cakes and all the food that could be in readiness before the nineteen visitors came was prepared.

On Tuesday evening Elder Boger's car drove in with Elder and Mrs. Montgomery, Elder Wright and Elder Sparrow. The next day Miss Daisy Ingle, Mrs. Blaine and Mrs. Clark, and also Dr. Huse came by train.

We had great fun watching the natives arrive from the out-schools. Each different school came carrying their food supplies and blankets on their heads. It was real inspiring to see and hear them. Each group came singing a hymn as they marched into the mission grounds. Somehow it made me think of the children of Israel. The first night we all crowded into the church to hear Elder Montgomery's inspiring sermon. Crowded is not a very good word to use in telling how full the church was. I should have said that we packed into the church.

The seats were all full, the benches had been taken out of the front part of the church and the children were all sitting on the floor and even on the steps of the platform. It was quite a cold night and each one sat huddled in his blanket.

While we were listening to the sermon we could hear singing outside. It was still more natives coming and singing as they came. They kept coming until by Sabbath there were eight hundred of them.

On Thursday the Stevens and Mrs. De Jagger came in their car. The Stevens are some of Brother Arthur Ingle's converts. Mrs. Clark, who was here, is also one of those who accepted this Message through his efforts. We were all very happy to have Mrs. De Jagger take her place with us and, while she was here, decide to be a Sabbath keeper. The Smiths from Umtali arrived on Friday. Elder Montgomery held a special meeting every day for the twenty-two Europeans who were here. We met in Mrs. Robinson's cheery parlour around a cosy fire. We all seemed like one big family and Elder Montgomery talked to us in such a fatherly way.

Sabbath morning is one which I shall never forget. I just wish you could have seen that colourful pic-

ture as we did. There were far too many to get into our church so they met in the natural amphitheatre outside. There were about eight hundred of the natives sitting on the sloping ground and the head cloths and waists of the women were of all the colours ever invented, I'm sure. The meeting was wonderfully quiet for such a crowd and the Spirit of God was with us in a very special way.

When Elder Montgomery asked those who had never given their hearts to God to do so, eighty-five came forward and bowed their heads while special prayer was offered. It seemed so wonderful to see the large results of the work of Mr. and Mrs. Robinson, who have been working here so long.

After the Sabbath service we gathered around Mrs. Robinson's extended dining table and enjoyed a fine Sabbath dinner.

Then in the afternoon they had the Missionary Volunteer meeting in the church. Mrs. Robinson was in charge of this and everything went off like clockwork. There was so many at this meeting that Mr. Robinson took all the children to the school-house for a meeting of their own, in order to make room for everyone in the church and even then many, many natives were standing outside looking through the windows and doors. If you could have heard the little children from four years of age to ten singing "Everybody Ought to Love Jesus" I'm sure you would all have decided to become missionaries. They sang the "everybody" with special emphasis and a nod of their little black heads that was certainly convincing.

Nearly every item on the programme was given in English and in their own language as well so that all might understand and appreciate the lessons given. The Missionary Volunteer song has a real meaning to it when you hear over a hundred native young people singing it.

When we see what really wonderful things the natives can do when properly trained it makes us willing to give our lives anew to the Lord's work. After this meeting the Europeans assembled again in the Robinson's parlour to celebrate the Ordinances of the Lord's house. The Lord was very near us and I have never been in a more sacred meeting than that one. Before it was finished everyone in the room was

searching his heart and re-consecrating himself to the Master's service.

On Sunday afternoon all of us went through a very pretty bit of the country until we came to the river about a mile and a half from the church. Here one hundred and forty-five of our natives were baptized.

The children had their own meetings. They gathered every morning and played games and sang songs before going into the school-house for their meetings. There were about 300 children. We would form a big circle and learn how to play "Drop the Handkerchief" or some other simple game. Then we would divide into smaller groups and enjoy playing for a few minutes. Later we filed into the school-house and had our lesson. Mrs. Montgomery told of the Adventist children of other lands and how they remained true to the tasks God had given them. Doctor Huse talked to the children about "The Two Ways" and the children were very enthusiastic and invited him to talk at our next camp-meeting.

On Sunday night Elder Sparrow preached a sermon which will remain in our minds for a long time. He took for his text "Remember Lot's Wife."

Monday morning the last car full of folks left us and we were very sorry to see them go; but O! so thankful for all of the blessings we had received while they were here.

We certainly enjoyed this camp-meeting and are looking forward to another one next year.



The New Church Building at Salisbury

A. N. INGLE

We are so happy to be able to report that the foundation of our new church is in and the brick work is beginning to make a good showing. The work has been placed out on contract, so we know what the job is to cost and there will be no heart-aches when we get through. Knowing what it is to cost makes us all the more anxious to be able to pay the bill. There were many who promised to help and I would appreciate it if their small offerings were sent along as soon as possible.

Our public meetings at present are very poorly attended but we are hop-

ing and praying that there may be some honest in heart who will take their stand. We close the meetings October 25.

At present, we are holding a prayer meeting daily. A number of the members come together at 7 A. M. one day and 5:30 P. M. the next. Personal needs and problems are presented for prayer and we are looking for a marked uplift in the spiritual life of the church. There are some very definite victories being gained over personal sin, those little sins that so easily beset us seem the hardest to get rid of, but we are able to record a note of victory here in Salisbury. Hard times are making the testing truths more difficult for men than ever before. Remember us in your prayers.



Spion Kop Missionary Institution

F. E. THOMPSON

SPION KOP has been enjoying many blessings during the last two weeks. From September 23 to 29, Brother F. E. Potter conducted a most successful canvassers' institute, as a result of which, six young men have decided to go into the field to canvass during the summer vacation, thereby hoping to help themselves through another year of school.

On September 25, Elders Dick and Hanson arrived, the former to conduct the annual Week of Prayer, and to assist Elder Hanson in an inspection of the school.

The Week of Prayer was opened by Elder Dick at the Friday evening meeting and continued until the following Sabbath. Each morning at 5.50 A. M. the students met in their respective prayer bands while the faculty and visiting brethren met for prayer. An encouraging feature at these early morning meetings was the attendance of many of the Zulu believers, some of whom walked miles to be present. They greatly appreciated, later in the week, a sermon in their own language from Pastor Kuboni. The prayer meeting was followed each day by a preaching service, and in the evening a further service was also held. Elder Dick was assisted by Elders Hanson, Campbell, Thompson and Brother Potter.

Faculty and students very much appreciated a visit—though brief—

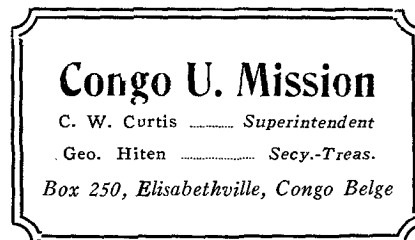
from Elder and Mrs. Campbell and Pastor Kuboni. Elder Campbell spoke on two occasions and Mrs. Campbell was able to meet and advise the Sabbath school officers.

As the meetings continued, a growing interest was manifested and, when on Friday evening, Elder Dick conducted a consecration service, everyone present came forward to pledge himself to the service of God. The Spirit of God was felt in our midst and a time of rich spiritual refreshing was experienced.

As a fitting climax to such a time of blessing, a baptismal service was held on the banks of the beautiful Tugela River on the Sabbath morning, when eight young women and eight young men were buried with their Lord in baptism. During the year, a baptismal class of thirty-five members has been conducted, and after a careful examination of the candidates by Elders Dick and Campbell, it was found that sixteen were ready for baptism.

