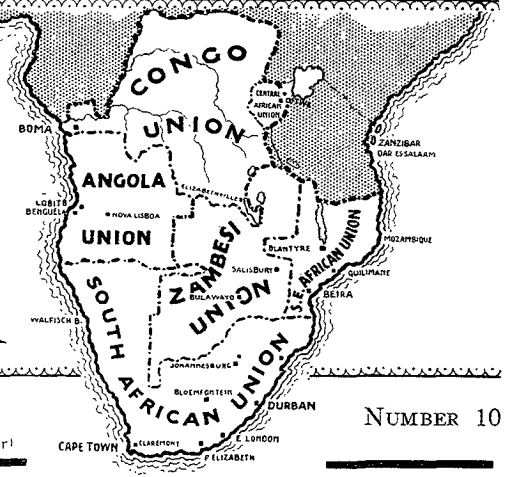


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXX

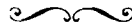
CLAREMONT, CAPE, OCTOBER 1, 1932

(Registered at the General Post Office as a Newspaper)

NUMBER 10

Gratifying Results of Kimberley Effort

By A. W. STAPLES



AN early visit to Kimberley enabled us to book the City Hall for Sunday night services and the supper hall for week-night services. The City Hall seats about 700, while the supper hall seats about 250.

The early part of February 1932 saw the gathering of workers for the coming evangelistic effort. We opened our meetings in the main hall on February 14, and, from the opening service, crowds flocked to hear the message; this caused us to transfer the week-night meetings to the main hall. Some evenings the attendance passed the 700 mark.

Throughout the mission we were made conscious of the deep movings of the Holy Spirit upon the hearts of the people. Many prayers were answered in the healing of the sick and the conversion of souls. As the mission continued the interest deepened. The attendance remained good, even after the presentation of the testing truths. As workers, our hearts rejoiced to see numbers taking their stand for the message. The battle raged around every soul, but we thank God for the many victories gained.

Baptismal classes for both the Kimberley and Beaconsfield churches have been conducted. This has doubled the work. After five months of testing we began to baptise. In all, four baptisms have been held; two in Kimberley and two in Bea-

consfield. To date thirty-six have been baptised in the Kimberley church and twenty in the Beaconsfield church, thus fifty-six men and women have followed their Lord through the waters of baptism. A number more are keeping the Sabbath and are looking forward to full fellowship with the remnant church. One brother and his wife moved to

Cape Town before they were baptised and now worship in the Cape Town church. We fear that many will be leaving Kimberley owing to the paralysis consequent upon the closing down of all the mines.

In spite of Kimberley's financial condition the mission offerings amounted to £163, which nearly covered the expenses of the mission, exclusive of salaries. We greatly appreciated the help of Brother R. L. Jones. It was an inspiration to hear the large congregations, under his leadership, singing from the screen. Brother and Sister Milford have just left us for the Cape. Brother Milford's assistance in ministering to the churches and in the Bible work has been appreciated. Sister Milford gave much time to

both the Sabbath school and the Missionary Volunteer work, as well as doing extensive Bible work. We shall greatly miss these consecrated workers. Brother D. Williams led out at the Beaconsfield church and did much Bible work. We have missed his help since he was called away. Before he left he rejoiced to see num-



Newly Baptised Members of the Kimberley Church, and Workers.

(Continued on page 3)

Progress in the Coloured Department in the Cape Peninsula

L. S. BILLES

RECENTLY, on Sabbath, July 30, a memorable baptismal service was conducted in the Salt River church, when twenty-nine members were added to our churches in the Peninsula. A crowded congregation listened to a beautiful service conducted by Elder Abney. The majority of those baptised will form a new company, meeting in a little hall in Kensington, as a result of Elder Abney's effort there. Another baptism will be held shortly, at which time he hopes to

are baptised, thus giving the candidates an opportunity to prove their genuine and unflinching acceptance of the faith.

