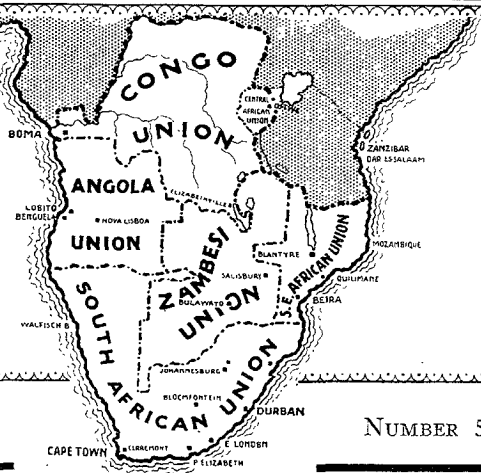


# The SOUTHERN AFRICAN DIVISION OUTLOOK



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## WEEK OF SACRIFICE

May 28 to June 4

Christian Growth is Measured by Sacrificial Giving

### The Spirit of Sacrifice in the Advent Movement

A. FLOYD TARR

EVERY advance step in the onward march of the work of God has been marked by sacrifice. Thus it has been in all ages, and thus it will be until the close of time. The very nature of the plan of salvation—itsself laid in sacrifice—makes it inevitable that the periods of its greatest triumphs shall be those when the activities of the church are especially characterised by the spirit of sacrifice. Such a condition is effective above all things else in drawing upon the resources of heaven; and reasonably so, for especially dear to the God who sacrificed for His people must be the people who are willing to sacrifice for their God.

“Thy people shall be willing in the day of Thy power.” Outstanding in the Advent Movement from its very commencement have been the two factors in this prophecy—hand in hand they have accompanied the movement, the one inseparable from the other: the willingness of the people, and the manifest power of God. God’s power, in the divine order of things, is dependent upon a willing, sacrificing people.

One of the most perilous dangers confronting this growing and expanding movement is that the spirit of sacrifice shall be lost. There is the tendency as one views the organisation and its activities, to assume that

all these will go on, irrespective of our personal sacrifice, and that the movement will not be affected one way or another, by the withholding or the giving of our means. What a contrast to the attitude of those who started the movement! Few in numbers at the beginning, yet rich in faith, and steeped in the spirit of sacrifice, those early pioneers gave their whole lives and all they possessed, that the coming of the Lord might be heralded. They stinted themselves, in food and clothes, denying themselves even the necessities of life; they worked with a zeal that knew no bounds, in order that their individual gifts, small though these might be, might help to swell the funds that financed the proclamation of the message. Not only were these gifts abundantly blessed of God, but the spirit of sacrifice, so active in the givers’ lives, kept their own hearts aglow with the Advent spirit, and their own experiences enriched in their service for others.

The cause today stands in urgent need; but the need of the membership is even more urgent. The cause needs funds; the membership needs the experience of sacrificial giving. Both are essential, but the need of the membership is the greater. With the culmination of all things at hand, there is need of such earnestness and whole-heartedness in the work of God as no previous movement, no matter how powerful, has ever witnessed. The coming of our Saviour

is at hand. Soon all things temporal will give place to the eternal. Do we believe it? If so, should we not now enter into that spirit of sacrifice which will advance the cause among others as well as in our own hearts? The coming Week of Sacrifice, May 28 to June 4, affords a very definite opportunity of sharing in this experience. May our membership throughout the field respond unitedly to the call for one week’s income—given in sacrifice—to advance the work of God.



### “No Retreat”

E. C. BOGER

THE command to the remnant church today is the same as it was to the children of Israel when encompassed by the Red Sea and the mountains with the Egyptians behind them. “Speak unto the children of Israel that they go forward.” Ex. 14: 15.

There is a crisis in the affairs of the world today. Nations are distressed and perplexed. Men’s hearts are failing them as they look out on the earth and face conditions.

God has given this people a message for “every nation, kindred, tongue and people,” a world-wide message. Today this message is going in over 142 countries and being preached in over 400 languages.

During the last eighty-eight years this work has been developing just

as the prophecy foretold. It has met many a crisis before and God has given victory. He is still leading today. Everywhere there are openings for the workers. Thank God, we have been able to step in and occupy some strategic places but on account of a lack of funds we have to let many opportunities pass by.

God has many ways by which to carry His message. He gives to us a part in the giving of our means and our time and our very lives. Shall the remnant church sound a retreat at such a time as this? God forbid. "Behold, I say unto you, lift up your eyes, and look on the fields: for they are white already to harvest." John 4: 35. The husbandman does not withdraw his labourers during the time of the harvest. He rather increases his forces because he knows that there are storms and other things that may cause him to lose his fruit. He puts forth every effort to safely harvest his fields. Just so now, we are in the time of the harvest. Everywhere we can just step in and reap. God is depending on each one of His people to do his part just now. We want the blessing of God to rest upon us as individuals. That blessing will come to those who do their duty.

One time when God gave a great victory to His people there were some who did not assist. In Judges 5: 23, He says, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." When God's people are true to Him there can be no retreat.



## The True Spirit of Sacrifice

MRS. E. G. WHITE

THE church is asleep as to the work it might do if it would give up all for Christ. A true spirit of self-sacrifice would be an argument for the reality and power of the gospel which the world could not misunderstand or gainsay, and abundant blessings would be poured upon the church.

I call upon our brethren to cease their robbery of God. Some are so situated that wills must be made. But in doing this, care should be taken not to give to sons and daughters means which should flow into

the treasury of God. These wills often become the subject of quarrels and dissensions. It is recorded to the praise of God's ancient people, that He was not ashamed to be called their God; and the reason assigned is that instead of selfishly seeking for and coveting earthly possessions, or seeking their happiness in world pleasures, they placed themselves and all that they had in the hands of God. They lived only for His glory, declaring plainly that they sought a better country, even a heavenly. Of such a people God was ashamed. They did not disgrace Him in the eyes of the world. The Majesty of Heaven was not ashamed to call them brethren.

There are many who urge that they cannot do more for God's cause than they now do; but they do not give according to their ability. The Lord sometimes opens the eyes blinded by selfishness by simply reducing their income to the amount they are willing to give. Horses are found dead in the field or stable, houses or barns are destroyed by fire, or crops fail. In many cases God tests man with blessings, and if unfaithfulness is manifested in rendering to Him in tithes and offerings, His blessing is withdrawn. "He which soweth sparingly shall reap also sparingly." By the mercies of Christ and the riches of His goodness, and for the honour of truth and religion, we beseech you who are followers of Christ to dedicate yourselves and your property anew to God. In view of the love and compassion of Christ, which brought Him from the royal courts to suffer self-denial, humiliation, and death, let each ask himself the question, "How much do I owe my Lord?" and then let your grateful offerings be in accordance with your appreciation of the great gift of Heaven in God's dear Son.

In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short, of the requirements of duty. Consider for whom the offering is to be made. This recollection will put covetousness to flight. Only consider the great love wherewith Christ has loved us, and our richest offerings will seem unworthy of His acceptance. When Christ is the object of our affections, those who have received His pardoning love will not stop to calculate the value of the alabaster box of precious ointment. Covetous Judas could do this; but

the receiver of the gift of salvation will only regret that the offering has not a richer perfume and greater value. Christians must look upon themselves only as channels through which mercies and blessing are to flow from the Fountain of all goodness to their fellowmen, by whose conversion they may send to Heaven waves of glory in praise and offerings from those who thus became part-takers with them of the heavenly gift.

—Vol. IV, pages 484, 485.



## "Bring Ye the Whole Tithe Into the Storehouse"

J. C. ROGERS

"BRING ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10, R. V.

This scripture makes the tithing an equal and harmonious partnership between men and God. Our Lord will never fail to meet His obligations under the partnership. In this time of great need and shortage of means with which to finish the last message to the waiting world, we must examine our business affairs to see if we are quite honest with God. How little He asks of us in view of the great salvation He freely gives!

I believe the question is often asked, "How am I to reckon my tithe?" Let us examine this fair question under four heads:

*The Salaried Man.*—In this instance it is quite clear that the man who receives a salary must return a full tenth of it to the Lord's treasury. He will return one pound in ten. No expenses may be deducted. In these uncertain times, I think none is so fortunate as the man who receives his regular monthly salary.

*The Business Man.*—In this instance the rule is that the man in business returns a tenth of his increase. Suppose his business earns a total of £100 in any month. His expenses may be, for example, £40. Thus he pays tithe on his increase of £60 and his local treasurer will receive six pounds for that month.

In some lines of business where the income is irregular, it may be

best to keep a careful record over a period of months and thus arrive at a fair average. A certain business might be found to have an overhead expense of two-fifths of the income. Then tithe is paid on the remaining three-fifths, which amounts to six pounds in the hundred. Let us be sure that we never return a grudging or short tithe, which is called "robbing God." (Mal. 3: 8, 9.) It is better to pay too much than too little, is it not?

*The Farmer.*—In the case of our farming brethren there should be a very careful reckoning, so that the tithe shall not be a mere guess. The farming business is perhaps the most difficult of any as regards the tithe. I believe the conscientious farmer will keep accounts of expenses and cash received. This is the only safe way if he is to be honest with God. Perhaps he may have a son or a daughter who would gladly undertake the necessary book-keeping, which would certainly be a good training and give an added interest in the business. In tithing such produce as butter, eggs and garden truck a careful accounting seems necessary. There is nothing in our Christian experience that will bring more satisfaction and peace of soul than to return to God a strictly honest tithe of all increase.

*The Colporteur.*—It should not be very difficult for our colporteurs to reckon an exact tithe. He earns a fixed percentage on his sales, and he need only keep account of expenses incurred in getting orders and delivering his books. Such accounts will be set down faithfully day by day. Of course board and lodging should not be called "expense," as this way of accounting might swallow up the tithe altogether. But travelling expenses are to be deducted before tithing his profits. To illustrate:

Book sales for the month	£75	0	0
Cost of books	£37	10	0
Travel. exp.	1	10	0
Deliv. exp.	10	0	39 10 0
<hr/>			
Profits or increase	35	10	0
Tithe	£3	11	0

I trust the above suggestions may assist you in your desire to return a faithful tithe in this time of need.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord." Lev. 27: 30.

### Marshal Chang Hsueh Liang Builds a Sanitarium

NORTH China is ruled by a former bandit chief's son whose name is Marshal Chang Hsueh Liang. He was born while his parents were fleeing from the Government Army.