In the afternoon these young people were welcomed into church fellowship and the Ordinances of the Lord's house were administered, sixty-five members taking part.

The sincere appreciation of the faculty and students is extended to the visiting brethren for their earnest labours of love, which resulted in such a rich fruitage.



A Visit to the Out-schools

H. J. MOOLMAN

As soon as Brother Robinson returned from his furlough, we decided to visit the out-schools. The schools had not been visited since his departure for Cape Town as there was too much work for one man at this mission, so it was not possible for me to visit the out-schools.

The first place we visited was the school at Kavula. It is about thirty-five miles from the main station. This village is quite out of the way, and the only Europeans whom they see there besides us, are the Government tax collectors. We left here

early in the morning and arrived there about 10 o'clock. On approaching the village, we met some natives on the road and as soon as they recognised us, they began running after us and shouting "the mission has come." Arriving at the village, we received a hearty welcome and the natives were very pleased to see us. This is our oldest out-school in the district. It was started by Brother Ferguson a few years ago, and Brother Billes also conducted a six weeks' effort there.

We found that our school house had fallen down on account of the severe storms, and so plans were made to build a new one. It may interest you to know how we get these school houses built. The people of the village have to do the building, as we supply the teacher. After the building work is done, the people naturally want a "matabish" (gift) for their work, and as money is out of the question, we usually get them some meat which is always in abundance. We find that meat is of greater value amongst the natives than money, and it has in many instances helped us to start work among the heathen. A piece of meat gains the friendship of a native. This school has a good membership and there is a marked change in the natives, due to the influence of the school.

We then crossed the Congo River and visited Kabanzi out-school. We have had some trouble at this place in connection with the school, due to the opposition we receive from the Catholics, but we are glad to find that the natives are more favourable towards us now. Our teacher is doing a good work at this place, and we expect to see fruits as the result of his labour. We are also planning to build a larger school house, and the big chief has promised his help.

The third school we came to was at Ilunga. This was our first school among the Bahemba people on the east side of the Congo River. There are a number in the baptismal class as a result of our work in this village, and some will be ready for baptism soon. The chief has moved his village, and as he wants to keep the school in his village, he has promised us loyal support to build a school house in his new village.

We also have a school at the place where we are to start our new mission. This school was started in March, but as it is amongst heathen

of the lowest type, progress is being made very slowly. We are happy to report a large membership in the daily school though, and our teacher is doing a fine work.

It is remarkable how the way is opening for our work. All along the road as we went from place to place, natives came running after us, begging for schools to be opened in their villages. If we only had the means and the workers, we could do a great work. We have only a few workers in this great field, but we are doing our best to press on and carry this gospel to the millions in this country, who are steeped in dark heathenism and superstition. Pray for the work in the great Congo field.

S. E. Afr. Union

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

Box 51, Blantyre, Nyasaland

1931 Camp-meetings in in Nyasaland

M. M. WEBSTER

I AM glad to be able to write you of the work in the South Nyasaland mission field.

To you, my brethren and sisters, who are upholding us here in the mission fields through the sacrifices that you are making every day, we call to you not to weary in well doing. The gospel is reaching the hearts of those without God and without hope in the world.

Away here in the heart of Africa, men and women are responding to the call of God. Honestly there are many who are sincere and are going everywhere preaching the gospel that has brought salvation to their own hearts. Today, instead of many gathering at their heathen festivals, they are gathering at the camp-meetings that we hold from year to year. This year we conducted seven meetings in this field. We sent printed invitations everywhere and the people came by the thousand. The two largest meetings were at Malamulo and Cinyama where the attendance was from 3,500 to 4,000 at each meeting. At the other meetings the attendance varied from 900 to 1,500. A real spirit of interest and eagerness

to hear the truth pervaded at each meeting.

As we sowed the seed earnestly, we have also prayed that God would water the seed sown and bring forth an abundant harvest. We are seeing results. Calls are coming to us from companies here and there, urging to send someone to instruct them in the truth. Brethren, I pray God that we may be able to sing and live, "O! for a faith that will not shrink." Though there may be trouble or distress, let us carry the message until it is finished.

At one place where we have a company of new believers, one of the converts who is only a Bible class member, not yet fully instructed, is leading his people. He is also going from place to place holding meetings with others. He is making a sacrifice in return for your's, brother. The first love of this truth has gripped his heart. He longs to see others come into the truth.

Portuguese territory people came to one of our camp-meetings to request a school. There was a student with them from Malamulo who was holding some meetings among them. At that time he had 555 in his Bible class of people who were willing to follow the truth. Recently I had word that he has finally reached the large number of 1,529. These people he was instructing, but we had to recall him as we are not allowed to do any work in that country unless the individual we send knows the Portuguese language.

Our baptisms will be more this year than in 1930. We have not yet baptised all who were ready at camp-meeting time, but postponed the baptism at some places because of the negligence of some teachers in keeping their Bible class records. For the seven meetings the number baptised were seven hundred.

The native offerings this year were £90 less than they were last year. No one can get very much for produce, and many times you cannot sell it. On the plains, where many people depend upon fish for their money, they failed entirely this year, because the river did not remain in flood long enough. Most of our people have plenty of grain, and all the granaries are full, but how to sell it is the question. Then our shortage in funds this year laid a heavy burden on our laymen which they are still struggling to roll off. Regardless of circumstances we believe that

there is a purpose in all that is happening, and we purpose that our faith together with that of our laymen will grow and bear fruit to the glory of God. We still find the spirit of willingness to sacrifice, denying themselves, spending many pounds to build suitable houses of worship and still willing to give at camp-meeting time,—some giving more than a month's wage, some less, but in all their giving there are many real sacrifices. I believe the Lord looks upon many of the gifts here in Nyasaland as He did upon the widow's mite. Some men who pledge 2/6 or 5/- will come to you and say "I will carry your loads from town this week and next week, then you pay my pledge," and that would mean walking sixty miles each way with a load of from forty to sixty pounds. Brother, if you were in his stead would you do it? At this time many carry a sixty pound bag of beans the same distance to try and sell it so as to redeem their pledge of 2/- or 2/6, and after they have walked the 120 miles they come to you and say, "We failed to get enough money to pay our pledge." May the Lord help us to sacrifice.

The Lord is calling men and women from Nyasaland to prepare to enter His kingdom. May God forbid that after we have preached to others we find ourselves shut out of the kingdom. Pray for the work in Nyasaland.

* * *

Knowing Him

NATHANIEL KRUM

O, YES, I've known the blessed Christ, 'tis true,

Historically, I've known Him many days,
His birth, His youth, temptation, ministry,
His death,—yea, all of His Judean ways.

O yes, I've known the Nazarene, 'tis true,
Have read His Old and His New Testament,

His messages to man in this dread hour,
His promise to return when time is spent.

And yet, and yet,—must I confess my lack?—

This knowledge has not satisfied my soul,
And there is still an inner void to fill,
Is yet a heart that yearns to be made whole.

And somehow, more and more I hope and pray,

That I may make His promises my own,
And yielding self with all its vain desires,
May let Christ make my heart His earthly home.

Then I shall know my Saviour truthfully,
Not, as a modern Job, by hearing's ear,
Ah, no!—experimentally, a fact!—

An actual Christ in me from year to year.

Die Grootweek-veldtog

J. F. WRIGHT

ONS het twee waardige doele waarvoor ons vir die Grootweek van 1931 werk. En broeders en susters waar ons die behoeftes voor u lê, is dit met innige oortuiging dat dit ons beste pogings en ondersteunings verdien in die aanstaande Grootweek-veldtog, 28 November tot 5 Desember.