Certainly the Holy Spirit's power is being manifested in a most marked manner in the lives of these dear people. I am reminded of one family with whom I came in contact two or three years ago, who were living in the most abject slum conditions. The family began to manifest an interest in the truth. However, one

has never seen a more marked transformation in a family. And, more wonderful to relate, the young man who was once so steeped in debauchery, was baptised on Sabbath, July 30, and is a living representative of the mighty transforming power of the gospel of Jesus Christ. Gone are the old habits of drink and tobacco, and he has become an industrious man who has saved his money and built a home for his family. It is a real pleasure to enter that little home where Jesus reigns supreme. Can you wonder, dear brethren and sisters, that the writer's heart was full as he watched that young man go down the steps to the watery grave? These are the experiences which bring home to one's heart the certainty of the power of the gospel and of the coming triumph of God's people.

The Sabbath afternoon, following the baptism at Salt River, marked another progressive step in the Peninsula, when the portable hall at Diep River was dedicated to the Lord. Feeling that such a building would be cheaper and more serviceable than a tent for our particular work, the Cape Conference committee set aside £100 for the erection of a building to seat about 250 people. The writer, while seeking to carry on the regular church duties, has had the pleasure of constructing this hall, with the help of several church members. Elder Nelson gave an inspiring dedicatory address, in which he made clear the purpose of erecting this building, and brought home to our hearts anew the commission of our Lord to preach the gospel to all the world.

A splendid spirit is taking hold of the students at the Good Hope Training School, and they are settling down in real earnest to their school work. The garden is beginning to flourish under the supervision of Brother Jackson. Some new pupils have recently enrolled and a number of young people from all over the Union are making enquiries with a view to attending the more advanced standards next year.

Everywhere a note of courage and optimism is being sounded, even in these trying financial circumstances, and, while many do not know where the next meal is coming from at times, yet their confidence and faith in the truth remain firmer than ever, and, somehow, from somewhere the Lord provides for them all. Again



Newly Baptised Members at Kensington.

baptise still others who took their stand during this effort.

This baptism brings the total number baptised this year in our department of the Cape Conference to about ninety souls, and we have every prospect of reaching a total of well over one hundred before the close of the year. When we consider how slowly the work among our coloured people advanced in former years, our hearts well up in gratitude to the Lord for His wonderful blessings in this day of His preparation, when He is stretching forth His arm to do a short work, and recover the remnant of His people. One notable feature is, that these new members are, with very few exceptions indeed, remaining true and loyal to the church. This is due, in part, to the fact that a considerable period of time is allowed to elapse before they

young man, who was terribly addicted to drink, very violently opposed the others as they were discussing the subjects presented at the tent. The quarrel became so acute, that one day, in a drunken fit of anger, he pulled out a knife with which to attack the old father in the home. The rest of the family set upon him and he was beaten most cruelly, and finally taken in charge by the police. The writer spoke to him a few days later, but went away feeling that not much impression had been made on him in his dazed condition, and that he would probably never respond to the gospel. The rest of the family, however, were baptised a little later, two of the younger members becoming, in time, efficient church officers. The homes were cleaned up and an entirely new atmosphere was apparent. In the writer's experience he

and again is brought out the fact that "the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity."—*G. C.*, p. 602.

Gratifying Results of Kimberley Effort

(Concluded from page 1)

bers for whom he had laboured baptised. Sister Stow has been doing heavy Bible work and is still with the mission and is helping to lift the burdens of the church. We have appreciated the united and co-operative spirit in both prayer and work on the part of these workers.

The two accompanying photographs will help our people to visualise the results of the mission in precious souls won and baptised. We know that God's people everywhere have been praying for this work—we appreciate this. To God we give thanks for what has been accomplished, knowing that without Him we can do nothing. Our courage is good as we start anew with a spring effort in Beaconsfield.

Pray for us, that many more may be won to the Lord Jesus Christ and His message.

