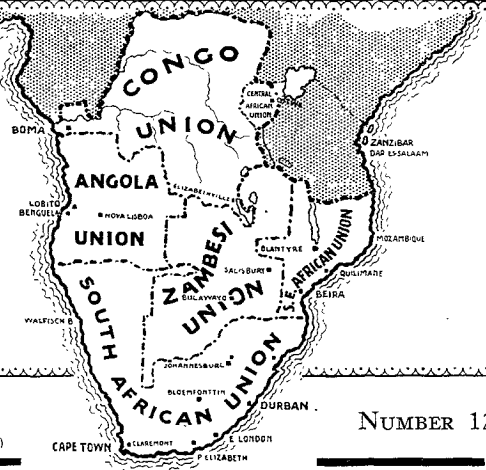


The SOUTHERN AFRICAN DIVISION OUTLOOK



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General Conference President Cables World Divisions

“IN VIEW OF OUR SPIRITUAL NEEDS — FAC-
ING RAPIDLY FULFILLING SIGNS—GREAT OP-
PORTUNITIES TO ADVANCE THE WORK IN
ALL COUNTRIES — AND SERIOUS SHORTAGE
MISSION FUNDS — AUTUMN COUNCIL AP-
POINTED DECEMBER TWELVE SPECIAL DAY
CONSECRATION, FASTING, PRAYER IN ALL
WORLD.”
—WATSON

We know our people throughout the Southern African Divi-
sion will respond to this earnest call to prayer, as we thus set
apart December twelve, in harmony with the foregoing cable.

Also we trust each member will read most carefully the arti-
cles appearing in this issue of the OUTLOOK from the pen of
Elders Watson, Evans and Branson. They are most timely as
regards their appeal and counsel in this grave hour to which we
have come.

J. F. Wright.

What Will the Coming Week of Prayer Mean to Us in This Division?

J. F. WRIGHT

As I write the title of this article, the readings prepared for the Week of Prayer—December 12-19—are before me. I have spent some time this morning glancing through them and, truly, my heart has been deeply stirred. They contain such splendid timely counsel, admonition, warning and instruction for “such a time as this,” that they seem about the best ever prepared for our annual prayer season.

And now, as I meditate upon these, endeavouring to visualise the possibilities of the coming Week of Prayer as compared with the precious privileges afforded us on previous occasions, I am led to ask in all humble sincerity and candidness of mind—What will the 1931 Week of Prayer mean to ME? What will it bring to YOU? Yea, what will it mean to our 32,000 Sabbath-keepers scattered throughout the six union fields comprising this Division?

Well, my dear brethren and sisters, as the closing days of this year bring us face to face with the present critical hours now confronting the world, as well as the church; and as we stand upon the very threshold of probation's closing hour, and the ushering in of eternity, it appeals to me that the approaching Week of Prayer should be an extraordinary period of self-examination of heart, and of fervent supplication, mingled with ardent praise and thanksgiving to the “God of all Grace.” Added to this, it should bring to us the greatest revival of true godliness, the mightiest soul awakening, the deepest spiritual uplift, the fullest victory, and the most earnest yearning for purity of living in our own personal experience ever secured by us as individual members of the “household of faith.”

There are certain valid reasons why the coming Week of Prayer should bring to us just such an experience here in Southern Africa. May I not list for your perusal a few of them as follows:

(a) We are eighty-seven years nearer the end than when the “Judgment hour” began to sound. To sense this fully we should solemnise our very heart.

“latter rain” and the message is swelling into a “loud cry.”

(c) We are in the “day of God's mighty power,” when He is “cutting short the work in righteousness.” Yes, the present is a time when one year witnesses the achievement which a previous decade was required to accomplish.

(d) And we face the greatest opportunities for advancing into unentered territory yet known to the church during the Christian dispensation.

However, while the foregoing facts are true, the spirit of indifference, the spirit of worldliness, the experience of losing the “first love,” and the performance of dishonest stewardship is gaining ground in many hearts within our ranks. This makes me extremely sad. I fear, yea I feel confident, that many of our present difficulties and hardships are due to the fact that many are not living up to their high, exalted privileges in Christ Jesus. The realisation of all this should bring us to our knees in soberness of mind, and earnestness of supplication for deliverance ere it is too late.

Then, too, the manifold blessings bestowed during the year upon our evangelical, educational and medical efforts, together with the wonderful success attending our Harvest Ingathering endeavour, as well as the marvellous victory gained in defeating the calendar reform issue before the League of Nations, all call us to prayer and thanksgiving in a new way.

Because of these few brief reasons herein set forth, we do ardently appeal to our labourers and laymembers, both European and native, to help us make this coming week of prayer the most helpful, and the most spiritual uplift it is possible to bring into our Christian experience. May God grant it to be so, is my fervent prayer.



The Annual Offering

A. E. NELSON

THE 365 days of the year 1931 are very nearly in the past. What an

eventful year it has been in the economic and political world! What a year of interest for the work of God!

Governments and nations have wrestled with gigantic problems. The financial situation in many countries has been the cause of great anxiety. Likewise the lack of funds to carry forward the work of the everlasting gospel this year has caused our leaders in many countries much concern. In the Southern African Division appropriations for mission work in 1932 have had to be reduced twelve per cent, with the possible added necessity of reducing the salaries of our European workers ten per cent, as the Division Committee may decide.

This situation of decreased income for the carrying forward of a work which is destined by the will of God to finish with increasing success is one of the problems confronting those in responsible positions in our work. It demands earnest prayer and study. To do a greater work with less income is possible only with consecrated and self-sacrificing workers and laity. Therefore, it is very appropriate that we all should approach the Week of Prayer with a desire to “come up to the help of the Lord.”

As we look back over the year we shall find that our lot has been much better than many others. Those days of mercy and blessing should not pass without a special recognition of it by each one of us. As we offer our prayers of consecration during the special week set aside for this holy meditation, let us make a signal material manifestation of our gratitude by bringing a thank offering at the close of this special week.

I am sure the need for a good offering is obvious to all. The calls for help are numerous; the rapid appearance of new events so full of significance point to the immediate advent of our blessed Saviour. When this event shall take place it will be the signal that no further sacrifices will be necessary. Until that time, God will call on those who have made “a covenant with Him by sacrifice” to help “finish His work.”

Let us do our best to make an offering to God which will be to Him a “sweet smelling savour” on the Sabbath the Annual Offering is to be received, viz., December 19.

Uniting in Sacrifice

C. H. WATSON

President of the General Conference

IN carrying on the work of God in these thrilling days of probationary time, it is necessary to express ourselves much in world terms. Ours is a world-wide work. The great commission bids us carry the gospel "Into all the world." Our message is to all men of every race and tongue. Our organisation includes the entire map of the world. All peoples on the habitable globe are hearing the sound of the gospel trumpet giving the good news that Jesus is coming soon, very soon.

One spirit characterises all our work. Many voices are giving the same message of truth as one man. No matter what the language, no matter what the tribe or race, no matter what the climate or living conditions, we are all teaching and preaching the same glorious truth that Jesus "gave Himself for our sins," and that He is coming quickly in person to gather the fruits of His sacrifice.

While Jesus is finishing His work in the heavenly sanctuary, we are called to finish in the earth the work He has given us to do. Jesus' work in the courts above is made efficacious for us only by the merits of His unspeakable sacrifice. Our work in the earth can never be finished without great sacrifice on our part. The spirit of sacrifice pervades all that is done in both heaven and earth.

As we are so fully united in all the world in purpose, in the message we preach, in the truth we believe, and in our far-reaching organisation, shall we not be fully and equally united in sacrifice?

In North America, our dear people are lifting with a will. Our work in many other lands, was begun by sacrifice on the part of our brethren and sisters here at the home base, and they are determined to do their part in sustaining it in these testing times. This appeal is being sent out to all our believers in Africa, China, India, South America, Europe, The Far East, Australia and all our other fields, to unite with us in America by the sacrifice of giving of our means to sustain the suffering Cause. We do not want to call a single missionary back to any home base for lack of funds to carry on, when we can almost see the gleams of the golden morning of Christ's return. By unit-

ing in sacrifice, brethren and sisters, we may not only hold our missionaries at their post of service but in a critical time like this, we may materially hasten the glad day of our blessed hope, the soon return of our Lord and Master. Let us therefore make the Annual Offering for 1931 an exceptionally large one. We know you will do your best in response to this most earnest appeal in behalf of our world-wide missionary programme.



Our Annual Offering Appeal

I. H. EVANS

Vice-President, General Conference

ONE reason that our work makes progress against all odds is the co-operation given by our believers in promoting whatever is planned by the leaders to extend the giving of the Message. Primarily, of course, we are dependant upon the Holy Spirit for divine help; but after we accredit the heavenly sources of power with all that is abundantly bestowed upon us, our next great resource is the unparalleled unity and co-operation manifested by our members toward every enterprise and plan entered into to promote our work.

Such a united front is rarely seen among other Christian organisations. The uniting of all our people into one solid phalanx for aggressive work amazes all who study this great movement. In this unity of heart and purpose, this solidarity of attack, lies our ability to accomplish the seemingly impossible. And truly it is a wonderful work in which we are engaged, one which should stir our hearts and lead us to give it all the support that lies within our power.

This very day that this note is written, the officers of the General Conference have spent many hours trying to arrive at an estimate of the probable income and available funds for distribution at the Fall Council, soon to be held in Omaha. Beyond all that is in sight, counting the Week of Sacrifice offering, the Harvest Ingathering, the Annual Offering, and all other sources of income, the funds lack more than a quarter of a million dollars (£5,000) of reaching the amount needed. And this, after cutting the entire working budget for the world more than ten per cent!

This situation brings us to the

place where we are grappling with the most serious financial problem that has confronted us in many years. Our lines are out to the ends of the earth; and our workers must either be sustained or recalled. It is our solemn duty—the duty of each one of us—to support the General Conference in its efforts to hold the work steady and strong in every place where it has been established. Because of this financial crisis which we now face, we appeal to our dear people to give most liberally to the Annual Offering to be received in all of our churches December 19, 1931.