Last winter Mrs. H. W. Miller and Mrs. John Oss of Shanghai went to North China to help solicit for a new sanitarium which was to be built north of Mukden, taking letters of introduction from the Mayor of

Shanghai and other prominent Government men.

They wanted to see the Marshal and get his help which would give them prestige in their soliciting work. When they went to arrange an appointment, however, they were told that he was out of the city attending a Government council and would be away for a long time. But it transpired that that very day he changed his plans, chartered an airplane, and flew to Mukden.

They again sought an interview and although many others had been waiting a long while and were there on important Government business, they were shown in ahead of these others and with very little delay. They had to pass armed guards and go from chamber to chamber before reaching the inner office of the Marshal. When they met him he showed great interest. Said that he knew of our work and asked if he could not see Dr. Miller of the Shanghai Sanitarium, of whom he had heard so much. A telegram was sent and Dr. Miller went up at once. The Marshal asked whether our people would consider putting the sanitarium in Mukden. Dr. Miller said they would. He asked how much money was required. Doctor said from \$100,000 to \$150,000 Mex. and a few acres of land. He told the Marshal further that he thought he might start the list by a donation and others would thus be encouraged to give. The Marshal said, "We don't do that way up here. I want the sanitarium and I will raise the money."

He made up a list, sent it to several heads of provinces, and told them to sign and how much each one should give. Then he sent this to a number of wealthy men and asked them to help, suggesting what each one should do. A few weeks later word came to our division headquarters in Shanghai from the Marshal's private secretary that land had been secured for the building among the royal tombs near the Marshal's palace, that \$100,000 was in the bank at our disposal and that \$50,000 more could be furnished if needed. Thus this Marshal has joined our Harvest Ingathering staff and is helping to establish memorials to our message.



REAL sacrifice consumes. Those whose assets are increasing are not really sacrificing.

### An Appeal from the Division Committee

At a recent meeting of the Division Committee held in Johannesburg it was voted that a special appeal be sent out to our people in the Southern African Division in this hour of crisis, when our mission programme is facing a serious retrenchment unless our faithful members come forward at this time with substantial offerings of help save the day. The shrinkage of mission income the last few months is far more than was estimated when the General Conference made up its budget at the time of the Autumn Council in October, and at the present rate the gifts to missions will not be enough to support the work, even though our missionaries have willingly received a 5% and later another 10% cut in salaries, and other substantial reductions have been made in operating expenses.

We believe that the present need will inspire our people to give as never before. We would especially appeal to our brethren and sisters who are blessed with means, to come forward at this time and make a special offering to help save our missions from serious retrenchment. No more fitting time could be chosen to make such a gift than during the 1932 Week of Sacrifice, when every worker in the Southern African Division and many of the laymen will be giving a special sacrificial offering to the Lord. In view of the present situation, and by the mercies of our gracious Redeemer, we beseech every believer in the soon coming of the Lord to dedicate himself and his property anew to God, and to join this year in making the Week of Sacrifice a real week of self-denial and sacrificial giving, that our gifts may be in accordance with our appreciation of the great sacrifice that Heaven has made in the gift of the Son of God for lost humanity.

Southern African Division Committee.

## The Family Altar

ARTHUR W. SPALDING

THE centre of all religious teaching in the home is the institution of family prayers, or family worship, or, in the figurative term that is often used, the family altar. Rightly conceived and rightly conducted, the exercise of family worship is a period of instruction appropriate to the age of the participants, and of a spiritual culture that fixes the habit of reverence and faith.

That there must be religious instruction of children by Christian parents cannot be denied. That this instruction should include a progressive knowledge of God and His relations to men, of the proper mode of approaching Him in prayer, of the means of learning His will for us through His inspired Word, the Bible, is admitted by all Christians. That to be effective this instruction must be periodic and systematic is self-evident to every intelligent person. Given these factors, we have family worship. However conducted, whatever the minutiae of its programme, such religious instruction constitutes family worship. And Christian parents will see to it that the institution of family worship is established and maintained in their homes, else the knowledge and practice of religion will die out of these homes.

Family worship is to be a cheerful time, a glad time, a time of brief instruction and of great inspiration, a time that turns the hearts of parents and children together toward their heavenly Father, and puts a benediction upon the day. There should be three elements in family worship; namely, music, Scripture, and prayer.

In all too few houses where family worship is conducted is music a part of the exercise. And a great part of the reason that family worship becomes formal and uninteresting is the lack of song. Song inspires the mind and fills the heart with

courage. Song gives opportunity for every one to take active part in the worship, and thereby unifies the members. Song is fitting to both the beginning and the close of worship. Song is the frankincense of the altar's offering, a sweet-smelling sacrifice to God. No experience is so charming as the sweet and innocent chorus of our children's voices joined with ours in praise to God!

Have a specified time for morning and evening worship. Then teach the children to come quietly and reverently to their places. By your example teach them that we are to

and without a pause turn their backs upon one another and go about their duties, is painful to me. Rather let every one take his seat after prayer, and then sing a familiar hymn, even if but one verse. It gives a beautiful finish to the act of worship.

The use of the Scriptures in family worship requires thought, that it may be made profitable and interesting to the different members of the family participating. Whatever is read should, so far as it is possible to make it, come within the comprehension of all those present. Of course the baby cannot understand, but children old enough to comprehend stories will take deep interest if the Scripture lesson is narrative, especially if, when necessary, the archaic phraseology of the common versions is translated into terms they understand.

If, then, there be children, as there will be in all your families, let the scripture selected be story. It is not necessary to read the Bible, or any book of the Bible, straight through without omissions. Select the narrative portions to read. If any part of it seems difficult for the child mind, explain it in brief comment. There may be some brief parts not narrative which are within the comprehension of the child, with or without explanation, and which may therefore be included.

We are not wholly confined to narrative, however, even for children. The devotional literature of the Bible is voluminous, and many of the psalms, for instance, are such as delight the heart of a child.

The proverbs, also, should be read and memorised much more than they are. Someone has surmised that the Scotch owe much of their well-known shrewdness to the diligence with which their mothers and fathers required them to study the proverbs of Solomon. It is not well, however, to read a whole chapter of Proverbs at once, without stopping for thought. Each proverb (usually each verse being a proverb), is packed full of sen-

### Just a Little More

EILEEN BARR

(Tune, "We Are Nearing Home," No. 50 in "The Gospel in Song.")

We are facing a crisis. Shall we stand the test?  
He who gave His Son for us, now asks our best.  
His reward is waiting on the yonder shore,—  
Who will sacrifice and give a little more?

CHORUS:

Just a little more!  
Just a little more!  
Shall we turn defeated from the mission field?  
Shall the reapers leave unbound the harvest yeld?  
We who can, must sacrifice a little more.  
'Tis the Master bids us  
Give a little more than heretofore.

Hark! List to the calls that come from every land!  
From the snow-clad mountain, from the sun-kissed strand  
Weary sinners pleading for a chance to live,—  
They must die and perish if we fail to give.

We are rich, we who long have known of Jesus' love,  
Of the glorious mansions He has built above.  
He has blessed His people with abundant store;  
Shall He ask us vainly for a little more?

"tread softly here," coming not with loud talking and about common matters, but with cheerful, quiet manner, to the opening of the audience with God.

Begin the worship with a song. Have that song selected beforehand, so that there is no delay and disorder in starting. The father, in charge, may have chosen the hymn, or he may call upon the family for a choice, though I think it is better in the latter case to have suggested beforehand to one child or another that he have his chosen hymn ready. I like to close the service with a verse of song. The casual way in which so many families rise from their knees,

tentious thought; and it would usually be much better to take only two or three proverbs, with comment and illustration or with effort to memorise one, than to run rapidly and without thought over a large number.

Other passages of teaching, such as the Sermon on the Mount, the prophecies of Jesus, and some parts of His talks to His disciples, as the Lord's promise in the first of John 14, are quite comprehensible by the child six years old or more.

But every father and mother conducting worship should observe how their children relate themselves to the Scriptures used, and seek by study and experiment to adapt their reading to their comprehension. Of course the interests of older members of the family are not to be neglected, and there may be occasions when other portions of Scripture may well be used, even though beyond the comprehension of the children; but in the main the children's interests should come first, in the assurance that whatever the children can understand adults can also understand.

"Prayer is the soul's sincere desire." We cannot say that the prayer in family worship is more important than any other part of the service, but that it is very important is evident from a moment's thought. The reading of the Bible is the speaking of God to us; prayer is our speaking to God. What impression the Word of God to us is having upon our minds and hearts, not alone at the time of reading but all the time, will be in some degree manifest in what we have to say to God.

It is true that some of us are not so eloquent in speech as others, and that our attitude and relation to God cannot be wholly determined by the apparent fervency of our prayers.

"Prayer is the soul's sincere desire, Unuttered or expressed."

Nevertheless, the communion of the heart with God will have its effect in our spoken word. And the influence of parents' prayers upon their children who hear them is no small part of the value of family worship.

There is a feeling very common that all prayer should be spontaneous, that it should not be considered before the act of praying,—a feeling bequeathed to us from a generation of pioneers who despised ritualistic service and appreciated more the rough-and-ready backwoods preacher than the student of the schools. True

it is that a studied prayer may be filled with rhetoric rather than with piety, but so also may an improvised prayer be filled with bombast rather than with thought. And it is due to the majesty of the God who is our Father that we should give thought to what we shall address to Him. Not the form of speech so much as the substance of what we shall pray, should be a matter for consideration to every petitioner.

It is right, then, that father and mother should study what they shall pray about. This does not mean laboured study, but it does mean consideration of their individual relation and the individual relation of their children to God, and an intelligent presentation of their requests concerning them.

Of course the Lord's Prayer, which Jesus taught His disciples in answer to their request, is rightly considered the model prayer. It is a model of brevity, and it is a model of inclusiveness. It was not Jesus' intention to make it an arbitrary form of petition; for His own recorded prayers differ from it not only in content but in length. It illustrates, however, the vital elements of prayer, and it accords with Jesus' instructions in the same connection.

"And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking." Matt. 6: 7, A. R. V. Despite the universal acceptance in theory of this injunction, how very common it is for us to pray at length in order to make an impression! Is it not an actual fact that most of us, in public invocation, or in prayer meeting, or even at family prayers, feel that unless we pray quite a little while, those who hear us will think we are not very good at praying? Honestly analyse your own motives, and see if this thought ever enters them. The Lord's Prayer can be reverently prayed in half a minute; but a five-minute prayer—ten times as long—is a very small order to many men and women, under some circumstances.