It is the Economical Way

For financial reasons many excellent young people cannot attend college or academy this year. We invite all such to write for our catalogue and note the large variety of college and academic courses offered at very low rates by the Home Study Institute. The work is fully accredited in all our own schools and colleges and in many outside institutions. The teachers are sympathetic and competent. Studying at home is the economical way; it is highly commended by leading educational authorities, and it has entered largely into the life training of many of our most successful workers. Your request on a post card will bring you our catalogue.

HOME STUDY INSTITUTE,
Takoma Park, Washington, D. C.,
U. S. A.

"AFFLICTION and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life."—*P. K.* p. 60.



Tithe Storehouse. Teacher Costa (right) receiving tithes and offerings.

In Line With God's Plan

A. E. NELSON

PROPER recognition is not always given to the fact that our native believers are with us in supporting the work of God. Their faithfulness to duty and their obedience to the will of God is often extraordinary. Each Sabbath they come with their offerings to Sabbath school feeling that it is an inseparable part of worship. At camp-meeting they plan to give a special offering, and come prepared to make a special gift. It may not be money, for some have little or none of it, but they give what they have; perhaps it is in kind.

Not only in the matter of offerings, but also concerning tithe are the native believers in line with the plan of gospel stewardship. In Angola the native believers have grasped the meaning of the tithing system and enthusiastically prepare for receiving

tithes at the village schools and the church centres. A storehouse is erected to contain the tithes and offerings in literal compliance with the command to "bring all the tithes into the storehouse."

In the picture shown here, teacher Costa of Angola is receiving tithes from two believers. The tithe displayed indicates the willingness of believers to be faithful in their stewardship. In the background is the "storehouse" where the tithes and offerings are kept until collected in the usual way.

So the message which changes the habits and customs of Europeans also transforms the lives and habits of the native peoples. A change of heart by the Holy Spirit will revolutionise the life.

Good Telegraphic News

A TELEGRAM received from Elder N. C. Wilson conveys a very encouraging message concerning the breaking up of the drought in certain sections of the Union. Earnest prayer has been offered for relief which has now come. In his wire Elder Wilson reports:

"In response to united prayers of God's people severe conditions in the Free State and northern Cape are broken by splendid rains over the week-end, resulting in great blessings

for the entire country."

In this same wire a hopeful report of Harvest Ingathering results for the South African Union is made. For some time we have been wondering what the results of our Harvest Ingathering efforts would show. Now comes this encouragement from Elder Wilson:

"Reports just received insure Ingathering goal." We shall look forward to receiving the final figures with eager anticipation.

Missionary Volunteer Evangelism in Central Africa

J. I. ROBISON

THE Ruanda-Urundi provinces in the heart of Africa are beautiful for situation. They are largely cut off from the outside world by the eternal hills and mountains that form the watershed between the Congo and Nile river basins. On these green mountain slopes and in the fertile valleys between, over six million people dwell. These millions are under the influence of four of our mission stations in the Central African Union Mission Field.

It was the writer's privilege recently to spend some weeks in this union and to absorb some of the enthusiasm of the mission workers there who have caught a vision of the possibilities of evangelism in the mission fields as I have never seen before in Africa. Under the leadership of Elder C. W. Bozarth, the union superintendent, the Central African workers set a goal of 1,000 new converts for 1932, and began to lay plans early in the year to make this the greatest evangelistic year in their history. The results have been far beyond their most sanguine expectations.

The Missionary Volunteers at each station were organized early in the year into aggressive evangelistic bands, and for five months they held regular weekly meetings in the villages presenting the soul-saving truths of the gospel. These meetings soon began to bear fruit, and by the end of June there were 587 new names on the Bible class records all of whom were regularly attending the baptismal classes conducted by our native teachers. The Missionary Volunteer workers were delighted with the results, and they were very enthusiastic as they looked forward to the special evangelistic month which had been appointed for July.