Let us remember, brethren and sisters, that the sacrifice which is pleasing to God is a cheerful sacrifice. Such gifts bring to the givers as well as to the receivers, the richest blessing of heaven. May God help us each to respond to the call of our distressed Mission Board, by giving a large Annual Offering, is my sincere prayer.



Facing the Crisis

W. H. BRANSON

Vice-President, General Conference

SHORTLY before the servant of the Lord, Mrs. E. G. White, died, she was led to utter the following solemn warning: "I see a crisis before us and the Lord calls for his labourers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have past." No doubt the present situation we face in our world work constitutes at least a part of the crisis she saw. Truly, it is the most serious condition we have ever faced in our work. Hitherto, we have been able to maintain our rapidly multiplying missionary outposts throughout the world. Other societies have had to retrench in almost every field, but the Advent people have held all ground taken and continue to advance year by year. We have made no retreats and have abandoned none of our outposts for lack of means.

But we now face the crisis. We had hoped that it might be averted, but it is upon us. The decrease in mission funds due to the world financial depression has become so serious that it seems inevitable that our mission staff will have to be reduced. The last statement issued by the General Conference treasurer esti-

mates that the income to the mission fund for 1931 will be much less than our regular annual appropriation to the fields.

In an effort to meet the situation, wage reductions have been made in almost every field, as well as by the General Conference staff, but this is not adequate to meet the situation. Unless far greater and immediate relief is found the only alternative will be a reduction in the mission staff. Even though this should happen, we know that it will be no evidence that God has forsaken His cause, for He will eventually make it triumph; still we believe that a serious retrenchment in our world work would bring great sorrow and disappointment to all our believers. We trust that it may even yet be averted.

To help meet the present crisis, the General Conference Committee earnestly appeals to every worker and layman in our ranks for a 100 per cent co-operation in the coming ANNUAL OFFERING, the date of which is set for December 19. If each member of our churches around the world would at that time bring to the treasury a special offering, yes, an offering larger than we have usually given, it would go very far toward meeting the Mission Board shortage.

When we faced a somewhat similar situation in the Autumn of 1922, the Week of Sacrifice and Annual Offering saved the day and our work was not only maintained but advanced. Why should it not be so again? It can, if every one will bear his full share of responsibility in this hour of special need.

What is given in the Annual Offering should, of course, be in addition to what is given in other offerings during the year, and to what is gathered in the Harvest Ingathering work. This should be a special sacrificial gift to be made by our own people. Therefore, we earnestly appeal to every advent believer to join our labouring force in this sacrifice. Come, brethren and sisters; the cause which we love so dearly is in difficulty. It greatly needs your help, and we feel sure that you will not fail to respond. Shall it not be true of this people today that "every soul" shall "stand in a position of deeper, truer consecration to God than during the years that have past?" Only thus can His cause be saved from reproach and only thus can we ourselves be clear before Him.

Victory at Geneva

J. I. ROBISON

"The Lord hath done great things for us, whereof we are glad."

GENEVA, the cradle of the Reformation, where so many glorious and righteous victories have been won in the years long past, has been the scene of another signal victory for the truth as God's witnesses have had the opportunity of presenting the binding claims of His holy law before the International Conference which was called by the League of Nations to lay plans for the reform of the calendar.

The Conference, which convened on the 12th of October, adjourned yesterday after giving seven full days to this most complicated and intricate problem. It became evident early in the Conference that the sponsors of the reform had failed to arouse any great public demand for a change in the calendar; and further, that the opposing forces, especially the Seventh-day Adventists had succeeded in creating a very definite and persistent opposition to the measure. This opposition was expressed not only from a religious standpoint, but many government representatives also declared that minorities have right that majorities are bound to respect.

After the opening and organisation of the Conference on Monday morning, the afternoon was given over to hearing the statements of the various official observers representing religious organisations and other societies interested in either promoting or hindering calendar reform. Two Jewish rabbis first spoke, then Brother A. S. Maxwell gave a splendid address, setting forth the reasons why Seventh-day Adventists are opposed to the calendar. Other speakers included Brethren C. S. Longacre of Washington, and R. A. Anderson of Australia. Brother Longacre represented the International Religious Liberty Association, and so did not directly represent the Seventh-day Adventist denomination alone as in his protest he quoted from ministers of many denominations. He also presented the petitions. Unfortunately, because of the change of the date of the Conference, many of the petitions had not yet arrived at Geneva. However, 450,000 signatures were presented and this made a definite impression upon many of the delegates.

The Conference then took up the calendar reform debate in a more definite way, and there was a real battle on for several days, as these delegates from forty-two nations of the earth struggled with the problem. On the third day of the session, the calendar reformers seemed to be gaining very definite ground. One national representative after another expressed himself in favour of one reform or the other, both of which have blank days, and the tide seemed to be turning very definitely toward a recommendation of some change in the calendar that would break the weekly cycle. The objections that the Seventh-day Adventist and Jewish observers had made on the first day of the Conference were considered as not being insurmountable. It was also pointed out by several speakers that the literal keeping of the Sabbath commandment was an impossibility, as they claimed, on a round world. The change of the Sabbath in the early Christian period was discussed, and it was maintained that if one change had been made, why not another; and surely such a boon and blessing as a reformed calendar would be to all humanity, should not be set aside because of the self-imposed conscientious convictions of a small minority.

At this point the Conference adjourned for the noon recess. During the recess the Seventh-day Adventist representatives at the Conference had an earnest season of prayer. We then decided to ask permission for Dr. Nassbaum, the official observer for the Southern European Division at the Conference, to address the delegates in order to correct certain mis-statements of fact that had been made with reference to Seventh-day Adventists and the Sabbath question. This was irregular as it had been decided at the beginning of the Conference that the observers could only speak on the first day, and further that only one representative from each religious organisation could then be heard. Three of our men had already been heard so there was considerable doubt in our minds whether Dr. Nussbaum would be allowed to speak. However, the chairman of the Conference presented our request to the delegates assembled as the Con-

ference alone could grant the permission. Two delegates raised objection to his speaking at that time, and so the chairman, instead of ruling Dr. Nussbaum out entirely, said that he could speak just before the close of the afternoon session. After four more delegates had spoken, two of whom again referred to the absurdity, as they put it, of the Sabatarians' objections, there was a lull in the proceedings and the chairman called upon Dr. Nussbaum to address the Conference. Dr. Nussbaum is well known in official circles in both France and Switzerland, and he spoke in the French, which is the official language of the League. He gave a most eloquent and impressive address. It was the crisis hour of the Conference. Every delegate paid the closest attention as he proceeded. Angels of God were in the room, and a deep impression was made upon many of the delegates, as our real position and the issues at stake were pointed out. (This address will appear in full in the next issue of the *Signs of the Times*.) The delegates showed their evident approval by the spontaneous applause that followed. It was then interpreted into the English by the official interpreter, as is the custom for all addresses made to the League.

From that moment a definite change set in, and the sentiment of the Conference turned. The calendar reformers were soon divided into two hostile camps, one sponsoring the thirteen month reform and the other the twelve month reform. Also the wavering ones, who were in the majority, began to take a definite stand against any change in the calendar at least for the present, and the opposition to the blank day became more marked. The rights of the minorities were stressed by several delegates. Sir John Baldwin, the British representative, who had from the first been rather cold toward the proposed reforms, came out boldly in defence of the present calendar and in defence of the conscientious convictions of those who were opposing the measure. It was a most remarkable demonstration of the over-ruling hand of God in defeating the carefully laid plans of the calendar reformers, who for ten years had been looking forward to this hour, confident of victory.

The sponsors of the reform then began to realise that any change in the calendar was, at least for the

present, out of the question. So they did all in their power to turn the tide of the Conference toward recommending a continuation of the agitation, looking to some future time to accomplish their ends. Even in this they met severe opposition, and before the close of the Conference, Mr. Cotsworth and his friends were forced to admit that a blank day calendar was an impossibility even for the future. However, they declared their intention to work for a thirteen month calendar without a blank day, which they now realise would have been the wiser course to have taken from the start. They would then not have aroused the very forceful and successful opposition to the measure which was the death blow to their propositions.

The Conference accomplished one thing in calendar reform, and that was to recommend to the religious authorities concerned, the fixing of Easter and other movable feasts that depend upon the Easter Festival. They suggested as the most satisfactory date the Sunday following the second Saturday in April. This, however, will have to be decided by the Christian churches, especially the Roman Catholic Church which, it is hoped, will call an Ecumenical council in the near future to give study to the calendar question.

On the more general proposition of the introduction of a perpetual calendar, the following quotation from the draft resolution, drawn up by the Co-ordination Committee of the Conference, will indicate the failure of such a move:

"The Conference examined the respective merits of the perpetual calendars of twelve months and thirteen months as set forth in the report of the Preparatory Committee. From the discussion it was pointed out that the thirteen month calendar was theoretically more perfect; particularly if appropriate measures could be contemplated for safeguarding existing contracts during the transitional period, but on the other hand, it was pointed out that the perpetual calendar of twelve months possessed the advantage of disturbing acquired habits to a much smaller extent.

"The introduction of supplementary days bearing no weekday name, a necessary adjunct in practice to all perpetual calendars, aroused the opposition of various delegates and religious communities and certain social organisations whose representatives were heard by the Conference. Most delegations were agreed that failing a strong movement of opinion in favour of a perpetual calendar, that opposition would, at least in certain countries, make it very difficult if not impossible to introduce the perpetual calendar. It was suggested to

the Conference in this connection that if this situation continued it would be possible to make appreciable improvements in the present calendar without introducing a perpetual calendar, by adopting a non-perpetual calendar of thirteen months without the introduction of supplementary days. That calendar would not permit, so accurately as a perpetual calendar, an exact comparison of corresponding periods in different years, but would nevertheless, in the opinion of its advocates, have the advantage of dividing the year rationally, and allowing of an exact comparison between periods within the same year. . . .