We should make our family prayers brief. No one can set a definite length of time, for the circumstances—time, feeling, spiritual atmosphere—modify it; but is it arbitrary to say that generally a one or two-minute prayer is better than a longer prayer, especially where there are little children in the group? It is very hard for children to remain

in one position long. I vividly remember how, when a child, I could not stay on my knees throughout the entire prayer season, but simply had to sit down, first one way and then another. Make the prayer short.

Especially for the sake of our children should we use simple words and simple forms of expression in our prayers. Again the Lord's prayer is a model. Of its sixty-five words, forty-eight are words of one syllable, thirteen of two syllables, and only four are of three syllables. Of the sixty-five words, fifty-eight are of Anglo-Saxon origin which compose nine tenths of the daily speech of the common people. Of course this choice of language is the choice of the translators; but, anyway, it is the model we have, and it is worthy of imitation, because short words and common words carry to the child's mind the most ideas, and so create in him an interest in what is being said.

So may we as Christian parents, in an age when moral dangers are thick and menacing, make a protecting hedge about our children through the sweet experience of family worship, in song and study and prayer.

## Cape Conference

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

## South West Africa

L. L. MOFFITT

ABOUT three or four years ago the Cape Conference was asked to foster the work in South West Africa. We are pleased to be able to report progress in this our mandated territory.

The Ficker brothers have been our pioneer missionaries in that territory. Within the past three years they have scattered our literature throughout that field. Brother Potter, our field Home Missionary secretary, reports that Frederick Ficker has actually delivered £906 worth of "Bible Readings for the Home Circle" and £245 worth of "Home Physician," and that Hermann Ficker has delivered £327 worth of "Home Physician."

Brother Frederick Ficker in a recent letter said that he had finished canvassing the whole of South West Africa with the exception of two

small villages, far away from the railway, and a siding. He intended canvassing the siding the next day.

In addition to the books sold, these brethren have taken 70 subscriptions for the *Signs of the Times* and 77 for *Tekens van die Tye*. The conference is also sending into South West Africa 50 *Signs* and 50 *Tekens* per month.

We have a few Sabbath-keepers scattered through South West Africa and we would earnestly solicit the prayers of our believers for these isolated members, and for the Lord's blessing upon the seed so diligently sown from one end to the other of that vast territory.

developed and maintained to the close of the effort. Services of a definitely evangelistic nature, but without undue emotional appeal, seemed early to win the hearts and confidence of the people and many victories were won. Then as the testing truths, those specific doctrines which characterise us as a people, were presented, the Spirit of God moved upon the hearts of the people bringing strong conviction and leading many to a right decision. Many appeals were made offering an opportunity for those who wished to indicate their response to the truths presented. At each of these calls large numbers stood accepting as truth the

whom it has been our privilege to be associated in this effort. To the East London church we owe a debt of gratitude for their loyalty in distributing the invitations. Above all we do humbly thank our heavenly Father for His blessing and grace which has made possible once again the demonstration of that power unto salvation found in the gospel of Christ. To His name be all the glory and honour.

## N.-T. Conference

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

Box 6154, Johannesburg, Tvl.



The new church members in East London, baptised by W. H. Hurlow.

## Victories in East London

W. H. HURLOW

I AM happy to forward to the OUTLOOK family this report of the evangelistic effort recently closed at East London. With the assistance of Elder and Sister Tarr and Brother Marter we commenced meetings in the Railway Institute hall on Sunday night, September 16, 1931, and continued five nights a week till the end of the year. Brother Marter took charge of the singing, and with illustrated songs on the screen made the song service a telling feature. It was a serious handicap, when, at the most critical period of the effort he was called away to work in another field. We were truly grateful, however, for the timely assistance of Brother Shankel who, for a few weeks, took his place.

We cannot say that the hall was ever packed to its fullest capacity. A deep interest was, however, early

teaching they had heard. When the final call was made, inviting to obedience and membership in the Seventh-day Adventist Church over sixty responded. A baptismal class had been formed and these were now more fully instructed in all that it meant to be obedient and be a true child of God.

During January baptisms took place in the beautiful Nahoon mouth and altogether thirty-two were added to the church. Among them were representative business men and some with extensive experience in church work. These will soon find their place in the activities of the church and prove a source of strength to the believers in East London. Some still remain in the baptismal class. These are in the very capable hands of Elder and Sister Tarr and will soon be led into church fellowship.

We wish to express our deep appreciation for the hearty co-operation and untiring effort of those with

## Pretoria

W. S. HYATT

It has been three years since I returned from America and was appointed pastor of the church in this city. As that time we had fifty-six members, but, through the goodness and kindness of our heavenly Father, we now have 130 names on our church register. From time to time we have added new ones by baptism and by letter. Then the effort held in the City Hall by our president, Pastor W. Leroy Hyatt, resulted in a large number being added. He received forty-one into the church at that time and recently I have had the privilege of baptising seven precious souls and still there are others who desire to follow their Lord through the watery grave. Two of these are husbands for whom their wives have been praying for at least thirty years and another whose wife has been praying for twelve years. Surely the Lord does hear prayer, but it takes time to subdue and purify hearts ready for His service. This ought to encourage us to believe, pray and labour on for dear ones out of the ark of safety.

With the addition of so many members we found our church quite too small and something had to be done. After careful consideration it was decided that we had better build a hall for our young people, since there was ample room on our church plot. This could be used by our youth and children and also by the Sabbath school and thus be a great help to us in many ways. The matter was placed before our brethren

and they said that if the church would furnish the materials they would do the building free of any cost to the church. All this has been done and we now have a commodious hall 40 x 24 feet for which we thank the Giver of every blessing.

With the addition of so many new members who are in their "first love," we have been studying how to put into practice the suggestions which were in the *Review and Herald* as recommended by the General Conference Committee. To date we have practically accomplished this and we are seeing results. Our local brethren have started meetings in one suburb and they now have a Sabbath school of over thirty members and several people are deeply interested. Other meetings have been started and we are hopeful for good results. Through Bible work two have been baptised and added to the church and others are keeping the Sabbath. By the circulation of the *Signs of the Times*, both English and Afrikaans, we are reaching many and interests are springing up in various sections. Truly the "fields are white to harvest."



## Bethlehem

F. VAN HUYSTIEN

THE little company in Bethlehem were very happy indeed to have Elder W. L. Hyatt in their midst from Thursday, March 24, to Sunday, March 28.

Our first meeting was on Thursday evening, at which time Elder Hyatt took up the very important subject of the sanctuary. Three meetings were devoted to this subject. Our first meeting was about the earthly sanctuary and its services, special reference being made to the cleansing of the sanctuary on the day of atonement.

As Friday was a public holiday it was possible to conduct three very well attended meetings. In these meetings the subject of the sanctuary was continued. We learnt about the heavenly sanctuary with Christ as our high-priest, pleading His own blood in our behalf.

Then followed a study on the longest time prophecy in the Bible, found in Daniel 8: 14. It thrills our hearts to review these dates and to know for a surety that the advent movement is a time prophecy, and that as

sure as all the given dates were exactly fulfilled, just so surely will our Lord and Master return to this earth in the near future, bringing His rewards with Him. The fact that the investigative judgment is in session at this very moment struck a most solemn chord in the heart of every one present and has made a lasting impression on every soul.

Believers from the surrounding districts of Clocolan, Reitz, Senekal and Lindley came in especially to attend these meetings. These dear people sacrificed a lot to be present, but we are quite sure that they are



A baptismal scene in Bethlehem, O. F. S.

well repaid by the many blessings they received.

Sabbath, March 26, will long remain a "red letter" day in the history of the Bethlehem church as three precious souls followed their Lord through the watery grave. This impressive and solemn ceremony will linger long in our minds. At this service several precious promises were read and we all sang heartily some very appropriate hymns.

From there we went back to the church where the ordinances of the Lord's supper were celebrated. A short testimony service preceded the ordinances. Our hearts were greatly cheered to hear of the blessings received by our faithful little band of believers and of their determination, by the help of God, to press forward

to the end. The only minor chord in this meeting was the death of one of our faithful members, Sister Venter. May the Lord mercifully comfort the bereaved ones.

It was a great pity that a storm came up that evening just as it was about time for the evening service as we expected crowds to attend. The subject for the evening was, "The Second Coming of Christ." It was presented in a most forceful and convincing manner.

On Sunday morning we had a Bible study on consecration in which every member took part. The study lasted for two hours and was continued for an hour and a half in the afternoon. Never in our experience did the Spirit of God come closer to us. Every heart was touched as text after text was read about God's mercy and love in forgiving our sins and not only forgiving them but also imparting grace to every believer to live the victorious life. It is indeed a wonderful thought that our sins belong to Jesus because He has paid the infinite price of His own life for them, and that we are not to cling to them but must simply give them to Jesus, who will cast them into the depths of the ocean.

Bethlehem is situated on the main line from Natal and is a junction to any part of the Union. If our ministers will please kindly keep this in mind when they pass through Bethlehem and give us a helping hand by conducting even one evening meeting for us, we will greatly appreciate it, and I am sure our heavenly Father will bless them for it.



## Wanted

A Seventh-day Adventist girl of good standing to assist in sanitarium. Apply C. M. Blaine, P. O. Lilani, Greytown, Natal.



ONE of our canvassers sends in a request that any one who may have some of our denominational books or copies of our papers as the *Review*, the *Instructor*, or the *Signs*, to kindly send them to the following address, as this brother is deeply interested in the truth and after reading the literature will be glad to distribute the same among his neighbours:

A. B. Jandrell,  
Aercamp Street,  
Steynsburg.

## Helderberg College

### Helderberg News

WE are glad to report that the floors have been laid in the ground floor of the administration building. A good wooden floor has been put in the gymnasium and concrete floors in the passages.

Last Sunday the girls spent a very pleasant afternoon at the sea enjoying games, bathing, and a picnic supper.

Our enrolment has now reached 132 and we believe that a very successful year is ahead of us.