Ten eerste wil ons iets omtrent Goeie Hoop Opleidingskool sê. Dis ons eerste inrigting vir die opleiding van ons bruin kinders en jongmense in die Suid-Afrikaanse Unie. Dis net twee jaar oud. Suster Sutherland en haar assistente het uitstekende werk gedoen; maar die werk is baie teruggesit omrede die onderwysers so vasgedruk is in die kamertjies. Gedurende hierdie jaar het hulle 'n tydelike sinkgebou gekry; en daarom het die Suidelike Afrikaanse Diwiesie met hul laaste jaarvergadering gestem om die helfte van die 1931 Grootweek-profyte te gebruik vir die behoeftige inrigting.

En waar ons die behoefte voor ons volk lê, wil ons graag sê ons glo dat die toekoms vir die Departement vir bruinmense belowend is. Broeder Billes en sy medewerkers het gedurende die afgelope twee jaar veel gedoen om die gemeentes geestelik te versterk. En nou het Pastoor B. W. Abney, 'n ervare evangelis, ook arriveer. Hy hou reeds dienste vir die publiek in die Elsie-rivierkerk waar hy leraar is. Maar wat kan die paar werkers in die departement doen om die 700,000 bruinmense in die land te waarsku. Reg, hulle sal ernstig hul deel doen; maar hulle het hulp nodig. Ons moet meer evangeliste, onderwysers en Bybelwerkers vir die tak van ons werk oplei. En die Goeie Hoop Opleidingskool is gestig om meer rekrute vir sielreddende werk op te lei. Daarom laat ons dit nie net vanjaar met Grootweek ondersteun nie, maar laat ons die Here ernstig bid om die skool te seën om sy rol te speel in die laaste werk van God op aarde.

En die ander doel vir ons oproep is die hospitaal wat ons gaan bou op die nuwe sendingsgronde wat die Goewerneur van Roanda ons gegee het. Die stasie lê ten ooste van Kiwoemeer temidde van 'n digte bevolking. Die sendingsgeboue sal oor die meer kyk en die stasie sal wel-

geleë wees. Ek het nog nie 'n beter plek in die Diwiesie vir 'n nuwe sendingwerk gesien nie.

Dr. Sturges, het onlangs in die Sentraal-Afrikaanse Unie gekom en sal die mediese werk van die sentrum onder hom hê. Hy is baie opgenome met die plek en is baie geesdriftig oor die toekoms daarvan. Daar is geen twyfel nie dat hy baie besig sal wees. Ja ons is seker hy sal eerlank meer as sy handevol hê. Die nuwe mediese sentrum sal 'n ander groot stap voorwaarts wees in die vinnig uitbreidende werk van die Sentraal-Afrikaanse Unie.

Die doel vir die Grootweek vir 1931 is £600. Ons glo vas dat ons die bedrag sal behaal. En namens die twee waardige doele wil ons 'n ernstige beroep doen dat ons die Grootweek-doel vanjaar bereik. Wat dink u? Ons bereik elke jaar ons doel vir Oesinsameling; waarom ook nie vanjaar met Grootweek nie?

Ons weet dat ons kan seker wees dat u dit met hart en siel sal ondersteun; laat ons almal deelneem en dit die vanjaar die *Grootste Grootweek* in die Diwiesie maak. Die fondse sal gelyk opgedeel word tussen die Suid- en Sentraal-Afrikaanse Unies vir die doel wat voor die 1931 Grootweek gestel is.

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Versterk die Uitbreidingsfonds

DIE grote eikebome groei uit 'n akkertjie. Uit die poging van 'n paar nederige kolporteurs om "Grootdag" meer te werk en te maak as al die ander dae het die wêreld-wye Sending-Uitbreidingsfonds Grootweek-plan ontstaan. En hoe gou het die werk uitgebrei tot waar dit vandag staan! Dis skaars tien jaar gelede en ons het die geskiedenis van Grootweek.

In die Raadsitting in die laaste helfte van 1920 was dit beraam om die leke te vra om aan Grootweek te help en die eerste poging was in 1921. Omtrent £9,000 het deur die eerste poging ingekom en die voorstel was gemaak om binne vyf jaar £100,000 in die hele wêreld op te bring vir uitgewers uitbreidingswerk. Voordat Grootweek vyf jaar oud was, het dit

die opvoedkundige en mediese uitgewerswerk ingesluit. En met die Grootweek van 1931 is die tiende jaar verby.

Alleen die engele kan presies skrywe wat die uitbreidingsplan al uitgerig het. Die profyte van die miljoene boeke en tydskrifte wat dui-sendende werkers en leke verkoop het, saam met gifte is nou al sowat £300,000. Die fonds het 350 uitgewers, mediese en opvoedkundige ondernemings in alle diwiesies tot baat gestrek.

Met die 1931 Grootweek probeer ons help om inboorling-werkers in vele lande te onderneem. £10,000 sal 299 sulke werkers vir 'n hele jaar onderhou. Die begroting vir 1931 sluit ook in 76 uitgewers, mediese en opvoedkundige dinge.

So help die Grootweek ons veel om die werk in die hele wêreld uit te brei. Help ons dat die Grootweek in 1931 al die ander klop.

J. A. STEVENS,
*Buurt-sending-sekretaris,
van Wêreldkonferensie.*

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Die Goeie Hoop Opleidingskool

ADELIN V. SUTHERLAND

DIE Goeie Hoop Opleidingskool op "Riverside" vir die bruin jongmense het op 1 Mei 1930 die eerste studente ingeneem, en sedert dit tyd moes die staf van drie onderwysers vir die klasse van Substanderd A tot Standaard IX onderwysee. Op die oomblik is daar sewe-en-dertig studente en vyf daarvan word geloseer. Daar is een skoolgebou met twee klaskamers en 'n seuns slaapkamer; en 'n ou woonhuis wat daar was toe ons die plek gekoop het.

Ons lewende hawe bestaan uit twee Jerseykoeie en sewe-en-vyftig Leghornhoenders. Omtrent 'n morg van die grond is onder bewerking en verskaf ons eersteklas groente vir die tafel.

Die skool het tans 'n slaapplek vir die seuns baie nodig dat die hele skoolgebou vir klaskamers kan gebruik word. Ons hoop en vertrou dat die fondse sal inkom dat ons die hoog nodige geboue binnekort kan optrek.

Die Here het ons geseën waar ons in nederigheid probeer het om die werk onder ongunstige omstandighede aan te druk, en die skool begin al 'n invloed in die buurt uit te oefen. 'n Sekere vrou vertel my vandat haar seun op Goeie Hoop Skool is, sal hy saands nie gaan slaap voor hy nie langs sy bed gekniel en tot God gebid het nie. Dit spyt ons dat die

seun uit ons skool moes gaan omdat sy vader sonder werk is en nie sy skoolgeld kan betaal nie. En ek kan vele sulke gevalle aanhaal.

Ons wens ons kan die skool op dieselfde basis bestuur soos die sendingskole aangesien ons hier in 'n groot sendingveld is.

Die vooruitsigte is belowend dat ons die werk kan sterk opbou en ons

kan glo dat God ons deur ons geldelike behoefte sal help. Dis 'n dringende en belangrike werk om ons bruin jongmense op te lei as onderwysers en evangeliste om die Derde-Engelboodskap na hul eie volk te neem: die son van die lewe en genade is aan ondergaan en die maaiers moet uitgestuur word om gou-gou die oes in te haal.