"The Conference considered that the efforts of the Advisory and Technical Committee for Communications and Transit, through its Special Committee for the Reform of the Calendar, through the National Committees set up in consequence of a resolution of the League Assembly, and through the Preparatory Committee of the Conference, had not been in vain. For the first time public opinion as a whole has begun to be in a position seriously to discuss the advantages and drawbacks of the simplification of the Gregorian calendar. For the first time, it has begun to perceive clearly that it rested with it alone to take whatever decision it considered advisable with reference to this simplification. It is also for the first time that Governments in general have been brought to regard the simplification of the calendar as a definite question capable of discussion between them in the course of official deliberations. The preparatory work mentioned above, and also the discussions in the Conference, to which Governments will doubtless devote attention, will for the first time provide the competent Government departments with the material necessary for a considered decision.

"In view of the situation set forth above, the Conference did not think fit to express any opinion on the principle of calendar reform, but the Advisory and Technical Committee for Communications and Transit will follow the efforts which will doubtless continue for the purpose to enlighten public opinion as to the advantages or disadvantages of a reform. It will also keep the Governments regularly informed on the matter. It will thus continue its task, which has always consisted, not in any particular propaganda, but in the impartial enlightenment of public opinion on an economic and social problem; which, as experience has shown, and whatever the arguments advanced for or against the reform of the calendar, arouses a lively interest in a large number of countries throughout the world."

A Few Observations

This Geneva Conference, where forty-two nations were represented, will go down in history as a most important event in the development of the Advent Movement. Four of the representatives of the Third Angel's Message were permitted to lay before the International Conference of the League of Nations the reasons for our faith and to defend the Sabbath truth in the councils of the nations. This in itself was a great victory. Then again, all of us present had wonder-

ful opportunities of meeting in the lobbies some of the national leaders from the governments represented and of laying before them our stand and our principles for opposing the suggested changes. This work was most faithfully done, and the fruit of it could be seen reflected in the speeches from the floor of the Conference. We sought interviews with the delegates and we found that most of them were most cordial and sympathetic toward our conscientious scruples, although not agreeing with our doctrines. Splendid contacts have been made, and the truth has been presented under most favourable circumstances.

The providences of God were evident throughout the Conference. The most prominent and influential religious organisation present was, without doubt, the Seventh-day Adventist. The Jews do not carry much influence in some parts of Europe and some of their speeches aroused definite antagonism. The Lord's Day Alliance delegate from Great Britain, who was opposed to calendar reform, was even refused a hearing because he was one day late in coming to the Conference. He was permitted to hand in a written statement, which was a very strong protest, but his name nor his organisation were not mentioned to my knowledge during the Conference. But numerous speakers referred to Seventh-day Adventists, and their arguments on the Sabbath question was the principle subject of debate on several occasions, and their protest and the petitions sent in made a very definite impression on the Conference.

Although victory has been most graciously given us by the Lord in this first real contest on this great international issue, all of us as delegates felt most definitely that the battle is far from finished. New tactics will be used, more thorough work will be done in educating public opinion towards favouring a reform of the calendar and without doubt the battle will be renewed in the near future. And it is doubtful if the sponsors of the move will permanently drop the blank day principle.

Just now, while the angels are holding the winds a little longer, and while the way is still open to present the message of God under such favourable circumstances, we should pledge ourselves as never before to

the finishing of the work of the Lord in this our generation. This signal victory should, instead of lulling us to sleep, arouse us to the opportunity of the hour. Although the Lord has in mercy delayed the crisis, still we know from the prophecies of His Word and from the writings of the Spirit of Prophecy that just such a movement as we have seen in the calendar issue will some day prove successful, and then the work that we might have done in these days of peace, we will be compelled to do under the most forbidding circumstances. And so may the victory at Geneva be a rallying call to the finishing of the work while the angels still hold the winds of strife.

*Geneva, Switzerland,
October, 20, 1931.*

N.-T. Conference

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

Box 6154, Johannesburg, Tvl.

Natal-Transvaal and Orange Free State Camp-meeting

W. LEROY HYATT

Two years have rapidly passed since we enjoyed such rich blessings at our 1930 camp-meeting. The time has now arrived to plan for another important gathering. In view of the fact that we are living in such serious days and signs are transpiring on every hand which indicate that the return of our Lord is rapidly approaching, the camp-meeting which we are now calling will be the most important gathering that has ever taken place in the Natal-Transvaal Conference. Many world wide changes have taken place during the past two years. Yes, events of a far greater magnitude than we had ever dared to expect have gone down into history, and the solemnity of the hour in which we are living has forced itself upon our hearts. Therefore, we emphasise that our forthcoming camp-meeting will be a most important gathering. These meetings bring refreshment to our souls; they bring new life to our spiritual faculties, and they deepen the Chris-

tian experience. No Seventh-day Adventist can afford to miss the blessings that will be bestowed at this time. We can afford to sacrifice many other things, but we cannot afford to miss the rich blessings that God has for us.

The Time

The most suitable time has been chosen for our camp-meeting—January 1 to 9. This makes it possible for all those who attend to have the privilege of travelling on the trains by the excursion fares. At this time the children and young people can accompany their parents, because it is in the midst of the summer vacation. Our young people are back from Helderberg College. Most people plan to go somewhere during the summer holiday period, and we strongly recommend you to *spend your summer holidays at the camp-meeting.*

The Place

It has been decided to hold the camp-meeting in Johannesburg. Geographically, Johannesburg is the most central city of our conference. It also has the largest population of any city in our territory. The Johannesburg church has the largest membership of any one of our churches, and there are a number of churches in close proximity to Johannesburg. Its climate is ideal at this time of the year. The very large attendance at our 1930 camp-meeting leads us to believe that this will be the most suitable place for our forthcoming camp-meeting.

Camp-meeting Help

We are very happy to state that Elder J. F. Wright, our Division president will be with us during the entire period, and he has very kindly consented to speak each day at the morning preaching hour. We are sure that the subjects which he will present will be inspiring and helpful to all who attend.

Our Union Conference president, Elder N. C. Wilson, will also be with us at the camp-meeting, and he will also take charge of a number of hours during the session.

Our young people will have special help rendered to them by Elders E. D. Hanson, E. D. Dick, F. E. Thompson, and A. V. Edwards; while the Juniors and children will be under the guidance of Miss H. M. Hyatt and Mrs. Cameron.

Catering

We are sure that our members everywhere will be glad to learn that Sister Honey has kindly consented to take charge of the catering department, as she did in such an efficient manner two years ago. A booklet containing recipes of dishes provided at the camp-meeting will be given to those who attend our cafetaria.

Accommodation

For accommodation at the camp-meeting kindly address our conference secretary, Brother P. W. Willmore, Box 6154, Johannesburg. The locating committee will be happy to secure accommodation for you. Kindly give full details of your requirements.

Brethren and sisters, we earnestly trust that the forth-coming camp-meeting will be the largest in the history of our conference. We extend to each and every one a cordial invitation to come to the "feast" at this time. Bring your children, your friends and relatives, and we are sure that the Lord will bestow rich blessings upon all those who gather together at this time.

* *

Defence Force Training

W. LEROY HYATT

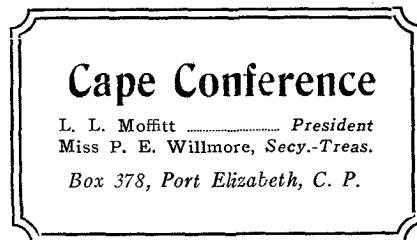
WE wish to write a few words to the young men of our conference as well as to their parents. We are not sure whether all realise that exemption can be secured from Defence Force Training for all Seventh-day Adventist young men. We frequently receive letters from various parts of our conference requesting us to write letters asking for exemption for our young men. We gladly respond to these requests, and so far as we know every such request has been granted by the Defence Force Department. We, therefore, want our young men to feel perfectly free to write to our conference office, and we will gladly extend all the assistance to them that we possibly can along this line. We have also been successful in obtaining exemption for our boys from cadet drill which is the first step in the military direction. Feeling impressed that this information should be passed on to our young men as well as their parents, we are placing this statement in the OUTLOOK for their information.

Book Work in the Natal-Transvaal Conference

L. A. VIXIE

AT the invitation of the president, we conducted a week-end colporteurs' institute, Oct. 17 and 18. Eight of their regular colporteurs were brought in for the instruction. Beside inspirational talks and practice work, we gave suggestions as to the best methods of introducing our books during these hard times. The testimonies at the close indicated that these colporteurs were prepared to meet obstacles and are determined to approach their work in a hopeful, courageous manner. They pledged their loyalty to the finishing of the task.

The canvassers in the Natal-Transvaal Conference are doing well. God is blessing them and hundreds of our truth-filled books are being scattered throughout the conference. Pray that these men may continue to work for the salvation of souls and that many may accept the message they read.



Cape Conference Session

THE thirty-third session of the Cape Conference of Seventh-day Adventists is called to convene in the Bible Auditorium, on the grounds of the Sentinel Publishing Company, Rosmead Avenue, Kenilworth, Cape, January 15-23, 1932. Officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference.

The opening meeting will be held at 8.00 o'clock Friday evening, January 15, 1932, and the first business meeting Sunday morning, January 17, 1932, at 11 o'clock.

L. L. MOFFITT, *President*,
P. E. WILLMORE, *Secretary*.

* *

"No man can hurry away from himself. He must, therefore, be the kind of self he would like to live with always."—*Edward I. Bosworth.*

The Hour by the Ford

F. E. POTTER

WE have come to the little ford by the brook Jabbok on our way to the city of God, ye pilgrims. This grave crisis in which we find ourselves today—the crisis which is staggering the hearts and bewildering the minds of the great men of the earth—is, to God's people, what the "ford by Jabbok" was to the patriarch Jacob. The night of wrestling is here. That is certain—it is unavoidable—we must go through it. But it will make all the difference to us, however, if we will just recognise one big mistake which Jacob made in his experience at the ford, and profit by it.