#### Enrolment for 1932

Alkema, Wm.	Howard, S.
Ankiesicz, F.	Hyatt, W.
Austen, W.	Ingle, R.
Baker, E.	Ives, M.
Baker, J.	Jankowitz, J.
Bastiaans, W.	Jewell, E.
Blaine, S.	Jewell, Mrs.
Boekhout, D.	Kearney, D.
Boekhout, F.	Kearney, P.
Bristow, I.	Konigmacher, A.
Bredenkamp, O. O.	Kruiter, A.
Bredenkamp, B.	Le Butt, L.
Bredenkamp, F.	Le Butt, W.
Bredenkamp, M.	Marais, J. B.
Cadle, F.	Marais, W.
Campbell, L.	Mantell, P.
Campbell, M.	Martin, F.
Campbell, V.	Mathiesen, C. O.
Coetzee, J. N.	Moolman, S. C.
Cooks, J.	McEwen, A.
Cooks, O.	McEwen, L.
Cooks, S.	McEwen, M.
Cooks, W.	McCulloch, H.
Cowley, N.	Nicola, R.
Cockcroft, T.	Norcott, J.
Curtis, F.	Odendaal, R.
Dale, A.	O'Reilly, P.
Dale, H.	Osborne, I.
Davy, A.	Peters, E.
de Beer, D.	Pittaway, B.
de Beer, E.	Purcell, V.
Dick, D.	Robison, J.
Douglas, D.	Robinson, A.
Edwards, D.	Robinson, Elder C.
Edwards, S.	Robinson, Mrs. C.
Ellingworth, B.	Siepman, A.
Ellingworth, E.	Smith, C.
Ellingworth, G.	Smith, N.
Eva, D.	Snyman, I.
Evert, J.	Staples, A.
Ficker, A.	Staples, L.
Ficker, D.	Staples, R.
Ficker, F.	Stevenson, L.
Finn, D.	Stevenson, W.
Finn, M.	Steyl, C.
Fischer, C.	Stockil, J.
Fourie, L.	Swart, E.
Goodchild, A.	Symons, D.
Gray, S.	Symons, M.
Grobler, J.	Sels, M. E. v. L.
Hankins, H.	Tarr, Edward
Hankins, M.	Tarr, Enid
Hankins, V.	Tarr, G.
Harrison, B.	Ueckermann, H.
Harrison, R.	van der Poel, J.

Hayter, E.  
Hayter, H.  
Hayter, W.  
Hegter, H.  
Heywood, A.  
Heywood, M.  
Hindle, R.  
Hocking, R.  
Holbrook, H.  
Holbrook, I.  
Holbrook, M.

Venter, P.  
Visser, R.  
Wessels, E.  
Wheeler, H. E.  
Willmore, G.  
Wilson, F.  
Wilson, Mavis  
Wilson, Merle  
Wood, H.  
Wright, Ellen  
Wright, Evelynne

## Z. U. Mission

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

Box 573, Bulawayo, S. Rhodesia

### Meeting Difficulties in Umtali

A. INGLE

WE opened our services here in Umtali on Sunday, February 14. I am sorry this is not one of the towns that we read about where they come out in hundreds and line up waiting for the doors to open. We had thirty-one strangers to our opening service and the most since then has been in the neighbourhood of twenty.

We have met only friendliness thus far but there seems to be a great indifference also. Every home in the town has had an invitation placed under the door and we are praying that we may see the interest and attendance grow.

Brethren, if we only realised what our influence is doing for this truth! Brother Sturdevant has left a good impression here. I wish I could say the same regarding all of our brethren. I have met folks here who knew some of our brethren in different parts of the Union. What a tale of unpaid debts, unfriendliness, preaching one thing and practising another. We hear the gospel according to you.

Miss Fleming and Brother Marter are with us here. We have set a goal of three hours per day or at least three subscriptions per day for the *Signs*. This takes us from door to door where we can give the personal invitation to the meetings. Is it not something others would like to copy? One meets people that otherwise would not be met and it is a good thing for the *Signs* subscription list. We have taken over forty subscriptions in three days. I would

like to see it as an obligation from every worker. I am very much afraid there are many, many hours spent busily doing nothing.

Sister Fleming has had a good reception in her opening "Health Talk." We are advertising a special meeting for ladies only each Wednesday at 3.30 P.M. We have also started special meetings for children each Sabbath morning at 9.30 and a meeting for those unable to come out at night is listed for 11.00 A.M. Sabbath morning.

We ask an interest in your prayers. We need help brethren. We pray daily that the Lord may give us an infilling of the Holy Spirit that we may have that power in our work that was given to His men of old.

The work goes on in Salisbury. We rejoice this week as we have had word of another man and his wife having made a definite decision. This makes ten who have stood for the truth since our last series of meetings. The average attendance to the meetings was only six, so do not despise the small numbers.

\* \*

### Salisbury

THE Salisbury church sends Christian greetings to all other sister churches in the Southern African Division. The company here are of good courage and pressing on in spite of strong prejudice in certain quarters. Brother Ingle's departure has left a big gap, but the men here are stepping into the breach in the giving of sermons and taking Friday evening services. On Sunday nights meetings are conducted in the church and the public invited. The members are certainly happy in their fine new church building.

A short time ago the manager of one of the biggest outfitting stores accepted the Sabbath. The firm refused to give him the Sabbath off and so he has opened his own store. We hope that many people will be led to inquire into his motives for closing his establishment on Saturdays.

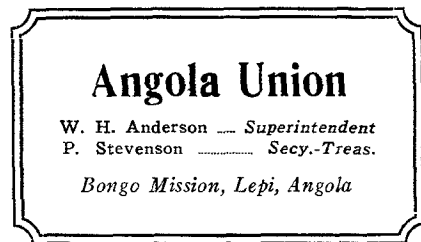
On May 1 an Afrikaans effort is being started out in the Hatfield suburb. Please pray that the Lord may pour out His Spirit in that place and that some souls may be called.

The J. M. V. Society is badly in need of Reading Course books. Per-



haps some church member may have some that he would like to donate; please send them to the undersigned.

H. FICKER,  
6 Second Street, Salisbury.



## Literature Ministry in Angola

A. E. NELSON

THE "Marked Bible" in Portuguese, which was used recently in the Big Week campaign in Angola, is exerting a good influence for the truth in this country. We sometimes wonder whether or not our literature will exert the influence we desire. Yet, if we are faithful in its distribution, we have the assurance that it will accomplish the purpose which God has ordained to be accomplished.

While going the rounds of customers with the Portuguese *Watchman* (*O Ataleia*), Mrs. W. H. Anderson had the following experience which should encourage our missionary workers in their literature ministry. She writes as follows:

"One of my customers is a blacksmith. When I approached him with the paper on this visit he was standing at the door of his shop. After greeting me he asked me inside where he pointed to the book, "The Marked Bible," lying on the work bench and looking well worn by busy, dirty hands of the blacksmith's.

"That book is truth," he said in Portuguese. "What padre in Portugal teaches as that book teaches?" And again he volunteered, "That book teaches the Bible. But the padre doesn't let anyone read the Bible. I have no Bible; do you have Bibles to sell?"

"Yes, plenty of Bibles to sell," I replied.

"Bring me two,—one for myself and the other for my friend who reads with me. I do not want any more teaching of the padre: I want the Bible. I have found the truth in that book ("Marked Bible")."

"This man has been receiving O

*Ataleia* for a year, and so eager is he to get the paper that he makes inquiries about it if it does not arrive on time."



## The Bongo Institute

E. A. BUCKLEY

IT was decided at the time of the Angola Union committee meeting that the institute for native teachers should convene January 17 to February 27, 1932, and, accordingly, the teachers assembled at the Bongo Training Institution where they were to receive spiritual, intellectual and physical instruction. A strong faculty was chosen in which our system of education, viewing it from the triangular point of view, was well represented.

Heading up the Bible department was Elder Anderson who has had thirty-seven years of experience in Africa among the Bantu tribes. This long service has enabled him to understand the psychology of the native mind, which, to a great extent, is necessary to the explanation of spiritual truth. His lessons were, consequently, simple, practical, forceful and containing great spiritual truth. The writer was assisting Elder Anderson and is in a position to testify as to the valuable lessons taught from the Bible, which he believes have proved to be a blessing to all concerned. This phase of our educational system was strongly represented.

Ministering to their physical needs, delving into the mechanism of the human body, and contemplating the mysteries of the human system, with its laws of health and disease, Dr. Roy B. Parsons, in his quiet way, gave eye-opening lessons in physiology and hygiene.

In charge of the normal department was Mrs. O. I. Fields, who with her experience in America and her untiring efforts during the school year, was able to give valuable lessons in school management, methods, lesson plans and helpful criticism. The normal department was, therefore, a success.

Brother Joao Gnützmann was in charge of the language department. As the writer attended his classes, in order to become more efficient in Portuguese, he can testify as to the valuable lessons taught in oral and written composition, essay writing and grammar.

As a result of the excellent assistance Professor E. D. Dick gave us last year we believe we have taken a forward step in our educational system in Angola, to which the 1932 institute has given a new impetus, the effects of which will be felt throughout the field as we put our lives in whole-hearted service to the speedy proclamation of the message in Angola, looking forward to its speedy culmination and glorious triumph.



## Growing Confidence in Our Mission in Ruanda

THE following is an extract taken from a personal letter written by Brother Valentine Davies who is labouring in the Belgian Congo:

"Our medical work is going along in a good strong way. Recently I received much encouragement from the experience of a native policeman who was badly gored by an angry mother elephant. As the elephants are doing quite a little damage to native gardens native policemen are out shooting them. On this occasion two were out; after shooting one elephant another charged one of the men in protection of its young calf, goring him through the shoulder and out under the armpit, and indeed a nasty gash it was that I saw when the man was brought here three days after the accident. The man refused to be taken to the doctor but wished to be brought here to Buganda. He stilled the cries of his wife by saying he would soon be made well here and ready to go after the elephants again, and he assured her that God could heal him.

"We did what we could for the man, but the doctor was soon in attendance and, no doubt, he will receive the necessary care which we could hardly give in our small dispensary. Still it is encouraging to know there is confidence placed in our work. Week by week I see many who have received much relief from their sufferings. Often little reports come to me wherein these

dark souls are praising God for the relief obtained through medicines given in prayer and in love; we do thank God for His marvellous works.

"Only a short while ago I had occasion to attend a woman badly stabbed in the breast. Through prayer and care we praise the Father that she has completely recovered and are glad to see the husband and some of the family at the Sabbath services. With such experiences as these many are turning to Buganda feeling the true God has power to heal and to save.

"Thus our work goes on. Pray for us daily, for we yet long to see a great harvest of souls prepared for the kingdom."

## S. E. Afr. Union

O. U. Giddings — Superintendent

Miss G. P. Fortner, Secy.-Treas.

Box 51, Blantyre, Nyasaland

### News Notes

Nurse M. D. Ingle has just returned from furlough. We rejoice to see her looking well, and ready for duty.