HELDERBERG KOLLEGE

“Die Meester Roep Jou”

J. RAUBENHEIMER

“ONS beleef en leef in 'n heerlike en vreeslike tyd; dit is 'n eeu van eeue; dis 'n verhewe lewe. Luister! die nasies waak op, Gog en Magog trek ten stryde; Ons hoor die skeping gee haar laaste sug.” In die ernstige tyd dink ek aan Joh. 11: 28, “Die Meester is hier en Hy roep jou.” En voeg daarby 2 Pet. 1: 10, “Benaarstig u soveel meer om u roeping en verkiesing vas te maak.”

In die werk van die Here is daar geen professie nie. As ons in enige deel van die werk wil gaan moet ons direk en bepaald deur God daartoe geroep word. “Die Meester roep.” Daar is net twee weë oop—die roepstem aanneem of verwerp.

In 'n haglike, donker tyd toe die mensdom byna verdag was, was Noag onder die miljoene van die aarde uitgeroep.

Moses was 'n geleerde, vooruitstrewende, talentvolle jong man met 'n koninklike loopbaan voor hom. Die brandende braambos het sy aandag getrek, en daar het God hom tot die diens geroep. En die Bybel sê “Hy het verkies liever om met die volk van God kwalik gehandel te word as om vir 'n rukkie te genietinge van sonde te hê.”

Israel wou 'n koning hê. Die Here het nie gesê, Gaan kies die bekwaamste en beste persoon nie. O, nee! “Die Meester roep.” Hy het iemand geroep en gekies. Die Here het Dawid gekies, 'n nederige jong man; hy was alles behalwe volmaak, maar die Meester het in hom die moontlike eienskappe vir die goeie gesien. Let wel dat die roepstem van God iemand nie volmaak maak nie. Dis slegs as hy inwillig dat die Genade gedurig in sy hart kan werk en hy stap vir stap na volmaaktheid kom.

Die direkste roepstem waarvan ons lees is toe die Meester self die elf

geroep en gesê het, “Volg My;” en nulle het gehoorsaam.

Gelietde gegradueerdes van 1931, u staan opgekweek, beskut en beskerm, ja baie teder versorg deur die inrigting vir opvoeding, en deur die edele, toegewyde onderwysers wat u leer hierky net. Maar u president staan gereed om in u hande die diploma te lê, 'n paslike simbool van u bereiking. 'n Nuwe deur sal in die lewe voor u oopgaan en u as 'n belowende jong man of 'n jonge vrou sal nou voor die werklikhede van die lewe te staan kom—'n koue, donkere, moeilike, vitterige en onsimpatieke wêreld.

Vele het die weg al voor u betree. Temidde van moeilikhede en verwarring het vele al die leer in die lewe beklim, sport vir sport op na sukses. Party het langs die lewenspad uitgeval as lewenswrakke. Vele het na die sendingvelde gegaan om te arbei; maar toe hulle daar kom het hulle deur die omgewing so droefgeestig en ontmoedig geword dat hulle dadelik wou terugkom. Die mense is daar te vuil en versonke. Daar is nie geriewe nie. In kort, hulle het die groot oogmerk in die lewe en in die werk verloor—om siele te win. Hulle had nie 'n innige liefde vir siele nie. Daarom, jongeliede, “Maak seker van u roeping en verkiesing.”

Daar skemer vele vrae in u gemoed. Hoe roep die Here iemand? Watter werk sal ek doen? Hoe kan ek seker wees dat ek geroepe is? Ek is verstandelik, goed-gebalanseerd en hoog ontwikkel; ek is liggaamlik sterk—dit lyk of ek in enige werk kan slaag. Sal ek self besluit wat ek gaan doen? Sal ek lootjies trek om my plek aan te wys in die Evangeliebediening, of Bybelwerk, of sendingveld, as kerkskoolonderwyseres, of verpleegster, of tikster? Ek is in die war; wat sal ek doen?

HOE OM 'N BEROEP AAN TE NEEM

U moet ten eerste 'n persoonlike oortuiging in u siel hê. Dit moet smôrens en saands u vurige verlange wees uit die Gees van God gebore wees. Dit was die ervaring van Jesus soos ons lees in Luk. 4: 18, “Die Gees van die Here is op My, omdat Hy My gesalf het.”

U moet die ingebore bekwaamheid besit om die werk te doen waarvoor u geroepe voel. 'n Leier moet die mag hê om oor te haal en te lei. 'n Bybelwerkster moet weet hoe om Bybelstudies te gee en 'n kerkskoolonderwyseres moet die sielkunde van die kind verstaan en weet hoe om onderwys te gee.

Daar moet 'n diepe, verlange en liefde wees dat siele in die koninkryk van God gebore kan word; bereidwillig om enigiets te doen, enigiets te verdra, alles te word om 'n siel te win soos Johannes Knox wat geworstel en gesê het, “Here, gee my Skotland, of ek sterf.” Ja, so 'n liefde vir siele sal nie eers deur die dood gedemp word nie.

Maak seker dat u dryfveer tot diens nie selfsugtigheid is nie. Vra uself af, “Is dit vir eer, heerlikheid, of wins, of is dit vir 'n liefde vir siele?” Kristus lei nie langs selfsugtige lyne nie. Liefde is Sy drangmotief.

Kyk uit vir voorsienings. As God ons roep sal Hy ons lei en die weg oopmaak. So nie sal die voorsiening nie daar wees nie. “God beskik ons omstandighede.” “Omstandighede is die werktuie van God tot ons nut.” —“*Ministry of Healing*,” bls. 489.

En eindelik wat nie minder belangrik is nie, kom die mening van die broeders. Die Here is die on sienlike, stille maar magtigste Persoon in elke vergadering van Godsvolk. Die roepstem van God kom dikwels tot ons deur die beproefde, ervare, toegewyde manne in Sy werk. Die besluite van ons leiers wat kom deur

oorweging en gebed kan ons nooit geringskat of vertrap nie.

Geliefde gegradeerde, "Die Meester is hier en roep jou." Mag u so gestem wees om Sy stem te hoor en mag u die plek vind wat Hy vir u bedoel het. "Net so seker as wat daar 'n plek vir u in die hemelse wonings is, het God 'n spesiale plek vir u bestem om te werk."—"Christ's Object Lessons," bls. 327.



Gered om te Dien

JAN KRITZINGER

DIT was in die dae voor die afskaffing van slawerny. In een van die suidelike stede van Amerika sou 'n verkoping plaasvind. 'n Verkoop nie van diere of goedere nie, maar van mense. 'n Aantal negers sou opgeveil word. Groot was die toeloop en toestroming van mense en toe die opveiling eindelijk begin, het die een met die ander geesdriftig gewedywer, om sekere slawe in hande te kry. Veral was dit die geval met die opveiling van 'n groot neger wat in kragtige liggaamsbou en intelligensie uitgemunt het. Terwyl die pryse al hoër styg, is daar 'n trek van angs en opgewondenheid op die gelaat van die neger. Sy oë loop peilend en alomwelwend deur die omringende skaar mense. Boosheid, hebsug, selfs wreedheid en nog meer afskuwelike gelaatstrekke staan te lees op hul gesigte. Aan wie sal hy netnou toebehoor? Onder watter strawwe diens sal hy netnou weer moet buk? Eindelijk! Daar val die hamer. Die reus van 'n neger word toegewys aan 'n klein skraal, nederige en eenvoudige figuurtjie. Met meewarige "Kom," lei hy sy eiendom buitekant die kring van die kopers en die gewoel. Dan maak hy sy boeie los en sê:

"Jy kan nou vryheid geniet." So onverwags kom die meedogende woorde, dat die neger slaaf misluk om dit tenvolle te begryp. Andermaal sê die koper; "Jy is vry," "Ek het jou gekoop om jou vry te maak," "Jy kan nou gaan waar jy wil." Nou eers word dit vir die reus duidelik. Hy is vry. Hy kan gaan waar hy wil—sy eie meester wees, doen en laat wat hy wil. Die gedagte van vry wees oorweldig hom, dit bring 'n ongekende vreugde in sy gemoed en sy gelaat straal van blydskap. En aan wie het hy dit te danke? Hy sien weer die trop mense met hul gelaats uitdrukkinge van boosheid, heb-

sug en wreedheid en sy siel huiwer. Nou is hy vry. Maar waarom gaan hy dan nie? Voor hom, die kragtige reus, staan die klein mannetjie, met sy medelydende en meewarige oë.