With a heart almost frozen with fear and a mind benumbed with selfish anxiety, he grappled with a stranger, a robber, a villain seeking his life and property. Was that it? Why, of course it was not! It was an angel of God he was fighting against. The record says, "the angels of God met him, and when Jacob saw them, he said, 'This is God's host; and he called the name of that place Mahanaim.'" Yet, just a short while later—when darkness had come upon the face of the land—a mightier Angel met him, and Jacob grappled with Him in terror; in fear for his property, his family, his very life.

Jacob had let go his trust in God and he feared in the darkness what he had joyfully recognised in the light.

The very same danger besets us today, dear pilgrims. This depression—this financial darkness which has settled over the face of the whole globe, and which has filled men's hearts with fear of what is coming on the earth—how does it appear to us? Is it a harbinger of good, or evil—which?

God was with us in the bright days of prosperity, dear pilgrims. Let us trust Him in the night of adversity. "Let us take heed to ourselves what we intend to do . . . lest haply we be found even to fight against God."

But we shall need to wrestle like Jacob, of course. That part of the experience we do well to copy strictly today. We shall need to wrestle, just as seriously, just as desperately as did Jacob, but here is the precious secret—let us do it in calm, reliant and joyful faith, not in fear and trembling for our possessions, our families, or even life itself.

Yes, it is the hour by the ford for every child of God today.

We must constantly keep in mind the wonderful perseverance exhibited by Jacob, also. What a wrestling it was, to be sure. How do we feel today as we face life's struggle, dear pilgrims? Now that financial conditions in the earth have upset all past standards and brought leanness to the family treasury—do we feel that the limit has been reached in our giving to the cause of God? Do the new conditions suggest to us a limit now to our service for God? Do we sometimes think that we have reached the limit of endurance in our pilgrimage along the narrow way?

Remember Jacob, then, and his long night of wrestling. I often liken man to a piece of elastic. He does not know how far he can go until he is put to the stretch. Many the time on active service I have had to press my men to the limit. Forced marches on short rations and water, night after night with but brief snatches of sleep—harassed, hurried, urged—ever on, on, until it seemed physical endurance had reached the absolute limit. Then came an urgent comman from headquarters to march on and capture some important point. My soul rebelled for its own poor body, and for those of my exhausted troops. Impossible! They had gone to the very limit. To force them now would spell disaster, perhaps death to many of them.

But we went! Yes, in spite of the groanings of our hearts, and we did it. We did it again and again; and the men who finally emerged from the war to return to civilian life were princes compared to their former selves when first they volunteered for service. They stood a living, eloquent testimony to the ennobling power of trial, adversity, and suffering.

Pilgrims, God's cause today demands *no limit* to our sacrifice and service for Him. It is the "hour by the ford." We must begin to wrestle now, for it is only those who pass over the ford who shall have their names changed to "Israel," prevailers with God and with man.

We are all determined to pass over, are we not? Then let us begin wrestling, sacrificing, giving ourselves more fully in service *now*, and the more earnestly so as we see *the day* approaching; and may God give us grace to stifle back every cry of "enough" and to continue wrestling until Jesus comes.

News Notes

Elder S. G. Hiten has recently visited Kimberley and Beaconsfield.

Elder D. F. Tarr recently spent the week-end at Adelaide.

A few weeks ago Elder S. G. Hiten and Brother Strick paid a short visit to our believers at Miller.

Brother A. Floyd Tarr and Elder J. E. Symons recently spent a day or two at our office.

On Sabbath, November 21, a baptism was held in Uitenhage and on the following day another in Port Elizabeth.

December 12-19 is the Week of Prayer. May our believers in the Cape Conference enjoy many blessings during this precious season.

Brother F. E. Potter has just returned to the conference office from the East London district, where he has been assisting the student colporteurs.

Brother L. A. Vixie writes encouragingly of the work in Queens-town. Brother Vixie has been assisting student-colporteurs in that area.

Mr. and Mrs. Charlie Tarr, of Southern Rhodesia are spending a time at the Health Institute, Port Elizabeth. We trust that Brother Tarr's stay will be beneficial to his health.

Reports have now been received from each student in the field and one and all breathe a sincere spirit of zeal, and a determination to prosecute their work faithfully to the end of the vacation.

A cheery and courageous band of twelve student-colporteurs arrived in the Cape field early in November to engage in the literature ministry. They plunged immediately into their work, and, in spite of many disturbing conditions, are progressing splendidly.

We most earnestly request our believers in the Cape Conference to plead daily before the Throne of Grace, that these young men may continue to be blessed with faith,

courage and perseverance, and that a generous fruitage of souls may eventually result from their earnest labour.

Professor Milton Robison, of Hel-derberg College, was a recent visitor to Port Elizabeth. His itinerary in the interests of the school has included Worcester, Bonnievale, George, Port Elizabeth, and Grahamstown.

Elder N. C. Wilson and the Cape Conference office staff, with the exception of Brother Potter and Miss Tickton, spent the week-end, Nov. 13-16, with the Grahamstown and Rokeby Park churches. On Sabbath, a joint meeting of the two churches was addressed by Elder Wilson. On Sabbath afternoon, a beautiful baptism service was held in the Blaauwkrantz River, when two young persons were received into church fellowship.

It has been a pleasure to have the Union President, Elder N. C. Wilson, spend several days with our churches in the northern and eastern part of our conference. After visiting Kimberley, Beaconsfield, Aliwal North, Grahamstown and Rokeby Park, Elder Wilson proceeded to Port Elizabeth and George and thence to the Cape. The African mission film was shown at Kimberley, Aliwal North, Grahamstown and George. Elder Wilson's visit was greatly appreciated in each place.

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Important! Please Read!

ALL those planning to attend the coming CAMP-MEETING and avail themselves of railway concession certificates, are asked to send in their names as soon as possible to Miss P. E. Willmore, P. O. Box 378, Port Elizabeth.

Be sure when sending in your request to include the following data:

- (a) Full name.
- (b) Station from which you are leaving.
- (c) Class you desire to travel.
- (d) Date of departure.

* *

**Come to Camp-meeting.
Bring Your Friends.
Remember the Date,
January 15-23.**

A Call to Prayer

IN this hour of crisis, the church of God is facing a supreme opportunity. Never before have we come up to a Week of Prayer with quite the same responsibility resting upon us. If world conditions, the needs of God's people, and opening providences ever constituted a call to prayer certainly they do today.

As we enter into the 1931 Week of Prayer, let us all do so with a realisation of its momentous import, seeking the Lord for an outpouring of His Spirit, commensurate to our own souls need and the unfinished task of the church.



To the Members of the Coloured Department

L. S. BILLES

A WORD of encouragement is due our dear people as they have sacrificed and laboured so splendidly in the Master's service. On every hand, we see the marks of His divine blessing, and the work is progressing. A year ago we thought it splendid when in our Department we could arrange even one evangelistic effort. At the present time, a strong effort is being conducted at Diep River, another by Brother Milford at Stellenbosch, while Elder Theunissen writes of the launching of his second effort at George. Then again, in the new church at Elsie's River, Elder Abney is having a splendid attendance at his meetings for the public, and already he has a Bible class in which a number are preparing for baptism. Thus, at the present time of writing, we have four efforts under way. We, therefore, feel the need of your earnest prayers and your continued support at this critical time.

Naturally all of these efforts will drain our finances very heavily, and we are relying especially on the camp-meeting pledges being paid before the end of the year, so that we shall be able to come out free of debt. As you know, a certain portion of the camp-meeting offering goes toward the expenses of evangelistic efforts.

So then, as we see the Lord making bare His arm to finish the work among our people, let us rally to the Cause in earnest, individual consecration, in faithfulness in paying our tithe, and also in paying, before the close of the year, the pledges made at camp-meeting.

Central African Union Mission

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

"Big Week" Appeal for the Central African Union

C. W. BOZARTH

FROM the very beginning of our work here in Ruanda-Urundi, we have felt the need of a doctor to lead out in a strong medical work, and for a hospital where the more serious cases could be cared for, and also where native medical workers could be trained. Just now we are beginning to realise our desires. Dr. J. H. Sturges has come over to lead out in this work, and a beautiful site has just been granted us by the government in the midst of a very densely populated district, on the shores of beautiful Lake Kivu. From this centre, the doctor will be able to reach approximately 100,000 people. The Cause has been greatly favoured by receiving a grant of land in such a strategic position, and we thank God for His leadership in the selection of this place. The doctor and the builder are already on the ground making bricks for the doctor's home and a temporary dispensary.

Through the kindness of the Southern African Division Committee we have been granted one-half of the proceeds from the Big Week this year. As you engage in the campaign please remember the needs of the medical work here in this union and the opportunity of giving the gospel to this large population in Ruanda. If the goal of £600 is reached we will be able to complete our hospital building, but anything short of the goal will mean an unfinished building which will greatly hinder the work. We believe that if each will do his very best the Lord will give us the funds so much needed at this time.



"EXPERIENCE is a safe light to walk by, and he is not a rash man who expects to succeed in the future from the same means which have secured it in times past."—*Wendell Phillips*.

Z. U. Mission

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

Ministerial and Teachers' Institutes

E. D. DICK

SEEING the work of God go forward and having even a small part in it always brings to one a sense of pleasure and satisfaction. Such were the feelings which came into my heart as I reviewed the experiences of my most recent trip to the Zambesi and South African Unions.

Leaving Cape Town for Rusangu mission, I travelled by way of Johannesburg and their Elder E. D. Hanson met with the Johannesburg church in their Sabbath services. The interests of Christian education were presented and an appreciative response to the subject was received. Through the promotion and guidance of Elder Hanson, it is hoped that a good church school may be established in this large centre this coming year.