Brother F. L. Chapman and wife have arrived, to join the forces in this union. Brother Chapman will take over the work in the South Nyasaland Field. Brother M. Webster, the former superintendent, is preparing to open up work in Portuguese East Africa.

Brother G. S. Stevenson is in the bush this month, conducting an evangelistic effort.

The results of the effort by Brother Ansley and his Native helpers last month were very gratifying. While it rained nearly every day for two weeks of the time, making it difficult for the workers to keep enough clothes dry for their needs, the Lord blessed the labourers abundantly. They demonstrated that splendid results may be obtained during the time of year when many think it a waste of time and energy to try. The following is from Brother Ansley's report:

"The first service that I was to conduct was in a village some one

(Continued on page 15)

# Week van Offerande

## 28 Mei tot 4 Junie

### Die Gees van Selfopoffering in die Adventbeweging

A. FLOYD TARR

ELKE stap vorentoe in die werk van die Here word gekenmerk deur selfopoffering. So was dit in die verlede, so sal dit wees tot aan die end. Dit lê in die karakter van die verlossingsplan. Daarom is dit vanselfsprekend dat die tye van die grootste oorwinning juis saam gaan met die besondere openbaring van die gees van selfopofferende liefde. Dis ook juis dan wanneer die gemeente die hemel bestorm en wanneer die skatte van die hemel afdaal op die kerk, want die Here het Self Sy Seun gegee en het daarom elke vrywillige geër op die aarde lief.

Hierdie twee dinge: die gewilligheid van die mens en die openbaring van die krag van die Here het dan ook die Advent Beweging van die begin af gekenmerk. Hulle gaan onafskeidbaar saam en is twee faktore van die profetiese uitspraak: "U volk, o Here, sal baie gewillig wees op die dag van u mag." Maar die openbaring van hierdie mag hang af van die gewilligheid in die selfopoffering van Sy kindere.

Een van die mees dreigende gevare van ons toenemende en uitgebreide beweging is dat ons hierdie gees van selfopoffering sal verloor. Ons is geneig om die organisasie en sy werk te sien en aan te neem dat alles sal goedgaan sonder ons persoonlike selfopoffering. Ons is geneig om te dink: "dit maak nie saak of ek van my middele gee of nie gee nie, die beweging sal tog sonder my wel klaarkom." Vergelyk hiermee die houding van die mense in 1844 wat hierdie beweging begin het! Hulle was net 'n paar mense, arm na die wêreld, maar ryk in geloof en deurtrek van die gees van selfopoffering. Die mense het toe hul lewe gegee en al wat hulle besit het om die boodskap van die komende Koning te verkondig. Hulle het hulself te kort gedaan in kos en klere en in die daelike lewensbehoefes. Hulle het gewerk met ongekende ywer om die fondse te kry tot verkondiging van hierdie boodskap. Hoewel hulle min kon gee, was dit tog so geseën en die gees van selfopoffering in hul

lewe het die Adventgees in hul harte lewendig gehou en hul eie ervaring ryker gemaak in hul diens vir ander.

Die saak van die Here het vandag dringend hulp nodig; maar ons lede nog meer. Die beweging vra geldelike hulp, ons lede het egter behoefte aan die ryk ervaring van die wat mildelik gee. Albei is behoeftig, maar die behoefte van ons lede is die grootste. Waar die end van al dinge daar is, het ons groot behoefte aan die erns en die toewyding in die werk van die Here soos nog nooit tevore gesien is nie. Die koms van die Here staan voor die deur. Net nou sal al die tydelike dinge moet padgee vir die ewige dinge. Glo u dit? Sal ons dan nie nou saamstaan in daardie gees van selfopofferende liefde wat ons harte sal verwarm en die saak van die Here bevorder nie?

Die komende Week van Offerande 28 Mei tot 4 Junie gee ons 'n kans. Laat tog al ons lede oral gebruik maak van die geleentheid om 'n week se inkomste af te sonder vir die werk van die Here. En die seën van die Allerhoogste sal op ons rus.

\* \*

### "Geen Terugtog"

E. C. BOGER

Die bevel aan die gemeente van die oorblyfsel vandag is dieselfde as toe die kindere van Israël voor die Rooi See gestaan het met die berge om hulle en die Egiptiese leër agter hulle. "Sê aan die kindere van Israël dat hulle vorentoe trek." Ex. 14: 15.

Daar is vandag 'n krisis in die besigheid van die wêreld. Die volke is in benoudheid en in verwarring. Die harte beswyk as mens die wêreld en sy toestand beskou.

Die Here het Sy volk 'n boodskap gegee vir "elke nasie, geslag, taal en volk," 'n wereldwye boodskap wat vandag in 142 lande en 400 tale gepredik word.

In die laaste ag-en-tagtig jaar is hierdie werk ontwikkel net soos die profesie voorspel het. Daar was meer as 'n krisis maar die Here het gehelp. Hy lei vandag nog. Oral is daar oop deure vir ons werkers. Ons dank die Here vir wat ons kon doen

in die verlede en ons het belangrike punte beset, maar deur gebrek aan geld moes ons ook baie geleenthede laat verbygaan.

Die Here het baie maniere om Sy boodskap te stuur. Hy gee ons 'n deel in die werk sodat ons van ons middele, van ons tyd, ja ons lewe self sal gee. Sal die gemeente van die oorblyfsel in hierdie tyd die aftog blaas? Dat nooit nie. "Kyk, Ek sê vir julle, slaan julle oë op en aanskou die lande dat hulle al wit is vir die oes." Joh. 4: 35. Die boer roep nie sy mense uit die lande as dit oestyd is nie, hy huur mos meer mense, want hy weet dat daar storms kan kom en ander dinge waardeur hy kans staan om sy vrugte te verloor. Hy doen dus sy uiterste bes om die oes van die lande veilig binne te bring.

Vandag is dit vir ons ook oestyd. Net waar ons kyk, roep die lande. Die Here verwag dat elkeen van Sy kindere nou sy deel sal doen. Die seën van Bo sal rus op elkeen van ons wat sy plig vervul.

Daar was 'n tyd toe die Here 'n groot oorwinning vir Sy volk gewerk het. Party het nie kom help nie. Ons lees daarvan in Rigtere 5: 23: "Vloek Meroz, sê die Engel van die Here, vloek Sy inwoners gedurig, omdat hulle nie gekom het nie tot die hulp van die Here, tot die hulp van die Here met die helde."

As die kindere van die Here getrou is, kan daar geen terugtog wees nie.



## Die Ware Gees van Selfopoffering

MEVR. E. G. WHITE

DIE gemeente is aan die slaap met betrekking tot die werk wat sy kon doen as sy alles vir Christus wou opgee. 'n Ware gees van selfopofferende liefde sou 'n argument wees vir die werklikheid en die krag van die evangelie. Die wêreld sou dit nie kan misverstaan of weerlê nie, en die gemeente sou oorvloedige seën daardeur ontvang.

Ek maak 'n beroep op ons broeders om die Here nie langer te berooft nie. Party moet hul testament begin maak. Hulle moet versigtig wees dat hulle nie aan seuns of dogters vermaak wat in die skatkis van die Here tuishoor nie. Hierdie testamente word dikwels 'n bron van fa-

mielietwis en skeurings. Van die ou volk van God staan geskrywe dat die Here nie skaam was om hul God genoem te word nie. En met rede, want in plek van selfsugtig te wees en aardse goedere te begeer, of hul geluk in wêreldse vermakings te soek, het hulle hulself en al wat hulle besit het in die hande van hul Maker gegee. Hulle het alleen vir Sy eer geleef en verklaar 'n beter land, 'n hemelse Kanaän te soek. Daarom

## 'n Oproep van die Diviesie Komitee

Op die jongste vergadering van die Diviesie komitee in Johannesburg het ons besluit om 'n besondere oproep aan ons gelowiges in die Suidelike Afrikaanse Diviesie te stuur. In hierdie kritieke tyd sal ons sendingprogram ernstig besnoei moet word tensy ons getroue lede ons nou wil help met aansienlike offerandes om deur te kom. Die korting in die inkomende gelde is in die laaste maande baie groter as wat die Generale Konferensie verwag het toe hulle in Oktober die begroting opgemaak het. Die teenswoordige gewone skaal van gifte vir die sending is onvoldoende om die werk te ondersteun, selfs waar ons sendelings eers 'n korting van 5% en later nog een van 10% in hul salarisse gewillig dra en ons verder belangrike kortings in die koste van bestuur gemaak het.

Ons glo dat die teenswoordige nood ons gelowiges sal dring om te gee soos nooit tevore nie. Veral wens ons 'n beroep te doen op ons broeders en susters wat met aardse goedere geseën is, dat hulle tog nou vorentoe wil kom en ons met 'n spesiale offerande help om ons werk van ernstige inkorting te red. Daar is geen beter tyd om so 'n offerande te maak nie as gedurende die Week van Offerande, wanneer elke werker in die Suidelike Afrikaanse Diviesie en baie lede gewillig 'n spesiale offerande aan die Here gaan gee. Met die oog op die teenswoordige toestand en deur die genade van ons Heiland smeek ons elke gelowige in die spoedige koms van die Here om homself en al wat hy besit opnuut aan God te wy. Laat ons hierdie jaar die Week van Offerande maak tot 'n week van regtige selfverloping en offerande sodat ons gawes mag wees in ooreenstemming met ons dankbaarheid vir die groot offerande wat die Hemel gemaak het, toe die Seun van God gekom het om die verlore mensheid te red.

DIE KOMITEE,  
Suidelike Afrikaanse Diviesie.

was die Here nie skaam vir hulle nie. Hulle het die Here ook nie tot skande gemaak in die oë van die wêreld nie. Die hemelse Majesteit het hulle dan ook broeders genoem.

Baie beweer dat hulle nie meer vir die saak van die Here kan doen as wat hulle nou doen nie. Maar hulle gee nie na hul vermoë nie. Partykeer maak die Here die oë wat deur selfsug verblind is, oop deur hul inkomste in te kort. Perde word siek of lê dood in die veld of op die stal; huise of skure verbrand of die oes misluk. Baie kere beproef die Here deur 'n mens te seën en as hy dan ontrou gevind word in tiendes en offerandes, dan neem die Here die seën weer weg. "Die wat spaarsaamlik saai sal ook spaarsaamlik maai." Deur die genade van die Here en die rykdom van Sy goedheid smeek ons vir die eer van waarheid en godsdienste dat die volgelinge van Christus hulself en al wat hulle besit opnuut aan die Here sal gee.