Weer kom die stem. "Jy is vry, Jy kan nou gaan waar jy wil." Soos hemelse musiek klink dit in die ore van die gewese slaaf. Toe gebeur daar die onverwagte, die mees ongewone.

Met innige waardering, en met trane in sy oë val die slaaf aan die voete van sy meester en sê met 'n stem van volkome toewyding, "Nee meester, u verlaat ek nimmermeer. Ek sal u dien tot aan my laaste asem-tog. U het ek lief, u wat my vrygekoop het."

Dit, my vriende is maar 'n swakke beeld van ons verhouding teenoor ons Heiland. Gebonde deur bande van sonde, en van die dood, in geestelike slawerny wat siel en liggaam in ewige diensbaarheid hou, maak die liefde van Kristus ons vry. Sy vergote bloed, Sy lyding in die hof van Getsemane, Sy versoende sterwe aan die kruis van Golgota, reinig ons van al ons sonde; maak die bande van goddeloosheid en godverlatenheid los en sit ons vry, in die vryheid van die kinders van God.

Rondom ons staan die wêreld, wat ons siele wil kluister, in bande lê van ydelheid, en in die diens van die oë. (1 Joh. 2: 15-17.)

Voor ons staan met wrede hongere oë die Sataniëse magte van hoogmoed, afguns, nyd en wat dies meer sy. Maar onder al die wat bied vir ons siel met 'n helse vreug, staan die hemelse gestalte van ons Heiland, wat ons salig maak. Dit—vrymaak en sy liefdevolle stem fluister, "Ek maak u bande los. Ek het vir u betaal, gaan dan heen en sondig nie meer nie." En die siel wat hierdie stem beluister, en die betekenis daarvan verstaan val neer aan die voete van die Heer en sing met innerlike ontroering:

„Lief, in U is al ons leven,
Gij, Gij zijt ons hoogste goed.
Ja, U kruis heeft ons gegeven
Wat ons eeuwig juigen doet.
Gij woudt van den Hemel da'len,
Op deez' diep, bedorven aard',
En voor ons de schuld betalen
Die ons bang gemoed bezwaard."

Die klas van 1931 het ook die stem gehoor, het ook in hul siele die vrymakende genade van Kristus ervaar, en ons staan nou ook gereed om met blymoedige oorgawe die Here te dien, waar Hy ons ook mag roep. Aan Sy voete lê ons al wat ons is,

al wat ons het, al wat ons mag wees, vir tyd en ewigheid. Altyd die Syne, vrygemaakte, verlore siele, diensbaar gemaak deur die liefde van ons Heer en Heiland, Jesus Kristus. Amen.

S. A. Unie-Konf.

N. C. Wilson President

A. F. Tarr Sekr.-Tes.

Bus 468, Bloemfontein, O. V. S.

Kampvergaderings in 1932

N. C. WILSON

Die Natal-Transvaal-konferensie kampvergadering sal van 1 tot 9 Januarie in Johannesburg gehou word en die Kaapkonferensie kampvergadering van 15 tot 23 Januarie op die Sentinel Uitgewers My.-gronde, Kenilworth, Kaap. Ons hoop dat die plekke en datums van die vergaderings so gerangskik is om almal te hulpe te kom; want ons was begerig om die dienste so te reël om sover moontlik al ons mense daar te hê. Daar sal spesiale dinge op albei vergaderings wees en ons glo dat die genade van die Here die beste sal wees wat in Suid-Afrika gehou was.

Die diensmaag van die Here het veel by ons aangedring om die jaarlikse byeenkomste by te woon. Almal wat in geloof geluister het na die goddelike onderrig en gereëld saam met Godsvolk vergader het, het groot seëninge en geestelike krag opgedoen. Dit kos opoffering en wilskrag om soms van die besigheid of huislike pligte los te skuur; egter die opoffering is nie te vergelyke by die seëninge en hulp wat ons by die jaarlikse geestelike feeste ontvang nie.

As ons dink aan die aanstaande kampvergaderings en aan ons eie behoefte aan 'n nouer gemeenskap met God dan behoort ons waarlik oortuig te voel van die noodsaaklikheid om die byeenkoms van ons konferensie by te woon. Die tye waarin ons leef is so swaar, so onseker, so sielsuitputtend dat ons nader aan mekaar moet staan op weg na die Godstad. Ons moet van elke middel wat God ons skenk, gebruik maak. Ons moet ons onderlinge byeenkomste nie laat nie of vergeet nie, juis nou waar ons hoop spoedig sal verwesenlik word.

Geliefde broeders en susters, dis gladnie te vroeg nie om planne te maak en te bid vir die kampvergaderings in 1932. Bid dat die krag en heerlikheid van God op 'n buitegewone wyse op die belangrike vergaderings mag openbaar word, en dat selfs die vensters van die hemel mag oopgaan met seënige en genade vir die kerk van God in die ernstige oomblik. En ons stel voor dat u nou al definitief reël om een van die kampvergaderings by te woon, dat ons saam die Here kan aanbid en die volheid van die hemelse seën ontvang vir die voleinding van die taak en vir voorbereiding van ons lewes om die Komende Koning te ontmoet.

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Die Somerkamp vir Seuns Uitgestel

E. D. HANSON

IN die Oktober-uitgawe van die OUTLOOK het 'n artikel verskyn omtrent die planne om 'n somerkamp van 14 tot 23 Desember te hou. Sedert die tyd het dinge voorgeval en ons moet ons planne verander. Dit spyt ons innig dat ons vanjaar die kamp moet uitstel. Uit alle dele van die Unie was navrae gedoen omtrent die kamp, en dit toon dat ouers en die jongspan die nut van 'n somerkamp insien. Maar gedurende Desember sal daar sekere vergaderings wees wat die Unie Opvoedkundige en Sendingvrywilliger-sekretaris noodsaaklik moet bywoon. Eers nadat die Oktober-uitgawe van die Outlook in die pers was, het ons van die datums van die vergadering gehoor. Om die en ander redes lyk dit nie raadsaam om vanjaar te probeer 'n juniorkamp te hou nie.

Ons hoop dat dit moontlik sal wees om in 'n ander jaar 'n kamp te organiseer, en dat die uitstel nie ons geesdrif sal uitdoof nie.

* *

„ONS is op weg na die Vaderhuis. Hy wat ons so liefgehad het dat Hy vir ons gesterf het, het vir ons 'n stad gebou. Die Nuwe Jerusalem is ons rusplaas. Daar sal nie droefheid in die Godstad wees nie, of klagtes en treurgesange oor teleurgestelde verwagting en gesmoorde liefde nie. Weldra sal die rouklere vir die brui-
lofsklere verwissel word. Binnekort sal ons getuies wees van die kroning van onse Koning.”—„*Testimonies*,”
Deel IX, bls. 287.