Upon arriving at Rusangu, arrangements were made for a strong teachers' institute. Already the teachers had begun to arrive so that on the Sabbath prior to the opening, studies were presented to pave the way for a deeply spiritual institute. Sunday morning, found most of the teachers present, a well balanced programme outlined and the institute teachers ready to swing into a good programme of instruction with enthusiasm. Elder D. P. Harder, Brethren C. E. Wheeler, I. B. Burton, J. G. Siepman, Mrs. Burton and the writer carried responsibilities in the institute and everything went forward with order and dispatch.

A number of evenings were profitably spent in round table discussions, general lectures and illustrated sermons. The pleasant part about the institute was the good spirit manifested by all the forty-nine teachers present. All seemed happy, contented and of good courage and the institute closed without a single "in-daba." I was not privileged to remain at Rusangu to the close of the institute, as it was necessary for me

to hasten on to Solusi to attend the ministerial institute soon to open there. However upon my leaving, Elder H. M. Sparrow, the newly appointed field superintendent for Northern Rhodesia, came in with enthusiasm to help make the institute an even greater success.

It is believed that with the good spirit of earnestness and consecration which prevailed, together with the helpful instruction received during the institute, the teachers will return to their respective areas of labour to conduct much better schools and be much more effective representatives in the ingathering of souls in their communities. We prophesy a new era of growth and progress in Northern Rhodesia as the result of the united efforts of the new leadership and the co-operation of this faithful band of teacher-evangelists.

At Solusi we found the ministers and evangelists of Southern Rhodesia and the Bechuanaland mission fields gathered for a ministerial institute. Here also the ministers came with a spirit of earnestness and a desire to learn to become more efficient in their work. Previous to the meetings, a complete printed set of lesson outlines had been prepared which were placed in the hands of the ministers and these acted as a guide in administering the work of the institute. Elders E. C. Boger, John v. d. Merwe, D. P. Harder, Mrs. Boger and I carried the instruction in the eight courses of study given.

Here also an excellent spirit prevailed throughout the meetings and at the close of the institute the ministers declared that "Now we are beginning to see the road." The lesson outlines used during the institute were given to these workers and they not only had the benefit of the inspiration and lessons of the institute, but can review these lessons and receive further help as they re-study them in their homes.

During the ministerial institute, the Week of Prayer for the students of Solusi was conducted and in this the ministers and evangelists acted as prayer band leaders and assisted in the public services. It was a good week for the school when the spiritual interests were given first consideration.

Of the large student body of 290, and a large number of others living in the community practically all responded readily to the call to sur-

render or rededication. I left, feeling that the work of Solusi was never stronger, and that the Lord had richly blessed the ministers and evangelists. I believe they will return to their places of labour with a new vision of their responsibilities and an increased determination to give the gospel message a certain sound both by life and voice.

From Solusi I went to Spion Kop Missionary Institution, where Elder E. D. Hanson and I inspected the school and where I conducted the Week of Prayer. Here too the students were receptive to the calls for deeper consecration and the entire student body together with a goodly number of the native believers of the community joined in a new and deeper consecration to God. Faithful instruction had been given in the baptismal classes and on the last Sabbath sixteen well instructed and consecrated young people were buried in baptism by Elder Thompson and myself in the clear sparkling waters of the Tugela.

My extended visit to the school and observations made led me to believe that Spion Kop as a native training school was never in better hands nor the work of the school better administered. Elder Thompson, with a strong staff of teachers, has the work well in hand and a good class of well trained young people are coming from its portals to do service in the cause of soul-winning service.

May God richly bless the efforts of training our teachers, ministers, evangelists and indeed pupils of our training schools that there may be trained a loyal, consecrated, devoted ministry who will take to Africa's unwarmed millions the message of salvation, which indeed is Africa's problem.

Helderberg College

Missionaries at Helderberg

D. J. FICKER

WHAT! missionaries at Helderberg! I thought that all the people there were students. Yes, they are students, but still, while they are studying they practise being missionaries and teachers every Sabbath afternoon among the coloured people on the farms in the vicinity of the

college. We, students, carry out the Bible injunction, namely, that we should first preach to those at our own doors, and then go away to minister to those in other places.

Every Sabbath afternoon you may see students going out in all directions from the college. We will follow one of the groups. Some of the students were granted permission by a Mr. de Waal to preach to the natives on his farm, which is about three and one half miles from the College, and the group we are to follow is bound thither.

We are about three in number who go to this farm, and we usually reach the farm about 3 P. M. We visit the homes, pray for the sick and ask the people to come over to the meetings we hold. We hold our meetings in a large blue gum grove. An old log serves as seating accommodation for the adults, while the children sit on the grass.

By the time that the bell—an old piece of iron rail struck with a piece of iron—has rung three times, there are about forty people assembled and we are ready to begin. After the leader has spoken to the people for a few moments, thanking them for attending so faithfully, we sing a hymn out of the Dutch "Hallelujah" book, as the people do not understand English. Hermann, the elder, is then asked to lead in prayer, after which the children separate themselves a small distance from the older people to study their lesson.

We usually take with us two of the college girls to teach the children the Bible texts, and how to pray, and also to teach them good stories. The following few words are written by one of the young ladies who usually accompanies us on these occasions:

"It was my privilege some time ago to go to the farm to tell the children there some stories. As I sat down on the one available seat—a large stone by the side of the road—I looked down into about twenty little brown shining faces. For a few moments there was a bustle until all were seated, and then silence reigned supreme. Looks of eager expectancy were mingled with those of shyness and timidity. All waited breathlessly for me to speak. When everything was quiet I asked them to close their eyes, and in a few simple words I asked the blessing of the Lord on the hearts of these little ones.

"Then they repeated their memory



A group of coloured people on a farm near Helderberg College. Some of the students go over to this farm every Sabbath afternoon to preach to the people.

texts, and counted up to 100, and said their A B C. After that they sang 'Jesus Loves Me.' I gave them each a Scripture card, and told them to close their eyes, and five of them prayed. As there was still ten minutes left, I told them two stories, namely those of Joseph and David. After I had finished I asked them questions on what I had told them, and I was astonished to see how eagerly they answered my questions.

"Once more the little brown eyes were closed for the benediction and then we went back to the grown up people."

On one occasion the leader asked one of the graduates, Mr. Kritzinger, to preach on the Plan of Redemption. We see no reason to tell of David's sins, of Peter's impetuosity, of Solomon's backslidings, but we preach to them Christ, and Him crucified, and the hearts of the people respond. Their faces indicate the pleasure and joy which they experience in hearing the old, old story.

We commenced at the creation, and now we have finished all the doctrines. We are glad to see that as the result of our labours, one coloured man is regularly coming to our Sabbath school at college. He is neither drinking nor smoking, and in him we see a precious soul saved for the Master. I am sure that the Lord will speak to the honest in heart among our little flock and that they will also inherit a place in His kingdom.

By the time we had finished, we had more than sixty people in attendance, as they continued to come while we are preaching.

We ask your fervent prayers for our student missionaries, as they go out week after week to preach the gospel.

M. V. Reading Course Books for 1932

THE Missionary Volunteer Reading Course books have been selected, and we are glad to be able to announce the names of the books comprising each set and the price of same. This information has just reached our office. The books are exceptionally good, and anticipating that there would be a good demand for these books this year, we sent in our order about two months ago for a supply for this field, even before we knew what the selection was to be.

Senior

Lives That Lift	6/-
Beautiful Gold	7/-
God in the Slums	6/-
Adventures in the South Seas	7/-

Regular Price	26/-
Course Price	23/6

Junior

Zip the Coon	7/-
Korado, a Child Widow of India	6/-
Hands Around the World	5/-

Regular Price	18/-
Course Price	16/3

Primary

Bible Pictures for Little Tots	2/6
Old Abe	2/6
Bedtime Stories No. 7	1/6

Regular Price	6/6
Course Price	5/6

The course price applies where all the books of a set are ordered at the same time. The course price will also apply to all camp-meeting sales. Order from your book depository.

SENTINEL PUBLISHING COMPANY.



The Object of Trials

OUR sorrows do not spring out of the ground. God "doth not afflict willingly nor grieve the children of men." When He permits trials and afflictions, it is "for our profit, that we might be partakers of His holiness." If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blow that blights the joys of earth will be the means of turning our eyes to heaven. How many there are who would never have known Jesus had not sorrow led them to seek comfort in Him!—*Ellen G. White.*

"Tekens van die Tye"

A NEW missionary paper, in Afrikaans, has just come from the press, which bears the title as is given this notice. The paper is the same size as the English *Signs of the Times*. The club price and subscription price is also the same as for the *Signs of the Times*.

Sample copies of the *Tekens van die Tye* have been sent to all our churches and companies in the South African Union Conference, the field where we shall depend largely for



the circulation of this paper. If any reader of the *OUTLOOK* has not seen a copy, and would be interested in examining same, please write your local office or to us direct and a copy will be posted to you immediately.

Subscription receipt books have been prepared, and these will gladly be sent to those who will use them in taking subscriptions for this new missionary paper, together with as many sample copies as can be used in taking subscriptions. These supplies are free for the asking. Just endeavour to send in one subscription for every sample copy that you ask for.

The date of the first issue of *Tekens van die Tye* is January, 1932. The paper will be issued each month, and we hope will have a long life of usefulness.

SENTINEL PUBLISHING COMPANY.



"THE Christian who ceases to grow will cease to shine."—*J. W. Hill.*

President van Wêreldkonferensie Stuur 'n Kabelgram aan die Wêrelddiwiesies

„MET DIE OOG OP ONS GEESTELIKE BEHOEFTE, DIE VINNIG VERVULLENDE TEKENS, GROTE KANSE OM WERK IN ALLE LANDE AAN TE DRUK, EN DIE GROOT TEKORT IN SENDINGFONDS, HET DIE NAJAARRAADSITTING BEPAAL OM 12 DESEMBER AF TE SONDER VIR SPESIALE TOEWYDING, VAS EN GEBED IN DIE HELE WERELD.”