Die liefde en barmhartigheid van Christus het Hom daartoe gebring om die hemelse voorhowe te verlaat om vir ons selfverloëning, vernedering, ja selfs die dood te verduur. Laat elkeen homself afvra: "Hoeveel skuld ek my Here?" en laat u vrywillige gawes wees na verhouding van u waardering van die groot gawe van die Here in Sy dierbare Seun.

En as u gee aan die saak van die Here is dit beter om meer as u plig te doen as om te kort te skiet. Dink net vir Wie u dit doen en dit sal die selfsug op die vlug ja. Dink aan die groot liefde waarmee Christus ons liefgehad het en dan sal ons grootste opofferings nog te niet wees vir Hom. As Christus die voorwerp van ons liefde is, sal ons wat Sy vergewende liefde gesmaak het, nog nie eers die koste van die bottel met welriekende reukwerk staan bereken nie. Laat dit oor aan die geldgierige Judas. Die ontvanger van die gawe van verlossing van sonde sal tog al te jammer wees dat sy offerande nie nog groter ruik en waarde het nie.

Die Christen moet homself beskou as die kanaal waardeur die genade en seëninge van die Bron van al goed afvloei na sy medemens. Hul bekering sal weer strome van lof en dank na die Hemel opstuur en vernede offerande van die wat deelgenote word van die hemelse gawe Jesus Christus, die Lam van God Wat die sonde van die wêreld wegneem.

## Kaap Konferensie

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

Bus 378, Port Elizabeth, K. P.

## Oorwinnings te Oos Londen

W. H. HURLOW

Ek is bly om aan die broeders en susters hierdie rapport van die evangelistiese poging wat onlangs te Oos Londen gehou is, te stuur. Met die hulp van Ouderling en Suster Tarr en Broeder Marter het ons Sondag-aand, 16 September 1931, vergaderings in die saal van die Spoorweg Instituut begin hou. Ons het tot die end van die jaar vyf aande per week diens gehou. Broeder Marter het die gesang gelei en met geïllustreerde liedere op die doek die diens opgeluister. Ons het baie uitgesit gevoel toe hy op die mees kritieke oomblik weggeroep is na 'n ander arbeidsveld. Ons was dankbaar dat Broeder G. E. Shankel, van Helderberg Kollege, ons 'n paar weke kon help.

Ons kannie sê dat die saal ooit vol gepak was nie. Maar daar was van die begin al 'n groot belangstelling wat tot die end van die vergaderings gebly het. Dienste met bepaalde evangeliese karakter sonder onnodige emosionele oproep win die harte en die vertroue van die mense. Baie oorwinnings is daardeur behaal.

Toe die toets kom, daardie besondere leerstellings wat ons as S. D. A. kenmerk, het die Heilige Gees op die harte gewerk en die mense oortuig en baie gelei om die regte besluit te neem. Ons het baie kere gevra dat die mense sou getuig vir die waarhede wat ons verkondig. En telkens het daar baie mense opgestaan. Toe die laaste oproep gedaan is om hulle uit te nooi om gehoorsaam te wees en lid van die S. D. A. Kerk te word, het meer as sestig mense opgestaan. Ons het toe 'n doopklas gevorm en die mense meer noukeurig onderrig in die betekenis van die gehoorsaamheid as 'n ware kind van God.

In Januarie het ons twee-en-dertig siele gedoop in die mond van die Nahoon rivier. Onder die gedooptes is vernam besigheidsmense en party het al baie ervarings in die kerkwerk. Hulle sal netnou hul plek inneem in die werk van die gemeente

en so die gelowiges te Oos Londen sterk maak. Party is nog in die doopklas. Hulle is in die bekwame hande van Ouderling en Suster Tarr en sal netnou lede van die kerk word.

Ons waardeer baie die hartelike samewerking en onvermoeide arbeid van algar wat met ons in hierdie poging gehelp het. Veral aan die gemeente van Oos Londen is ons dank verskuldig vir hul getrouheid in die rondstroof van uitnodigings.

Veral dank ons ootmoedig ons hemelse Vader vir Sy seën en genade waardeur dit moontlik was om die krag tot saligheid te wys wat mens alleen kry in die evangelie van Christus. Hom alleen kom toe al die heerlikheid en eer nou en tot in ewigheid. Amen.

\* \*

## "Getrouheid in die Minste"

L. S. BILLES

IN DOODSKAP van demoeuing is vandag die grondtoon van ons kerke-lyke lewe. Alhoewel ons deur 'n groot menslike krisis gaan, is daar oral tekens van 'n geestelike oerlewing. Wanneer ons in teenspoed is en die menslike steun onder ons wegval, dan eers kom die verborge krag van die getrou uit en beset ons dat "onder ons is Ewige Arme." Party van ons mense weet waarlik nie waar hulle die volgende maaltyd vandaan sal haal nie, maar hul geestelike lewe is sterker en warmer as ooit tevore. Hul aangesigte blink van vreugde soos hulle getuig van die goedheid van die Here, van Sy nabyheid en van hul onwankelbare vertroue in Hom. Nee, ons mense gee nie die waarheid op nie vanweë die depressie, o, nee! Hulle leer nou eers wat dit beteken: "die mens sal by brood alleen nie leef nie" en hul toevlug in tyd van nood is die Here.

Daarom toe die ander dag ons die rapport van die eerste twee maande van hierdie jaar kry en ons die groot tekort in ons Department sien, het ek nie so danig bekommer gevoel oor die geldelike sake nie. As die geestelike lewe warm is, kom die geld-sake wel tereg. En al kan baie van ons vandag nie soveel aan tiendes gee soos voorheen nie, tog wys die kerke meer getrouheid in hierdie opsig as vroeër. Baie begin te besef as hulle "nie in die minste getrou is nie, hulle ook nie in die meeste getrou sal wees nie," en as hulle nou nie bydra tot

die koninkryk van genade hier op aarde nie, hulle ook geen aandeel sal nie in die ewige koninkryk van Sy heerlikheid nie.

As ons so die kerke oor die geheel beskou, voel ons baie bemoedig. Broeder Derrick Williams vertel van 'n wonderlike belangstelling te Kimberley en ons verwag 'n groot toename in die ledetal van die kerk van Beaconsfield.

Die belangstelling te Kensington is buitengewoon. Die eerste vyf weke was die tent veels te klein en Ouderling Abney en sy helpers het hul hande vol gehad met die groot aantal besoeke. Sabbatmiddag die 19de Maart het baie van die gereelde besoekers ook vir die eerste keer 'n Sabbatvergadering bygewoon. Dis 'n wonderlike ervaring.

Te Dieprivier, Athlone en Sout-rivier vra hulle vir doopklasse. Die skool het ook meer studente op die lys. 'n Goeie klas jongmense volg die studies daar.

En hoewel die werk aan al kante vorentoe gaan en ons nie benoud is oor die welvare van die department as 'n geheel nie, tog voel ons bekommer oor die geestelike welvare van elke lid in besonder. Ons is bang dat in hierdie benarde tyd daar 'n enkele mag wees wat nie hierdie algemene ervaring geniet nie, party ken nie die persoonlike seën nie wat kom deur getrou jou tiendes te betaal, party staan op die afdraende pad. En ons doen 'n ernstige beroep op elkeen van hierdie lede om tog die standaard van die Here hoog te hou en nie te feil nou ons staan op die grense van die beloofde land nie.

## N.-T. Konferensie

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

Bus 6154, Johannesburg, Tvl.

## Pretoria

W. S. HYATT

Dis nou drie jaar dat ek terug is van Amerika en herder is oor die gemeente in hierdie stad. Toe was ons ses-en-vyftig lede sterk, maar deur die goedheid van ons hemelse Vader het ons vandag 130 name op die kerklys. Van tyd tot tyd het daar nuwes bygekom deur die doop

en per brief. Die poging in die Stadssaal deur ons president W. Leroy Hyatt, het 'n groot getal ingebring. Toe het hy een-en-veertig in die kerk ingebring en onlangs het ek sewe siele gedoop en nog is daar wat hul Here in die watergraf wil volg. Twee van die is mans vir wie hul vrouens jarelank gebid het, die een dertig, die ander twaalf jaar. Waarlik die Here hoor die gebed, maar dit vat tyd om die harte sag te maak en te reinig eer hulle vir Sy diens bereid is. Dit behoort ons aan te moedig om te glo, te bid en te arbei vir dierbares wat nog buite is.

Met die aanwys van so baie lede was ons kerk veels te klein en ons moes iets doen. Ons het toe besluit om 'n saal vir ons jongmense te bou. Daar was plek genoeg op die kerkgronde. Die jongmense en kinders en ook die Sabbatskool kon dit gebruik en so sou dit ons baie help. Die broeders het toe gesê dat hulle die gebou vry van koste sou bou as die gemeente net die boumateriaal wou verskaf. Vandag het ons 'n ruime saal, 40 x 24 voet, en ons dank die Geër van al goeie gawes.

Met so baie nu lede in hul "eerste liefde" het ons probeer om die aanbevelings van die Generale Konferensie in die *Review and Herald* na te kom. Vandag sien ons die gevolge daarvan. Ons plaaslike broeders het in een voorstad vergaderings begin hou en hulle het nou 'n Sabbatskool van dertig lede. Baie mense is belangstellend. Ons het nou weer vergaderings gaan hou en hoop op goeie resultate. Twee mense is deur Bybelwerk toegebring en vandag hou hulle die Sabbat en is lede van die gemeente. Deur die *Signs of the Times* en die *Tekens van die Tye* bereik ons baie mense en oral is daar belangstellendes. "Die lande is wit vir die oes."

\* \*

## Sending Vrywilligers Departement van Natal-Transvaal

W. COWPER  
Standerton

NA vyf maande se arbeid in hierdie gemeente kom die werk nou op 'n end. Broeder Clifford en skrywer het met die moter van Johannesburg gekom om die gebou te help klaarmaak voordat Ouderling Raubenheimer sou vertrek. Die dag na ons aankoms trap Broeder Clifford in 'n spyker sodat hy 'n paar dae nie kon werk nie.

Standerton het 'n goeie Sending Vrywilligers bond. Hulle was een van die eerstes in die Natal-Transvaal Konferensie om oor die doel te gaan in Oesinsameling. Nou is hulle weer klaar om sendingwerk te doen.

Hierdie maand gaan Ouderling Raubenheimer en famielie na Potchefstroom. Die kerklede is jammer dat hulle weggaan, maar hulle is bly dat Ouderling Venter hier is om hul pleg te neem.