Die Sentraal-Afrikaanse Unie Kiesers- en Kampvergaderings

J. F. WRIGHT

DIT was my voorreg om van 12 Augustus tot 12 September in die Sentraal-Afrikaanse Unie deur te bring. Pastoor Bozarth het 'n besige program opgetrek sodat elke dag baie nuttig deurgebring is. En ons wil hiermee aan die lesers van die OUTLOOK 'n korte oorsig gee van ons waarnemings in die Unie. Ten eerste wil ons iets omtrent die kampvergaderings sê.

Omtrent sesduisend mense het die kampvergaderings op Gitwe, Rwankerie en Buganda sendingstasies bygewoon. Dis omtrent tweemaal soveel as enige jaar tevore. Met elke diens was die Here baie naby, en die algemene mening was dat dit die beste kampvergaderings was wat in die bloeiende Unie gehou was.

Dis aanmoedigend dat waar in 1930 slegs nege-en-twintig gedoop was is vanjaar al 175 gedoop; en dit bring die ledetal dus op tot 460. Daar sal ongetwyfeld meer in 1932 gedoop word, want op die oomblik is daar 1,700 siele in die Bybelklasse wat vir die doop voorberei. En die werkers in die Unie is vol van die gees van evangelisasie, en ons kan dus verwag dat die Bybelklasse in die aanstaande jaar opmerklik sal aangroei. Terloops wil ons net sê dat daar sowat 3,000 Sabbatskoollede is en 3,500 leerlinge in ons sending- en statskole.

En op Gitwe-sending was dit my voorreg om saam met Dr. Sturges en Broeder Dupluoy te gaan en die plek wat die regering ons aan die oostekant van Kiwoemeer vir die nuwe sending gegee het, te besigtig. Dit is pragtig geleë en daar is 'n digte bevolking in die rondte. Hierdie nuwe mediese sentrum sal veel beteken vir die bevordering van die werk in die Suid-Roenda-veld. Dokter is opgenome met die plek, en daar bestaan geen twyfel dat hy

baie besig sal wees as hy eers daar gevestig is. Die broeders maak plan om dadelik te begin bou. Die naam van die nuwe stasie is Ngoma Mediese Sending, en is omtrent sestig myl wes van Gitwe-sending, die unie-hoofkwartiere.

Die Unie Kiesersvergadering het van 2 tot 6 September op Rwankeriesending bymekaar gekom. Dis die eerste diens van die aard in die unie gehou aangesien dit die jongste kind in ons Diwiesie familie is. Dit was 'n uitstekende en stigtelike vergadering. Die Gees van die Here was by elke vergadering opmerklik teenwoordig, by die toewydings- en Bybelstudie dienste. Vele van die aanbevelings van die Diwiesie Raad was ooreweg en aangepas by die behoefte van die Unie en van die velde. Dit was algemeen 'n geseënde tyd, en die werkers het na hul verskillende stasies teruggekeer met nuwe moed en geloof om in die diens van die Meester aan te druk.

Pastoor Bozarth gee 'n sterke leiding as unie-superintendent. Hy het die volle vertroue van die werkers, en die toekoms is helder. Die grootste behoefte wat ons teëgekrom het, is 'n sterke unie opleidingskool hier. Ook het hulle iemand nodig om die Opvoedkundige werk op te bou. Ons hoop dat aan die behoeftes eerlank sal voorsien word.

Ons korte verblyf in die Sentraal-Afrikaanse Unie was waarlik aangenaam. Die werk gaan vooruit. Die werkers, blanke en inboorling, is vol moed. Hulle kom voor vele voorsienighede waaraan hulle tans niks kans doen nie. Dis duidelik dat die Unie baie meer werkers moet hê om in hul reeds ryp gedeelte van die grote Oesveld uit te stuur. En as ons bid, laat ons die Here van die Oes ernstig smee om die Sentraal-Afrikaanse Unie te help dat hul paar werkers mag verstaan hoe hulle die vinnig uitbreidende werk moet doen met die beperkte en min geriewe wat hulle tans in hand het.

* *

„DAAR is honderde van ons mense wat in die arbeidsveld behoort te wees, en wat tans weinig of niks doen vir die vooruitgang van die boodskap. Daar rus 'n grote verantwoordelijkheid op diegene wat die Waarheid ken, en die onderrig reël op reël, gebod op gebod ontvang het, om die laaste Evangelieboodskap aan dié te bring wat dit nog nooit gehoor het nie.”—„*Test.*,” *Deel IX, bls. 134.*

S. O. A. Unie

N. C. Wilson Superintendent

T. L. Bulgin Sekr.-Tes.

Box 51, Blantyre, Nyasaland

Rapport van die Suidoos-Afrikaanse Unie

Voorgelees aan die Driewiesie-Raad-sitting op Boelawayo

O. U. GIDDINGS

WAAR ons die korte rapport van die vooruitgang van die Boodskap gedurende die afgelope twee jaar in die Suidoos-Afrikaanse Unie gee, wil ons allereers ons hemelse Vader dank vir die mate van sukses op ons pogings. Hoewel daar min werkers in die veld is en 'n tekort aan geld om met die beweging by te hou, het daar 'n altyd aangroeiende getal siele in die Waarheid gekom deur die werking van die Heilige Gees en evangelisasie, en ons gee aan die Here al die lof en die eer vir al die vele seëninge.

Een van die mees opvallende blyke dat God die prediking van die Woord in die unie seën is dat in die twee jaar soveel meer siele gedoop is. Gedurende 1927 en 1928 was 809 siele gedoop, en in die afgelope twee jaar was 2,628 gedoop, 'n toename van 1804 of 220%. Dit beteken dat vir elke gesalariëerde werker in die unie, die helpers in die hospitaal, kantoor en ander werkers ingesluit, was veertien siele gedoop. Maar dis nie al nie. Hoewel Niassaland genoem word die land sonder 'n mark omdat dit so afgeskei is, en hoewel duisende inboorling famielies dit moeilik en swaar vind om op die bietjie kos te leef wat hul uit die grond win, is ons tiende gedurende die twee jaar 40% en ons sendingofferandes 44% meer as die vorige twee jaar.

Hoewel daar 220% meer siele gedoop is en ons gemeentedetal byna 70% vermeerder het, het daar net vyf blanke werkers gedurende die tyd bygekom; dit is 'n vermeerdering van 25% en sluit nie in die afwesigheid vir verlof of vir siektes nie, en dus was daar 'n swaar las op elke werker om sorg te dra vir die bloeiende kerk. Ons moes sekere gedeeltes onder toesig van ons inboorlinge plaas om deur die toestande te kom. 'n Inboorling-direkteur moes opsig hou oor elke stasie en sy verantwoor-

delikheid was om die werk en werkers in sy gebied te bestuur. Hoewel dit 'n nuwe ervaring vir ons inboorling-werkers was, het hulle met hart en siel die werk aangepak en bo verwagting geslaag. Op die oomblik het ons al ses sulke stasies georganiseer. Een direkteur het so 'n goeie invloed in sy buurt uitgeoefen dat die magistraat van die regering hom verskeie kere besoek en sy werk geprys het, en nou vrywillig aangebied het om 'n goeie pad van vyf myl te maak van die hoofmoterweg tot by die sendingstasie. Pastoor Yokoniah hou opsig oor ons jongste stasie en het dertig skole in sy distrik. Hy word bygestaan deur 'n gesertifiseerde onderwyser-inspekteur van die regering, Mnr. Edward Martin.