WATSON.

Ons weet ons mense deur die hele Suid-Afrikaanse Diwiesie sal gehoor gee aan die ernstige versoek vir gebed, waar ons ooreenkomstig hierdie kabel 12 Desember daarvoor sal afsonder.

Ons hoop en vertrou dat elke lidmaat sorgvuldig die artikels van Pastore Watson, Evans en Branson sal lees wat in die uitgawe verskyn. Dit is baie paslik in versoek en raadgewing in die ernstige tyd wat aangebreek het.

J. F. WRIGHT.

Die Betekenis van die Aanstane Week van Gebed

J. F. WRIGHT

TERWYL ek hierdie woorde skryf, lê die lesings vir die Week van Gebed 12 tot 19 Desember voor my. Ek het vanmôre 'n tydjie geneem om dit deur te kyk en my hart is diep aangerooer. Dit bevat sulke goeie tydige raad, vermaning, waarskuwing en onderrig vir ons in die tyd, en dit skyn die beste sover te wees vir ons jaarlikse tyd van gebed.

En waar ek hieroor nadink en probeer voorstel wat die moontlikhede van die aanstaande Week van Gebed sal wees vergelyk met die kosbare geleenthede in die verlede, dan vraag ek myself af in alle ootmoed en opregtheid, Wat gaan die Week van Gebed vir 1931 vir my beteken? Wat sal dit vir *u* bring? Ja, wat sal dit vir ons 32,000 Sabbathouers in die ses uiveelde van ons Diwiesie beteken?

Wel, my geliefde broeders en susters, waar die laaste dae van die jaar ons vlakvoor die huidige kritieke oomblik bring wat voor die wêreld en voor die kerk is, en waar ons op die drumpel staan voor die genade-deur sluit, en die ewigheid aanbreek, lyk dit vir my ons moet die aanstaande Week van Gebed ons eie harte buitengewoon ondersoek, en vurig bid, en die God van alle Genade ernstig die lof en dank toebing. Daarby behoort dit die grootste opwekking tot ware godsvrug te wees, die grootste sielontwaking, die diepste geestelike stigting, die volle oor-

winning, en die ernstigste verlange na 'n reïne lewe in ons eie persoonlike Kristelike lewe, in elkeen as 'n lid van die huisgenote van geloof.

Daar is sekere vaste redes waarom die aanstaande Week van Gebed ons in Suidelike Afrika die lewe moet bring. Laat ek dit as volg opnoem:

(a) Ons is sewe-en-tagtig jaar nader as toe die Oordeelsure aangebreek het. As ons dit tenvolle besef behoort dit ons harte diep te roer.

(b) Ons lewe in die „spade reën” en die Boodschap word nou die „luide kreet.”

(c) Ons leef in die grote dag van die grote krag van God en Hy sny die werk af in regvaardigheid. Ja, daar word nou in een jaar meer gedoen as tevore in tien jaar.

(d) En ons staan voor die grootste kans om in gebiede te gaan wat gedurende die Kristelike bedeling nog nooit betree was nie.

Hoewel die dinge so is, kom daar onder ons mense veel onverskilligheid en wêreldsgesindheid in, vele verloor hul eerste liefde en ander word ontrou in hul rentmeesterskap. En dit maak my baie hartseer. Ek vrees, ja ek glo dat vele van ons moeïkhede en swaar vandag het ons te danke aan dat vele nie wandel na hul hoë en heilige voorregte in Kristus Jesus nie. As ons dit besef, sal ons ootmoedig op ons knieë gaan en ernstig smee om verlossing voor dit te laat is.

En die vele seënninge gestort op ons evangeliese, opvoedkundige en mediese werk, die wonderlike sukses in ons Oesinsameling, en die won-

derbaarlike oorwinning om die Almanak-verandering te beveg voor die Volkebond—dit alles roep ons opnuut tot gebed en danksegging.

Om hierdie paar redes versoek ons ernstig ons werkers en leke, blank en andersins, om ons te help dat die aanstaande week van gebed die nuttigste en grootste stigting in ons Kristelike lewe kan bring. Dis my vurige gebed dat God dit mag skenk.

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Die Jaarofferande

A. E. NELSON

DIE 365 dae van 1931 is byna in die verlede. Wat 'n betekenisvolle jaar in die ekonomiese en politieke wêreld! Wat 'n belangrike jaar vir die werk van God!

Regerings en volke moes met reusagtige toestande in alle lande het vrees ang gebaar. En die tekort vanjaar aan fondse om die ewige Evangelie aan te druk het ons leiers in vele lande vele kommer besorg. In die Suidelike Afrikaanse Diwiesies is die toekennings vir sendingwerk in 1932 twaalf persent verminder, en moontlik sal die Diwiesie komitee nog moet besluit om die salarisse van die blanke werkers tien persent te besnoei.

Hierdie toestand van vermindering in inkomste om die werk aan te druk wat deur God bestem is om in groter sukses voleindig te word, is een van die probleme waarvoor die wat in verantwoordelike poste in ons werk is, te staan gekom het. Dit vra ernstige gebede en oorleg. Om 'n groter

werk met minder inkomste te doen is alleen moontlik met toegewyde en selfopofferende werkers en leke. Daarom is dit vanpas dat ons almal na die Week van Gebed kom met 'n verlange om tot die "hulp van die Here" te kom.

Terwyl ons terugkyk op die afgelope jaar sal ons sien dat ons dit makliker as vele ander gehad het. Ons elkeen behoort daardie tye van barmhartigheid en seën raak te sien. Terwyl ons ons gebede van toewyding opstuur gedurende die spesiale week vir heilige nadenking, laat ons waarlik ons dank betoon deur 'n dankoffer aan die end van die week.

Ek is seker dat elkeen die behoefte vir groot offerandes kan insien. Ons kry vele versoeke vir hulp; die nuwe betekenisvolle gebeurtenisse wat so vinnig kom, wys na die nabye koms van ons dierbare Heiland. En as die gebeurtenis plaasvind sal dit 'n teken wees dat daar geen opoffering meer nodig is nie. En tot daardie oomblik sal God diegene roep wat 'n verbond by offer gemaak het om Sy werk te help voleindig.

Laat ons ons uiterste doen om 'n offer tot God te bring wat 'n aange-name reuk sal wees op die Sabbat wanneer die Jaarofferande opgeneem word—19 Desember.

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Saamstaan in Opoffering

C. H. WATSON

President van Wêreldkonferensie

Om aan te gaan met die werk van God in hierdie spannende oomblikke van die genadetyd is dit noodsaaklik dat ons onself veel in wêreld-terme moet uitdruk. Ons werk is 'n wêreldwerk. Die groot opdrag is dat ons die Evangelie na „die hele wêreld” moet neem. Ons Boodschap is vir alle mense van alle geslagte en alle tale. Ons organisasie sluit in die hele wêreldkaart. Alle volke op die aardbol hoor die stem van die Evangeliebasuin die blye tyding blaas dat Jesus binnekort kom.

Daar is een gees deur al ons werk. Vele stemme verkondig dieselfde Boodschap as een man. Dit kom nie daarop aan watter taal, of geslag of volk, of klimaat of lewenswyse nie, ons almal leer en verkondig dieselfde heerlike waarheid dat Jesus Homself vir onse sondes gegee het, en dat Hyself binnekort kom om die vrug van Sy offerande te vergader.

Terwyl Jesus Sy werk in die hemelse heiligdom klaarmaak, moet ons die werk op aarde wat Hy aan ons

opgedra het, voleindig. Die werk van Jesus in die hemel is tot baat vir ons alleen deur die verdienste van Sy onuitspreeklike offerande. Ons werk op aarde kan nooit voleindig word as ons nie 'n groot opoffering maak nie. Daar is 'n gees van opoffering in alles wat in die hemel en op die aarde gedoen word.

Ons almal in die hele wêreld is so verenig in doel en in die Boodschap wat ons verkondig, in die Waarheid wat ons glo, en in ons verreikende organisasie; sal ons dan ook nie net-so saamstaan in opoffering nie?

In Noord-Amerika doen ons mense hul uiterste. Deur die opoffering van daardie broeders en susters was ons werk in vele ander lande begin; en hulle is vasberade om in hierdie swaar tyd hul bes te doen om dit te onderhou. Hierdie versoek kom na al ons gelowiges in Afrika, Sjena, Indië, Suid-Amerika, Europa, die Verre Ooste, Australasië, en al ons ander velde, om saam met die gelowiges in Amerika te staan en van ons besittings op te offer vir die behoeftige werk. Ons wil geen enkele sendeling terugroep deur 'n tekort aan fondse nie waar ons al byna die strale van die blye dag van Kristus se wederkoms kan sien. Broeders en susters, as ons saamstaan in opoffering sal ons nie alleen ons sendeling op hul poste in die kritieke tyd hou nie maar ons sal waarlik die blye dag van ons salige hoop verhaas—die spoedige wederkoms van ons Here en Meester. Laat ons daarom 'n buitengewone offerande vanjaar gee. Ons weet u sal u beste doen vir die ernstige versoek vir ons wêreldsendings-program.

* *

Ons Jaarofferande

I. H. EVANS

Viesie-president, Wêreldkonferensie

EEN rede waarom ons werk vordering maak tenspyte van alle oormag is dat ons gelowiges saamwerk om alles aan te help wat die leiers beraam om die Boodschap uit te brei. Ons is allereers afhanklik van die Heilige Gees vir goddelike hulp, maar na die mag en hulp uit die hemel wat ons so oorvloedig ontvang, is ons ander hulpbron die ongeëwenaarde eenheid en saamwerking wat ons lidmate betoon in elke onderneming en plan om ons werk uit te brei.