Pretoria

Terwyl die broeders te Standerton getrou hul werk gedaan het, het die lede van Pretoria met al die moontlike spoed 'n saal gebou. Ons moet hierby veral melding maak van die Jongere lede wat so gewillig gehelp het om kruiswaens te stoot, klein te trap en stene aan te dra.

Pretoria het 'n Jongeliedebond van ou dae af. Hulle het baie gehelp in die poging hier deur biljetje uit te gee en die jongmense aan te bring.

Maritzburg

Die Sending Vrywilligers sal bly wees om te hoor dat Maritzburg weer op die lys is. Ons verwag dat hulle nou goeie vorderinge sal maak.

Ermelo

Skrywer hou nou aanddienste vir die jongmense en die kerklede. Die Jongeliedebond was onder leiding van Mej. Dixie en ons is jammer dat sy weggaan. Ermelo was altyd sterk en waar hulle nou staan onder leiding van een van die ouere lede dink ons dat hulle netsoos altyd sterk sal wees.

\* \*

## Kampvergaderings

J. R. CAMPBELL

DIE nu jaar het begin met 'n kampvergadering en raad te Sophiatown, Johannesburg. Amper al die werkers was teenwoordig en heel wat afgevaardigdes van die verskillende kerke en groepe.

Daar was 'n goeie gees onder die mense gedurende die byeenkomste. Die Here was naby om ons te sien en die werkers en lede het huistoe gegaan met die besluit om te help in die klaarmaak van die werk in die veld.

Ons was bly vir die hulp wat Broeder Wright, Broeder Wilson, en Broeder Tarr, Broeder W. S. Hyatt en anderes gegee het.

Die beloftes en offerandes voor die sluiting van die byeenkomste het gekom op £156, die grootste offerande wat ooit in die veld gegee is.

'n Maand later het ons weer 'n kampvergadering op Emmanuel Stasie gehou tot sien van algar.

Die broeders het belowe om meer getrou te wees in hul tiendes. Een van die lede, 'n indoena, het sy vee by sy kraal "onder die roede" laat deurloop en maak bepaald plan om dieselfde te doen met sy beste wat in die berge loop.

Die offerande hier was £33, en saam met wat die plaaslike werkers ontvang het in die kerke, beloop dit op ongeveer £200 vir die kampvergaderings.

## S. S. Departement

J. I. ROBISON, *Sekretaris*

## Die Sabbatskool Department aanvaar die Motto: "Geen Aftog in 1932 nie"

J. F. WRIGHT

WAT 'n pragtige motto! Wat 'n edele houding neem die departement in hierdie dae van 'n wêreldkrisis! Die motto omvat 'n wonderlike plan. En waar die leiers van ons Generale Konferensie Departement ons voor gaan en ons wêreldsendingprogram so getrou ondersteun, daar behoort ons algar as "huisgenote van die geloof" (Gal. 6:10) saam te staan. Iets minder as dit sou tragies wees in hierdie "dag van die Here se krag."

Ons voel dat die oproep van Sus-ter Plummer wat laaste keer in die *OUTLOOK* verskyn het, die hart van elke leser diep geroep het. Ons vertrou dat U persoonlik dit gelees het en dat dit 'n snaar in u gemoed aangeroer het. Ek kan sê dit het my diep getref.

Dink net, liewe broeders en susters, wat 'n ekstra "trippens" per week sou beteken in ons offerandes hierdie jaar. En 'n ekstra "siks-pens" per week van elke Europese lid sou die jaar £3,350 meer in die sendingfonds inbring. Hierdie vermeerdering in ons weeklikse gawe sou die meeste van ons nit uitsit nie. Dit sou meen dat elkeen van ons die jaar £1-6-0 ekstra sou gee, en dis tog waarlik nie te veel gevra nie, is dit?

Ons verstaan goed dat nie algar soveel ekstra kan gee nie. Maar ons glo eerlik dat daar onder ons is wat gereeld elke Sabbat 'n siks-pens "eks-

tra" en meer kan gee sonder dat hulle dit sal voel.

Laat ons van harte hierdie motto "Geen aftog in 1932 nie" aanvaar in wat ons vir die sending gee en die Here sal vir ons seën, ja, oorvloedig seën in ons poging om Sy saak in hierdie moeilike dae te ondersteun.

As ons die Sabbatskoolrapport van 1931 nagaan, sal ons uitvind dat ons offerandes in hierdie Divisie ver onderkant die vereiste syfer was. Daarom laat al ons Europese gelowiges saamstaan in hierdie oproep en laat elkeen doen wat hy kan om ons wêreldwye sendingwerk beter te ondersteun. Ons kan dit doen as ons net wil en ek is seker dat ons die wil het om dit te doen. *Wat dink u?*

## Sendingvelde

### Die Bongo Instituut

E. A. BUCKLEY

Die Angola Unie Komitee het besluit dat die instituut vir die natuurlike onderwysers van 17 Januarie tot 27 Februarie sou gehou word. Op die bepaalde tyd het die onderwysers op die Bongo Opleiding Instituut bymekaar gekom om geestelike, verstandelike en liggaamlike onderrig te ontvang. Die komitee het 'n sterke fakulteit vir die geleentheid gekies.

Allereers was daar Ouderling Anderson oor die Bybeldepartement. Sy sewe-en-dertig jaar ervaring onder die Bantoesamme gee hom die voordeel dat hy die sielkunde van die natuur beter as iemand anders verstaan en weet hoe geestelike waarheid aan sy verstand te bring. Sy onderwys was dan ook eenvoudig, prakties en kragtig, vol van geestelike waarheid. Skrywer het Broeder Anderson gehelp en kan getuig dat die waardevolle lesse tot groot seën vir algar was.

Verder was daar Dr. Roy B. Parsons. Kalm en waardig het hy die behoeftes van die liggaam behandel, die meganiek van die mens uitgelê en die wonderlike wette van siekte en gesondheid verklaar in sy pragtige lesse oor fisiologie en higiëne.

Die Normaal afdeling was in hande van Mevr. V. I. Fields en dit was 'n sukses, want behalwe haar ervaring in Amerika het Suster Fields die hele skooljaar onvermoeid gearbei sodat haar lesse oor skoolbestuur,

metodes, planne en kritiek van besondere waarde was.

Broeder Joao Gnutzmann het sy tugees onderwys. Skrywer het sy klasse bygewoon om meer vloeiend in die taal te wees, en kan dus getuig van die deëlike onderwys in grammatika en mondelinge en skriftelike komposisie.

Laaste jaar het Prof. E. D. Dick ons sulke eksellente hulp in die rigting van onderwys gegee dat ons vorentoe gekom het in ons onderwysstelsel in Angolaland. En hierdie jaar se Instituut sal ook sy vërrykende gevolge hê in die veld waar ons met ons ganse hart ons wy aan die taak om die boodskap oor heel Angola te verkondig en ons met verlange uitsien na die spoedige end en die heerlike oorwinning.

### Sendingwerk op Buganda

BROEDER Valentine Davies skryf uit die Kongo:

"Ons mediese werk vorder goed. Onlangs het ek baie aanmoediging gekry deur die ervaring van 'n kaffer poliesman wat erg togetakel was deur 'n kwaai wyfieolifant. Olifante doen groot skade aan die kaffertuine en die kafferpolies probeer hul skiet. Twee van hulle het op wag gestaan. Hulle het een olifant geskiet, toe 'n wyfie wat haar kalf wou beskerm, vir hulle stormloop en die een man toetakel. Ek kon sien dat dit 'n lelike wonde aan sy skouer en onder sy arm deur was toe hulle hom drie dae later hier bring. Hy wou nie doktertore geneem word nie en net gevra dat hulle vir hom hierna toe na Buganda wou bring. Sy vrou het hy stilgemaak deur te sê dat hy netnou weer beter sou wees en in staat om weer olifante te skiet. Die Here sou vir hom beter maak.

"Ons het gedaan wat ons kon, maar die dokter was gou hier om hom te help wat ons met ons klein apteek onmoontlik goed kon doen. Tog is dit aanmoedigend om te sien die vertroue wat hulle in ons het, terwyl week na week daar baie is wat baie verligting in hul lyding ontvang. Ons hoor dikwels hoe hierdie duister siele die Here dank vir die hulp wat hulle gekry het deur gebed en liefde. Ons loof die Here vir Sy wonderwerke.

Nie lank gelede het ek 'n vrou wat lelik deur 'n asgaa in die bors verwond was, gehelp. Ons dank die Vader dat sy deur gebed en oppas-

sing heeltemal beter geword het en dat nou haar man en ander familieleden Sabbatskool toe kom. Deur sulke ervarings kom daar baie na die sendingstasie omdat hulle besef dat die ware God kan genees en red.

So gaan ons werk aan. Bid vir ons elke dag, broeders, want ons verlang om 'n groot oes van siele te sien, klaar vir die koninkryk."

### Algemene Nuus

Die gemeente van Bethlehem was besonder verkwik deur die besoek van Ouderling W. Leroy Hyatt. Waar die dorp lê op die hooflyn van Natal en in verbinding met enige deel van die Unie sou dit goed wees as ons reisende predikers daaraan wou dink dat selfs een enkele aandiens tot seën vir siele kan wees, en hulle dus 'n oomblik by Bethlehem wou vertoef. Die hemelse Vader sal hulle ook self daarvir seën.

Ouderling en Mevr. Moffitt en dogter het die 15de April na Amerika vertrek. Ouderling Moffitt sal die Tweejarige Raad van die Generale Konferensie en ook die Bybelkonferensie bywoon.

Ouderlinge Dick, Robison en Nelson en Broeder Slate is terug aan die Kaap. Ouderling Dick vertrek die 25ste April weer vir Niasaland waar hy die kampvergaderings sal bywoon en help in die predikersinstituut vir die werkers van die Suidoos-Afrikaanse Unie Sendingveld.

Dit spyt ons dat Ouderling C. E. Weaks siek geword het by die begin van die Konvensie te Johannesburg.

Na 'n week van baie pyn as gevolg van rumatiek het hy sover beter geword dat hy in Johannesburg kon help met 'n instituut. Toe is hy weer siek geword en nou is hy tuis by Broeder A. E. Nelson. Sodra hy 'n bietjie beter word, gaan hy terug na Amerika.

Dis 'n groot teleurstelling vir Broeder Weaks en die veld dat hy nie sy reisplan deur Afrika kan ten uitvoer bring nie.