Opvoedkundig

Ons opvoedkundige werk het in die afgelope tydperk baie vooruitgegaan. Ons skole, onderwysers en studente hoef nie agteruit te staan vir die van ander genootskappe in Niassaland nie, maar die belangrikste nog is dat ons jongmense Kristene en sielreders vir die Meester word. Drie maande gelede het een van ons jong inboorlinge van Malamoelo wat nie 'n onderwyser wou wees nie, na die Regerings-hoofkwartiere op Zomba gegaan en aansoek vir werk gedoen. Hulle sou hom eers op proef stel. Hy was toe saam in 'n klas van skrandere kandidate geplaas, maar hy het hulle almal uitgeklop. Toe hulle sê dat hy die werk kon kry, sê hy dat hy van Malamoelo kom en nie op Sabbat werk nie. Hulle was gewillig om hom Sabbat af te gee. En Elton hou vir drie maande al getrou die Sabbat daar in Zomba.

Ons unie opleidingskool op Malamoelo het so vooruitgegaan, groten-deels te danke aan die getroue werk van Professor Cadwallader, en die Regering wil dit glo as 'n eersteklas normaal opleidingskool vir inboorlinge erken. Saam met die sentrale en modelskole het Malamoelo gemiddeld 500 studente. Ek weet die superintendent, Broeder Nash, kan baie vertel van die verskillende werksaamhede op Malamoelo, soos die drukwerk, skrynwark, tuinbou, die bestuur in die hoofkwartiere, sielredende werk in die statte, om nie eers te praat nie van die hospitaal en mediese werk, die melaatse kolonie met 150 pasjente, en die melkboerdery wat alleen £900 in 'n jaar inbring.

Lektuur-werk

Gedurende die afgelope twee jaar het ons 'n goeie stoot gemaak met ons klein boekies en traktate wat in Sjinjanja is. Ons het ses kolporteurs in die veld en hulle doen goeie werk. Natuurlik is dit nie groot somme geld nie, want die boekies wat hulle verkoop kos maar sowat een of twee pennies. Maar daar gaan duisende van die stille boodskappers in die statte en daar kom al vrug van. Verlede jaar het kolporteur Willard drie traktate vir een pennie verkoop aan 'n onderwyser naby Zomba. Vier weke gelede het ons inboorling-veld-agent, Pastoor Ben, deur dieselfde stat gereis. Toe die onderwyser dit te hore kom, het hy die skool laat uitgaan en met sy Bybel na ons leraar gekom om hom dinge uit te vra. Nadat hy alles uitgevra het, wou hy weet hoe hy in een van ons skole kan ingelaat word waar hy die Bybel kan studeer en een van ons mense word. Hy sê hy is gereed om sy skool op te gee, en die traktate het hom van die ware Sabbat geleer.

Mediese Werk

Ons hospitaal, mediese, en melaatse werk op Malamoelo en Mwamie word hoog geskat deur die regerings van Niassaland en Noordelike Rhodesië. Ons kan hierdie inrigtings nie met die toekennings wat ons nou ontvang, onderhou as dit nie was vir vrygewige bydrae van die regerings nie.

Evangelisasie

Daar is 'n sterke gees vir evangelisasie onder al die gelowiges. Toe ons die begroting uitgewerk het, het dit gelyk dat 'n groot aantal skole sal gesluit moet word omrede die vermindering in toekennings. Die blanke het in een veld vrywillig £40 bymekaar gesit, maar dit het nog gelyk of ons 25 skole sal moet sluit. Al die onderwysers en inboorling-werkers moes toe bymekaar kom om dinge te bespreek. Hulle sê toe dat ons hierdie skole nie kan sluit waar so baie mense van die Waarheid leer en in die doopklasse is nie. En meer as vyftig van die aanwesiges het belowe om een maand onderwys te gee sonder salaris. Ander het geld gegee. Die skole was nie gesluit en oor die 200 sal met die kampvergaderings gedoop word.

Persoonlike evangelisasie onder die Sendingvrywilliger verenigings hoef nie agteruitstaan vir die beweging van leke in ander lande nie. Die leke bring gedurig klompies mense

na ons Bybelklasse. Twee jaar gelede het 'n jongman, 'n gedoopte lidmaat van een van ons inboorling sendingstasies oor in die Portugese gebied gegaan en die Boodskap begin verkondig. Verlede jaar kom hy na twee dae se reis met vyftien mense hier aan om gedoop te word.

Die kandidate was deeglik ondersoek en twaalf was so goed opgelei dat hulle aangeneem en gedoop was. Ons kry nou 'n briefie van hom waarin hy sê dat hy vanjaar weer met 'n groter geselskap kom en hy wil weet wanneer die kampvergadering afkom.

In die suidelike gedeelte was 'n blinde man wat die Boodskap gehoor en aangeneem het. Hy kon nie lees nie, maar kon wonderlik goed onthou en daarby was hy 'n talentvolle singer. Wanneer een van ons reisende werkers deur die gebied gaan dan sal hy al die tekse opse wat die werker gebruik het, of hy sal die werker vra om hom iets te leer. Dan gaan hy die mense vertel wat wil luister. Voorlank het hy drie mense gehad wat Sabbat gehou het. Naderhand het hy nege mense gehad. Die mense sê toe aan sy bekeerlinge, "Hoekom volg julle 'n blinde man wat deur sy ouers moet gelei word?" Hulle antwoord toe dat hulle nie die woorde van 'n mens aanneem nie maar die Woord van God, want die man gee die hoofstuk en die versie en hulle kan vir hulself lees. Verlede jaar met die kampvergadering het hy oor die twintig mense gehad en verskeie daarvan was gedoop. Ses weke gelede het een van ons werkers hom besoek en daar was veertig Sabbathouers in die blinde man se Bybelklas. Hy woon 'n klein eindjie van 'n ander genootskap se sendingstasie. Hulle het natuurlik die talent en Kristelikheid van die man opgemerk en het hard probeer om hom oor te haal om by hulle aan te sluit en sing in hul skool te leer. Hulle het hom selfs klere en kos en alles wat hy nodig het, belowe as hy net sal kom. Hy antwoord toe, "Ek is bang om jul gifte aan te neem, julle sal wil hê dat ek jul rusdag ook moet aanneem. Ek gee nie om om vir julle te sing nie, maar ek wil liewers arm bly en die Sabbat van die Here hou."

Ek wil nie nou veel sê omtrent die vooruitgang in die verskillende departemente nie. Egter, elke departement het pragtige vordering gemaak. In die mediese werk het daar 15,226 meer besoeke van pasjente gewees en 3,559 meer pasjente vir die afgelope

twee jaar. Daar is 2,279 meer Sabbatskool-lede, en daar is ook baie meer studente in ons unie opleidingskool, ons sending- en statskole.

Ons het nie tyd om in verdere besonderhede van ons verskillende velde te gaan nie. Ons gevoel dat ons self ook al 'n hoofsentrum geword het. Ons het veertien inboorling-gesinne na ander plekke in Sentraal-Afrika, die Kongo, Rhodesië en Roanda-Oeroendie gestuur.