Jy sien maar selde so 'n saamwerkende front onder ander Kristelike organisasies. Almal wat die groot be-

weging bestudeer, staan verbaas dat al ons mense so vas saamstaan om die werk vorentoe te druk. Ons krag om die skynbaar onmoontlike te doen, lê in die eenheid van hart en doel en saamwerk. En dis waarlik 'n wonderlike werk waarmee ons besig is, en dit behoort ons harte aan te raak en u te noop om met al u vermoë dit te ondersteun.

Terwyl ek die stuk skrywe het die offisiere van die Wêreldkonferensie al vele ure geneem om te probeer bepaal wat die inkomste en beskikbare fondse sal wees wat met die Najaarraad-sitting in Omaha sal gedistribueer word. As ons alles inneem, die offerande van die Week van Opoffering, die Oesinsameling, die Jaarofferande, en alle ander inkomste, dan skiet daar omtrent nog £50,000 kort om die nodige bedrag te kry. En dit is nadat ons die begroting van die hele wêreld tien persent besnoei het!

Hierdie toestand bring ons op die plek waar ons moet worstel met die ernstige geldelike probleem wat ons lank nie gehad het. Ons lienies is tot aan die eindes van die aarde; en ons werkers moet onderhou of teruggeroep word. Dis ons heilige plig, die plig van ons elkeen, om die Wêreldkonferensie by te staan om die werk op en sterk te hou op elke plek waar ons gevestig is. Omrede die geldelike krisis voor ons wil ons die beroep op ons geliefde volk maak om vrygewig te wees in die jaarofferande in al ons gemeentes op 19 Desember, 1931.

Broeders en susters, laat ons onthou dat 'n blymoedige offerande aangenaam voor God is. Sulke gifte bring aan die gewer en ook aan die ontvanger die rykste seën van die hemel. Mag die Here ons elkeen help om gehoor te gee aan die roepstem van ons bekommerde sendingraad, en 'n groot jaarofferande gee. Dis my bede.

* *

Voor die Kriesis

W. H. BRANSON

Viesie-president, Wêreldkonferensie

KORT voor haar afsterwe het die diensmaag van die Here, Suster E. G. White, die volgende waarskuwing gegee: "Ek sien ons staan voor 'n kriesis en die Here roep Sy werkers om saam te span. Elke siel moet nou in dieper, ware toewyding voor God staan as in die verlede." Die huidige toestand in die wêreld vandag is ongetwyfeld iets van daardie kriesis wat sy gesien het. Dis waarlik die

ernstigste toestand wat ons nog ooit in ons werk gesien het. Tot dusver kon ons ons vinnig toenemende sendingposte in die hele wêreld onderhou. Ander genootskappe moes byna in elke land inkort, maar die Adventvolk het al die grond nog gehou en elke jaar meer uitgebrei. Ons het nog geen stap agteruit geneem en nog geen buitepos deur gebrek aan middele verlaat nie.

Maar nou staan ons voor die krisis. Ons het gehoop dat dit sal verhoed word, maar dis op ons. Die vermindering in sendingfondse deur die finansiële depressie in die hele wêreld is nou ernstig dat dit onvermydelik lyk dat ons sendingstaf sal moet verminder word. Die laaste opgaaf van die Wêreldkonferensie tesourier bereken dat die inkomste vir die sendingfonds vir 1931 sal veel minder wees as ons gewone toekennings aan die velde.

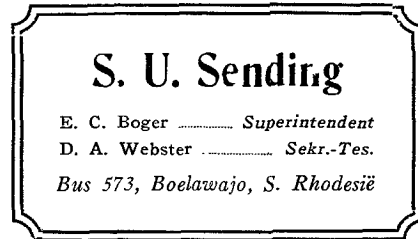
Om deur die moeilikhede te kom, is die salarisse in byna elke veld verminder, ook van die Wêreldkonferensie se staf, maar dis nog nie genoeg nie. As ons nie baie groter en dadelike hulp kry nie, sal ons maar die sendingstaf verminder. En al sou dit gebeur, weet ons dit sal geen blyk wees dat God Sy werk verlaat nie, want Hy sal dit uiteindelik laat seëvier; maar ons glo dat 'n ernstig inkorting in ons wêreldwerk al ons gelowiges veel leed en teleurstelling sal bring. Ons hoop nog dat dit sal verhoed word.

Die Wêreldkonferensie komitee versoek ernstig die volle saamwerking van elke werker en leek in die aanstaande Jaarofferande om die werk deur die krisis te help. As elke gemeentelid deur die hele wêreld by die tyd 'n spesiale offerande bring, ja 'n groter offerande as wat ons gewoonlik bring, sal dit baie help om die tekort van die Sendingraad te verminder.

Toe ons 'n soortgelyke toestand in 1922 had, het die Week van Opoffering en die Jaarofferande ons deurgelief en nie alleen het ons ons werk gehou nie, maar ons het vorentoe gegaan. Waarom kan dit nie weer gebeur nie? Dit kan as elkeen sy volle verantwoordelike deel doen in hierdie grote behoefte.

Natuurlik gee ons met die Jaarofferande iets apart van die ander offerandes gedurende die jaar en wat ons met die Oesinsameling inkry. Dit behoort 'n spesiale gif te wees wat ons eie volk gee. Daarom versoek ons elke Adventgelowige ernstig om saam met ons werkers op te offer.

Broeders en susters, die saak wat ons so liefhet is in moeilikheid. Dit het u hulp baie nodig, en ons weet dat u ons nie in die steek sal laat nie. Sal dit nie waar word dat elke siel in 'n dieper, ware toewyding voor God staan as in die verlede nie? Dis die enigste manier dat Sy werk nie sal gesmaad word nie, en ons voor Hom kan reg staan.



Die Institute vir Leraars en Onderwysers

E. D. DICK

DIT verskaf jou altyd genot en tevredenheid om te sien hoe die werk van God uitbrei en dan ook daarin deelneem. Ek voel so as ek terug dink aan my reis onlangs deur die Suid-Afrikaanse Unie na die Samesie Unie.

Ek het van Kaapstad vertrek na Roesangoe-sending en oor Johannesburg gegaan. Pastoor E. D. Hanson en ek was vir die Sabbatdiens by die Johannesburg-gemeente. Die belange van Kristelike opvoeding was voorgedra en die gelowiges het dit ter harte geneem. Ons hoop deur die ywer en leiding van Pastoor Hanson dat 'n goeie kerkskool aanstaande jaar in die groot stad sal gestig word.

Toe ek op Roesangoe aankom het ons reëlings getref vir 'n goeie instituut vir die onderwysers. Van die onderwysers het al gekom en die Sabbat voor die aanvang het ons studiere gehou om die weg voor te berei vir 'n diep geestelike instituut. Die meeste onderwysers was die Sondagmôre bymekaar, en ons het 'n goed gebalanseerde program opgetrek, en die leraars vir die instituut was bereid en ywerig om met die program vir die onderrig te begin. Pastoor D. P. Harder, Broeders C. E. Wheeler, I. B. Burton, J. G. Siepman, Mevr. Burton en ek het die verantwoordelikhede in die instituut gedra en alles het stigtelik en vlot geskied.

Ons het 'n paar aande nuttige rondetafel-besprekings, preke en algemene lesings gehad. Daar was 'n aangename gees onder die nege-enveertig onderwysers in die instituut. Almal was gelukkig, tevrede, en vol

moed en daar was geen geheime raad daarna nie. Ek kon nie tot die slot van die instituut op Roesangoe bly nie want ek moes na Soloesie om die instituut vir predikers by te woon. Maar toe ek vertrek het Pastoor H. M. Sparrow, die pas aangestelde superintendent vir die Noordelike Rhodesië veld, met geesdrif gekom om die instituut 'n groter sukses te maak.

Ons glo dat die onderwysers wat so 'n goeie gees van erns en toewyding betoon en die nuttige onderrig in die instituut ontvang het na hul verskillende arbeidsvelde sal gaan om beter onderwys te gee en meer siele in hul omgewing te win. Ons glo daar staan 'n nuwe tydperk van groei en vooruitgang in Noordelike Rhodesië deur die gesamentlike pogings van die nuwe leiers en die saamwerking van die getroue onderwysers en evangeliste.

Die predikers en evangeliste van Suidelike Rhodesië en die Betsjoeanaland sendingvelde het vir die instituut op Soloesie bymekaar gekom. Almal was ernstig en begerig om te leer hoe om meer doeltreffend in hul werk te word. Voor die dienste het ons 'n volle stel lesse in hooftrekke opgestel en aan die predikers gegee, en dit het ons 'n rigting gegee waarlangs ons die instituut kon stuur. Pastore E. C. Boger, John v. d. Merwe, D. P. Harder, Mevr. Boger en ek het die onderrig in die ag kursusse gegee.

Daar het 'n uitstekende gees gedurende die dienste geheers en aan die end van die instituut het die werkers gesê "Nou begin ons die pad te sien." Die hooftrekke van lesse by die instituut gebruik was by die werkers gelaat; dus het hulle nie alleen die inspirasie en lesse van die instituut nie, maar hulle kan weer self oor die lesse gaan en meer hulp ontvang.

Gedurende die instituut vir leraars het ons ook die Week van Gebed vir die studente op Soloesie gehou en die leraars en evangeliste het daarmee gehelp as leiers van gebedkringe en ook in die openbare dienste. Dit was 'n goeie week vir die skool en die geestelike belange het voorgedaan.

Daar was die 290 studente en vele ander uit die omtrek en sowat almal het bereidwillig hulle aan die Here oorgegee en opnuut toegewy. Toe ek van Soloesie vertrek, het ek gevoel dat die werk daar nou sterker is en dat die Here die leraars en evangeliste ryklik geseën het. Ek glo waar hulle na hul werk gaan, het

hulle 'n nuwe visioen van hul verantwoordelikhede, en vaster voorneeming om die Evangelieboodskap met voorbeeld en woord te verkondig.