Ouderlinge R. C. Sharman en E. D. Hanson met hul gesinne gaan die 29ste April op verlof na Amerika. Hulle word vroeg in 1933 weer terug verwag vir diens in Suid-Afrika.

Die Departement vir Godsdiensvryheid van die Algemene Konferensie laat ons weet dat die Nasionale Kalender Komitee in Amerika nie stilsit nie, maar aktief propagandawerk doen. Dr. Marvin wat Ameri-

ka op die Kalenderkonferensie te Genève verteenwoordig het, het onlangs oor die grootste radiostasie in Washington gepraat oor die resultaat van die konferensie te Genève. Hy reken dat die konferensie baie ten gunste van die hersiening van die kalender was. Volgens hom is daar groot kans dat die volgende Algemene Konferensie van die Volkebond ten gunste van die oop dag kalender sal besluit.

\* \*

## A Tribute to the Memory of Richard Moko by One Who Knew Him Intimately

(NOTE.—This article should have been published before, but through an oversight it has been delayed.—ED.)

RICHARD MOKO was a direct descendant from the line of paramount chiefs of the Gaika tribe of the Amakosa nation. He accepted present truth in Kimberley through the efforts of Brother Fred Reed, one of the charter members of the South African Conference organised in 1892, and who now sleeps in Jesus awaiting the Life Giver's call.

Brother Moko spoke fluently the two European official languages of the country, English and Dutch, as well as his native tongue, and before accepting the Sabbath truth he held the position of an interpreter in the law courts. He was ever true to principle and the third angel's message.

At one time a tempting offer was made to him to accept the position of pastor in a large native church in Port Elizabeth with a good salary and free house. He turned the offer down, though he was at that time not in the employ of the organised work, but was supporting himself by selling a few native pamphlets and smaller publications.

Later, during the Anglo-Boer war when Lord Roberts came to South Africa to take supreme command of the British forces, he requested that someone be secured for him as interpreter who was conversant with the languages spoken. Search was immediately made for Richard Moko, whom they considered as one of the best qualified men they knew, to fill that position. When he was located, and the position offered him with a tempting salary, he refused to accept, on the ground that Lord Roberts might require of him the performing of some service which he could not

conscientiously do; adding that he was serving the Lord Jesus Christ, and knew no other lord, as his master. At this time he was still doing the same self-supporting work.

Many precious seasons we spent together travelling in an ox wagon through the native territories preaching the message while at the same time searching for a mission site. This was finally located at Maranatha, after which the writer left for the Orange Free State to labour for the Master. Then Brother Moko became associated with Elder W. S. Hyatt, still travelling with the wagon. Together they preached the message to the natives, while they sought for and gathered in students for the mission school at Maranatha.

Brother Moko, who fell asleep in Jesus at the home of his daughter in East London at the ripe old age of eighty-two, was the first native to

## Doodsberig

VENTER.—Jacomina Hendrina Cilliers is op die derde Mei 1863 gebore en die 21ste Maart 1932 in Christus haar Here ontslaap. Sy was nou verwant met die ou voortrekker Sarel Cilliers van Vegkop. In April 1880 is sy met Broeder P. A. Venter getrou en as sy net 'n paar dae langer kon geleef het, sou hulle hul twee-en-veftigste bruilof kon gevier het. Sy het elf kinders gehad. Haar man, twee seuns en twee dogters is al wat oorbly om haar dood te betreur.

Voor en gedurende die Boer Oorlog het die famielie Venter al die waarheid ondersoek en kort daarna met Broeder van Rensburg in aanraking gekom wat die waarheid kort tevore van Broeder Dumini gehoor het. Broeder Dumini was gevangene op Bermuda en James Morrow een van ons sendelings het vir hom daar die waarheid gebring. Later het die mense in aanraking gekom met Ouderlinge Shone en Freeman wat vir hulle die volle lig gebring het. Van daardie tyd af was Suster Venter 'n ywerige en warme lid van die gemeente en haar beginselgetroue lewe het 'n invloed agtergelaat op elkeen wat vir haar geken het.

Die laaste maande het moeder Venter baie aan haar maag gely en die dokter het gedink dat dit kanker was. Sy het al swakker en swakker geword en moes die laaste drie weke van haar lewe in bed bly. Vier dae voor haar afsterwe het sy longontsteking gekry. Sy het in haar eie huis gesterwe en is op hul plaas "Ysterklou" naby Reitz begrawe. Broeder Kriek, 'n ou vriend van die famielie, het die grafnisiens geleë. Moeder Venter het gesterwe in die volle hoop op die naderende opstanding. Sy was tevrede om die las van die lewe neer te lê en die gesëende hoop van die spoedige komende Heiland het haar doodsvalei helder verlig.

W. LEROY HYATT.

accept present truth in South Africa. We look forward to meeting him again on the resurrection morn.

G. W. SHONE.

\* \*

## News Notes

(Continued from page 10)

thousand yards from my grass hut. Everything seemed favourable but on entering there, we found that a beer drink was soon to commence. A meeting was held with few in attendance. As time went on the attendance grew. When the call came for those to give their hearts to God and join the Bible class one responded. God did not stay His hand for later many joined even those who had been beer drinkers for years.

"On another occasion my interpreter and I had been holding meetings for several days in another village. When the time came for the call to be made a beer drink started in that very village. It seemed as though our preaching was in vain, yet at the end God gave us fruits, meat for repentance.

"Personal work proved a great blessing to many of these poor natives who know nothing or very little of the Bible. One woman who had been making beer for years for the chief and his villages accepted Christ and joined the Bible class. She was instrumental in saving others. Her husband was so happy, for he told us that he had often spoken to her, but her attitude was that of indifference.

"Again in another village we visited the big Khongono chief. I spoke to him about his soul's salvation.

"A young man who had joined the Catholic Church was there telling the chief how hard it would be if he gave up the beer. I reproved this Catholic, for what he had said, then turned to the chief and told him that it was only God that could help him and He would do it right now. The chief joined, his wife, and two children. He was also instrumental in saving another life.

"Those that worker along with me had similar experiences. All rejoiced in that we were fishers of men. Seventy-two souls joined the Bible class. There is no greater work in this world than helping people into the kingdom. It brings great happiness and rejoicing."

O. U. GIDDINGS.

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L. A. Vixie ..... H. M. and Field Miss. Secy.

## General News Notes

Elder R. C. Sharman and family and Elder E. D. Hanson and family sailed, on April 29, on furlough to America. These workers expect to return early in 1933 for further service in South Africa.

Elder and Mrs. Moffitt and their daughter Juanita sailed on April 15 on their furlough. Elder Moffitt will attend the Biennial Council of the General Conference and also the Bible Conference, which will meet just before the Council.

Elders Dick, Robison, and Nelson and Mr. Slate have recently returned to the Cape after extended trips into the field. Elder Dick, accompanied by Mrs. Dick, left again on April 25 for Nyasaland, where Elder Dick will assist in camp-meetings and a ministerial institute for the workers of the South East African Union Mission Field.

We are sorry to learn that just as the Bookmen's and Home Missionary Convention was to have opened in Johannesburg, Elder C. E. Weak's was taken ill. After a week of intense suffering with rheumatism he so far recovered that he was able to assist in an institute in Johannesburg. He was again taken ill, however, and is at present in Claremont at the home of Brother A. E. Nelson. He is planning, as soon as his health permits, to sail for America.

It is a deep disappointment to both Brother Weak's and the field that he has not been able to carry out his itinerary in Africa.

Word received from the General Conference Religious Liberty De-

partment indicates that the National Calendar Committee in America are quite active again in propaganda work on behalf of the reform of the calendar. Dr. Marvin, who was the representative of the United States at the Calendar Conference at Geneva, recently spoke over one of the large radio stations in Washington, U. S. A., on the outcome of the Geneva Conference, and his verdict was that the Conference was very favourable to the reform of the calendar and that there were great prospects of having the issue settled in favour of a blank day calendar at the next General Conference of the League.

## Special Notice

The Cape Conference has openings for full and part-time workers for our small religious, health, and story books.

This work is missionary endeavour of the highest order and a fruitful method of soul winning.

It can be taken up by adults and youth of both sexes and may be undertaken in any part of the conference.

In these times of financial distress it is a pleasant way of supplementing the family income.

Why not write NOW to F. E. Potter, Field Missionary Secretary, P. O. Box 378, Port Elizabeth, and get full particulars of the plan.

## The Door to Wider Achievement

TIMES are hard and money is scarce, but there is always room at the top. Those who now use their spare hours in definite preparation for more efficient work in their own particular field of labour, will presently be glad they spent their time and money in this way. Education, of the practical kind that leads to definite service, is always worth the sacrifice of time and convenience and the small amount of money that it costs. The Home Study Institute is receiving test papers from students ranging all the way from the 6th standard, through the high school standards and through a large part of the college course. We also give many mothers instruction that enables them to take their children through the first three standards of the church school. We are glad to

hear from men and women and boys and girls who desire to make something of themselves. Let us help you in your forward-looking plans.

M. E. OLSEN,  
Principal, Home Study Institute,  
Takoma Park, Washington, D. C.

## Locusts in North Rhodesia

S. M. KONIGMACHER

MILLIONS of locusts have come into the vlei. They came in clouds which could be seen on the horizon in the distance over the tops of the trees. They obscured the forest on the other side of the river, and when they whirled and came down on our side of the river it looked like huge dust clouds. There were so many that they looked like snowflakes falling in the bush at the edge of the mission yard.

They flew so low we could almost catch them on the wing. The natives and the school boys went out with their baskets and pots to catch them for dessert. The air was so filled with them that even when they were disturbed I caught three in one hand several times.

One swarm parked on the bush and grass on the other side of the river and looked like a great brown rug. When they began to fly, we built fires to keep them out of our little kitchen garden.

We tried to open an evangelistic effort but every one was away fighting locusts and the evangelist went also, and spoke to the people there. The interest in the service is good and the village schools are carrying on well. As soon as the rains are over and the natives have food we hope to do strong evangelistic work in the villages. We hope to enter many villages never before entered.

A native headman came here and asked us to send an evangelist into his district to tell his people about Jesus. He comes from away over along the Angola border. I told him we could not open up a school because we have no money. He said he wanted the teacher to come and tell the people of Jesus. He did not expect the school. It is the first request we have had like that.

So brethren and sisters, pray that God will give these people who are still sitting in darkness strength to step out into the light and worship Jesus instead of sticks and carved pieces of wood.