Maar die hoofgedagte wat u van die diens moet neem en waaroor u moet bid is nie wat ons in die verlede verrig het, of wat ons nou doen nie, maar liever *wat nog gedoen moet word* voor die koms van die Here. Van ons Luwazi sending in Niassaland 150 myl noord van die Tanganjeka grens, is daar gemiddeld vyf-en-dertig mense per vierkant myl, en daar is nog geen Adventis onder hulle nie. Na Rhodesië se kant lê 'n strook land vyf-en-sewentig myl breed en 300 myl lank met 148,000 mense en daar is net een Sewende-dag Adventiste sendingstasie. Aan drie kante van ons unie lê die gebied van Portugees Oos-Afrika. Dit is omtrent 1,000 myl lank en 500 myl op die breedste plek en met 'n inboorling bevolking van 3,250,000 en ons het daar nog geen sendingstasie, geen sending, geen gesalariseerde werker nie. Broeders, as daar iets voor die Raadsitting lê wat ons kan laat ween voor die Here dan is dit die feit dat daar nog so 'n grote gebied is waar ons nog nie begin het, en tog verwag ons waarlik dat die Here binnekort gaan kom. God is magtiger as enige nasie. Mag Hy ons die geloof skenk om op te staan en op een of ander manier die Evangelieboodskap in daardie groot gebied te plant voor die volgende Diwiesie Raadsitting.

N.-T. Konferensie

W. L. Hyatt *President*
 P. W. Willmore *Sekr.-Tes.*
Bus 6154, Johannesburg, Tvl.

Sitting van die Natal-Transvaal-konferensie

Die drie-en-twintigste sitting van die Natal-Transvaal-konferensie van Sewende-dag Adventiste sal van 1 tot 9 Januarie 1932 in die Wanderers'

Club gimnasiumsaaal, en Vrymesselaarsaal Claimstraat 8, Johannesburg bymekaar kom. Offisiere sal vir die volgende termyn gekies word, en ander besigheidsake afgehandel word wat op die konferensie wag.

Die eerste vergadering sal wees Vrydagaand, 1 Januarie 1932, in die Vrymesselaarsaal, Claimstraat 8, en die eerste besigheidsvergadering Sondagmôre, 3 Januarie om 10.15 v.m. in dieselfde saal.

W. LEROY HYATT, *Voorsitter*,
 P. W. WILLMORE, *Sekretaris*.

S. U. Sending

E. C. Boger *Superintendent*
 D. A. Webster *Sekr.-Tes.*
Bus 573, Boelawajo, S. Rhodesië

Die Nuwe Kerk op Salisbury

A. N. INGLE

DIT verheug ons om te sê die fondament van ons nuwe kerk is gelê en die mure kom vinnig op. Die werk word onder kontrak gedoen, dus weet ons wat die gebou ons sal kos en ons sal nie later oor dinge spyt wees nie. Daar ons weet wat dit sal kos, maak dit ons soveel begeriger om instaat te wees om die rekening te betaal. Vele het beloof om te help en ons sal bly wees as hulle so spoedig as moontlik hul bydrae sal stuur.

Daar kom nie veel op na ons openbare dienste nie, maar ons hoop en bid dat die opregtes vir die Waarheid sal uitstaan. Ons dienste het op 25 Oktober gesluit.

Op die oomblik hou ons elke dag 'n biduur. 'n Aantal lede kom een dag sewe-uur in die oggend en die ander dag half-ses in die aand bymekaar. Dan bid ons vir persoonlike behoeftes en probleme, en ons verlang na 'n spesiale stigting in die geestelike lewe van die gemeentes. Daar is al bepaalde oorwinnings oor sekere boesemsondes behaal; en ons is bly vir die oorwinning hier in Salisbury. Die swaar tye maak die toetsende waarhede soveel moeiliker vandag vir mense. Bid ook vir ons.



„As die HERE die huis nie bou nie, tevergeefs werk die wat daaraan bou; as die HERE die stad nie bewaar nie, tevergeefs waak die wachter.” Ps. 127: 1.

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Grove Avenue, Claremont, Cape

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General News

A baptism of sixteen young people was recently held at the Helderberg College.

The South American Division reports that for 1930, 6,654 perfect record cards were earned by Sabbath school members.

Brother Dick recently returned to the Division office. He reports pleasant and very successful ministerial institutes held with the native ministers of the Zambesi Union.

Brother F. M. Robinson and wife passed through the Cape Peninsula recently, and have gone to America on furlough. Mrs. Robinson expects to seek medical advice while in the United States of America.

Brother J. I. Robison took with him to the Geneva Conference 10,300 signatures petitioning against the "Blank Day" Calendar, and with the next week's mail 22,363 were sent to him by post. 10,056 of these were from the Peninsula and 22,607 came from the rest of South Africa.

Brother Gey van Pittius, of South West Africa, requests the brethren and sisters to pray the Lord to bless the efforts he is making to supply him with water. Our brother is unable to find water on his farm, and he is now putting down a third bore hole. They have not had any rain, and particularly need some.

Word has recently been received from Mrs. Plummer, of the General Conference Sabbath School Depart-

ment, that they are now printing quarterly 121,000 copies of the English Sabbath School Quarterly.

South East African Union News Notes

Mrs. Blaine of the Lilani Sanitarium, at Greytown Natal, recently spent a few weeks in our field. We enjoyed her visit as much as we hope she did.

Elder and Mrs. Giddings are now making a trip to the northern fields. They will stop at Mwami for the camp-meeting there, and will proceed to Luwazi, where Elder Giddings and Brother Tarr will spend some time intinerating among the village churches.

We are glad to welcome Elder and Mrs. Pearson with their family, back to this field. They will spend some time at Malamulo assisting in the work of the teachers' institute, and will then proceed to Thekerani where they are to make their home. Elder Pearson will be field evangelist for the South Nyasaland Mission Field.

Sweetwaters Sanatorium, Natal

If you need a rest, come to the late Beissner's Sanatorium, where you will find a quiet and homelike atmosphere, with surroundings of natural beauty.

For details, write above.

Obituary

GROENEWALD.—Maria Groenewald, aged 27, passed away after a lingering illness at her home Mitchel Street, George, September 23. Sister Groenewald was a member of our newly organised Elim church, and was converted under the labours of Elder Staples and was baptised by him some five years ago. Our sister, after months of suffering, with patience and fortitude, died in the full triumph of faith in the hope of the first resurrection when the Life Giver comes. She leaves her husband and children, parents, five brothers and two sisters to mourn their loss.

Words of comfort were spoken by the writer, who conducted services both at the house and at the graveside to a large number of relatives, church members, and friends. Brother Smith assisted.

D. C. THEUNISSEN.

Status of Book Sales as Shown at 1st October 1931

AUGUST	SUBSCRIPTION BOOKS & PERIOD.	OFF. SALES	TOTAL FOR MONTH	TOTAL FOR 1931
Natal-Transvaal Conference				
1930	£212 5 0	£93 13 6	£305 18 6	£3784 10 0
1931	288 19 6	33 7 0	322 6 6	4006 12 3
Cape Conference				
1930	309 14 0	51 7 10	361 1 10	3432 0 8
1931	169 0 6	44 7 6	213 8 0	2760 3 1
Kaffirland Mission Field				
1930	4 8 9	17 15 2	22 3 11	261 12 4
1931	43 12 3	9 2 9	52 15 0	568 11 4
Transvaal-Delagoa Mission Field				
1930				497 3 9
1931	39 5 0	21 15 10	61 0 10	493 14 10
South East African Union				
1930	No report			5 15 6
1931	29 19 6	23 16 10	53 16 4	100 12 7
Southern African Division				
1930	526 7 9	162 16 6	689 4 3	7981 2 3
1931	570 16 9	132 9 11	703 6 8	7929 14 1
July report of Zambesi Union				
1930	49 18 3	61 15 7	111 13 10	1130 9 7
1931	57 12 2	17 0 3	74 12 5	1177 0 5
Final total for Southern African Division, 1930,				£9111 11 10
Final total for Southern African Division, 1931,				£9107 0 6