Van Soloesie het ek na Spioenkop Sendingrinrigting gegaan en daar het Pastoor E. D. Hanson en ek die skool inspekteer, en ek het ook in die Week van Gebed voorgedaan. Die studente hier het ook gehoor gegee op die roepstemme na dieper toewyding, en al die studente en 'n aantal inboorling gelowiges van die omtrek het opnuut 'n dieper toewyding tot God gemaak. Die kandidate in die doopklas was deeglik onderrig en op die laaste Sabbat het Pastoor Thompson en ek sestien toegewyde jongmense in die Tugelarivier gedoop.

Met my besoek en waarnemings moet ek glo dat Spioenkop as 'n opleidingskool vir inboorlinge in goeie hande is en goed bestuur word. Pastoor Thompson met 'n sterk onderwyserstaf, behartig die werk deeglik en daar kom 'n goeie klas goed opgeleide jongmense uit om te help om siele te win.

Mag die Here die werk seën om onderwysers, leraars, evangeliste en leerlinge in ons skole op te lei, dat ons getroue, toegewyde werkers kan wees om die boodskap na die miljoene van Afrika te bring wat nog niks daarvan weet nie.

Kaap Konferensie

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

Bus 378, Port Elizabeth, K. P.

Die Sitting van die Kaapkonferensie

Die drie-en-dertigste sitting van die Kaapkonferensie van Sewende-dag Adventiste sal sit van 15 tot 23 Januarie, 1932 in die Bybelauditorium op die gronde van die Sentinel Uitgewers Maatskappy, Rosmeadlaan, Kenilworth, Kaap. Die offisiere vir die volgende termyn sal gekies word, en ander besigheid afgehandel word wat voor die konferensie behoort te kom.

Die openingdiens sal om 8 uur Vrydagaand, 15 Januarie, 1932 gehou word en die eerste besigheidvergadering om 11 uur Sondagmôre, 17 Januarie, 1932.

P. E. WILLMORE, *Sekretaresse*.
L. L. MOFFITT, *President*,

N.-T. Konferensie

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

Bus 6154, Johannesburg, Tvl.

Verdedigingsmag-oefening

W. LEROY HYATT

ONS wil graag iets aan die jongmanne in ons konferensie en ook aan hul ouers meedeel. Almal weet glo nie dat alle Sewende-dag Adventiste jongmanne vrystelling kan kry van Verdedigingsmag-oefening. Ons kry dikwels briewe uit verskillende dele van ons konferensie waarin ons gevra word om te skrywe om vrystelling vir ons jongmanne te vra. Ons was bly om dit te doen, en sover ons weet is elke versoek deur die Departement van die Verdedigingsmag toegestaan geword. Ons wil ons jongmanne uitnoui om aan ons hieroor te skrywe en ons sal alte bly wees om hulle hiermee by te staan.

Ons het ook geslaag om vir ons seuns vrystelling te kry vir Kadette-oefeninge wat die eerste stap in die militêre rigting is. Ons voel dat die informasie na ons jongmanne moet gaan en daarom wil ons dit in die OUTLOOK plaas dat ook die ouers dit kan weet.

* *

Natal, Transvaal, en Oranje Vrystaat Kampvergadering

W. LEROY HYATT

DIS al twee jaar dat ons sulke ryke seëninge op ons laaste kampvergadering ontvang het. Die tyd het aangebreek dat ons vir 'n ander belangrike vergadering moet planne beraam. Daar ons in sulke ernstige tye leef en tekens orals vervul en verkondig dat die koms van Jesus naby is, sal die aanstaande kampvergadering in die Natal-Transvaalkonferensie die belangrikste sover wees. In die twee jaar het daar vele wêreldveranderinge plaasgevind. Ja, groter gebeurtenisse as wat ons verwag het, is al in die verlede en ons kan die erns van die tyd gewaar. Daarom glo ons dat die aanstaande kampvergadering die allerbelangrikste sal wees. Die dienste verklik ons siele, versterk ons geestelike en verdiep ons Kristelike lewe. Geen Sewende-dag Adventis kan die seëninge by die geleentheid

mis nie. Ons kan baie ander dinge ontbeer, maar nie die seëninge wat God ons wil skenk nie.

Die Tyd

Die gerieflikste tyd vir ons kampvergadering is van 1 tot 9 Januarie. Dit stel almal instaat om met ekskursiekaartjies per trein te kom. Dis in die vakansie en die kinders kan saam met hul ouers kom. Ons jongmense is terug van Helderberg Kollege. Die meeste mense maak plan om gedurende die tyd êrens heen te gaan en ons raai u aan om u somervakansie op die kampvergadering deur te bring.

Die Plek

Ons het besluit om die kampvergadering in Johannesburg te hou. Johannesburg is die mees sentraal geleë stad van ons konferensie. Dit het ook die grootste bevolking in ons gebied. Die Johannesburg-gemeente het die grootste ledetal van ons gemeentes, en daar naby is 'n aantal ander gemeentes. Die grote opkoms by ons kampvergadering in 1930 versterk ons gedagte dat dit die gerieflikste plek vir ons aanstaande kampvergadering is.

Hulp by die Kampvergadering

Ons is baie bly dat Pastoor J. F. Wright, die president van ons Diwiesie-konferensie, die hele tyd by ons sal wees, en hy het ingewillig om elke môre die preekdiens waar te neem. Ons is seker dat sy preke inspirerend en hulpsaam sal wees vir almal wat sal opkom.

Die president van ons Unie-konferensie, Pastoor N. C. Wilson, sal ook saam met ons wees en 'n aantal dienste waarneem.

Ons jongmense sal in die besonder opgehelp word deur Pastore E. D. Hanson, E. D. Dick, F. E. Thompson, en A. V. Edwards; die juniors sal onder toesig van Mej. H. M. Hyatt wees en die kindertjies onder Mevr. Cameron.

Leweransies

Suster Honey het twee jaar gelede so bekwaam met die verversings ge-wees en ons is seker dat ons lede bly sal wees om te verneem dat sy so goed is om weer opsig te hou oor die departement. 'n Boekie met resepte van die geregte by die kampvergadering voorgesit, sal aan almal gegee word wat die kafeterië ondersteun.

Akkomodasie

Vir akkomodasie tydens die kampvergadering, geliewe te skrywe aan ons sekretaris, Broeder P. W. Willmore, Bus 6154, Johannesburg.

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General News

Elder Curtis recently arrived at the Cape, and after a few weeks' rest will attend the annual meeting of the Division Committee.

Brother Victor Norcott recently left the Congo and proceeded to Brussels, where he will take a course in Tropical Medicines.

The Division Committee were in session for its annual meeting from November 28. The union superintendents were in from the field.

We now learn that four of the new converts from the Salisbury effort have for the past ten weeks been holding Sunday night meetings in one of the suburbs of Salisbury, and they are hoping and praying thereby to lead souls into the Truth.

Dr. E. Morel, who is soon to be one of the workers in the Congo, is at present in Brussels, taking the Tropical Medicine course, which he expects to finish by next February. He is also studying the French language.

We note from the *Lake Union Herald* that Elder M. C. Sturdevant, who has been labouring with the Ottawa church for nearly a year, has had to lay down his work on account of ill-health. His many friends in South Africa will regret to hear of Elder Sturdevant's poor health.

Recent arrivals by boat in Cape Town were: Elder and Mrs. Clifford and family, who have returned from furlough; Brother and Sister Wilfred Tarr, who have arrived to join the faculty at Helderberg; Miss Bettie Birkenstock, and Elder J. I. Robison.

Wanted in Exchange

A BROTHER in Rhodesia has an up-to-date set, with bookcase, of the Encyclopedia Britannica, handy size volumes, which he is willing to exchange for a complete set of Sister White's books, any binding. Will any of our readers who may be interested and be willing to make the exchange, please correspond with Mr. H. Hipkin, 91 Sinoia Street, Salisbury, South Rhodesia.

* *

Erratum

IN the last issue of our paper in a report of the work at the Inyazura mission we stated that Brother and Sister Stevens and Sister de Jager were the fruits of Brother Ingle, at Salisbury. Brother Ingle now corrects us and reports that Brother and Sister Stevens were converted as the results of Brother Stockil's efforts, and that Sister de Jager is more directly the fruit of Brother and Sister Stevens.

* *

News Notes

The European department has done a large part of its Harvest In-gathering work in this union. Brother Vixie secured £51-15-0 in Beira, and a satisfactory amount was raised by our local European workers.

Mr. and Mrs. Cadwallader and their children have left for the United States on furlough. Their departure is a great loss to this field, but these good workers were really in need of a rest. Their faithful and untiring devotion to the Cause had resulted in a depletion of physical health which made a change necessary. We trust that they will be fully restored to health, and be able to return to the work in Africa.

Elders Giddings and Webster made a trip into Portuguese East Africa (the eastern part) to investigate the possibilities of opening up work in that section. The interest started by two Malamulo boys, Samuel and Harrison, makes it almost imperative that something be done. However, the authorities will not consent to any mission work being done unless those engaged in it can use the Portuguese language. The same answer was given to Elder Giddings when he made similar inquiries in the western part of Portuguese East Africa. We hope, however, to be able to do something definite in that country before long.

Obituary

CADLE.—Margaret Louisa Brown was born at Cradock, January 24, 1859, and died at Johannesburg, October 2, 1931. In early life, she was married to J. G. Cadle. To this union were born five children, three sons and two daughters, all save one being present to mourn the loss of a loving mother. For a number of years Sister Cadle was a member of the Wesleyan Church, but became a Seventh-day Adventist nearly twenty years ago, and has been a faithful member these many years. She was a patient sufferer the last five months of her life. She carried a heavy burden for the salvation of her loved ones, and died in full hope of having part in the first resurrection. W. S. HYATT.

S. E. Afr. Union

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

Box 51, Blantyre, Nyasaland

The Spirit of Evangelism

M. M. WEBSTER

THE Lord is blessing his work in a wonderful way in Nyasaland. The results of the Spirit of God at our camp-meetings are seen in many places. People are crying out for the Truth. Some have gone ahead and