During July all the workers in the Central African Union united in a special evangelistic effort, conducting meetings in scores of villages throughout the thickly populated country. The European workers, the native teachers, and the Missionary Volunteer bands all joined in an intensive evangelistic campaign and the Lord wonderfully blessed their efforts and rewarded their faith. At the end of the month, as they checked up on the results, they found that over 1,500 people had accepted the Lord as their

Saviour, had put away their heathen practices and had been enrolled in the baptismal classes for further instruction. They could hardly believe the reports as they heard of people turning away from heathenism or from Catholicism (for there are many Catholic missions in this country) and pledging themselves to keep the commandments of God and walk in the way of the Lord. This brought the number of new converts for the first seven months of the year up to 2,100 which is more than double their goal for the whole year, and the workers feel confident that there will be still many more before the end of the year.

The enemy, however, aroused intense opposition. Many of the chiefs, nearly all of whom are Catholics, forbade their people to attend our meetings. Some of those who came were beaten and persecuted. The Catholic White Fathers sought to stop our work and tried to keep the people from attending our meetings. The people, however, broke away from the authority of the chiefs and priests and came even under persecution and opposition. They had tasted of the wonderful truth of salvation and they were not satisfied until they had heard it all.

During August the camp-meetings were held in the Central African Union, and never before have such crowds attended our meetings as this year. About 3,500 attended the Gitwe meeting and there were 4,200 at the Rwankeri meeting. One other smaller meeting was held so a total of about 9,000 were present at our camp-meetings this year. At each meeting there were hundreds present whose faces shone in their first love for the message. They paid the closest attention as we presented the grand old truths of salvation, which are ever new both to those older in the faith and to the new born babes in Christ.

At the Rwankeri camp-meeting Elder Monnier related some of the experiences which they had during the evangelistic campaign month. He said that their companies were working in different districts, some of them under Missionary Volunteer leaders and others under the native teachers. All of the companies,

however, were made up of Missionary Volunteer workers who had been divided up into bands and assigned to different evangelistic groups. These groups held daily public meetings and also did much visiting and personal work. Every Monday a runner was dispatched to the mission from each group with a report of the success during the previous week and of interesting experiences. These were then edited by Brother Monnier, who got out a weekly evangelistic report of the whole campaign. A copy of this report was sent back to each group and it was read with keen interest by all. This plan added greatly to the enthusiasm of the effort and also brought united prayer from all for the success of the campaign.

One young man, a Missionary Volunteer worker, who had volunteered to lead out in one of the efforts without pay, had held meetings in a certain village, creating quite an interest, with the result that a goodly number began to keep the Sabbath. A Catholic White Father sent word that he wanted to see the boy. He avoided meeting the priest, but after a second call to come, he decided he would have to go, but he first prayed for wisdom to answer aright when he should come before the priest. The White Father was very kind to him, and with flattering words told him what a fine boy he was. He then told him that the Catholic mission wanted just such boys as he, and that he would give him a considerable sum of money if he would come over to the Catholic mission and be one of their teachers. When he asked our Missionary Volunteer what he thought of the proposition, the young man said that he did not wish to tell him. But upon being pressed to answer, he said that when Jesus was on earth, the devil came to Him and offered Him all the kingdoms of the world if He would only bow down and worship Satan. But Jesus refused because it would be a sin, and He had a greater work to do that had been given Him of God. And so this boy said that the priest had come and offered him money to bow down to the Roman Catholic Church, but he could not accept it as it would be a

sin, and the Lord had given him a greater work to do and he did not want the money.

The priest said that the boy had given him a very bad answer, but that he would send a black Father to talk to him. But the boy said that he would not see the black Father, and then the priest became very angry and threatened the young man and tried to frighten him. He got the chief to refuse to let his people attend our meetings and had some of them beaten. But our faithful Missionary Volunteer remained true and most of the people came to the meetings in spite of the priest. They said: "We don't care if we are beaten. This is God's truth and we are going to accept it even though they kill us."

Another young man, just out of heathenism, accepted the message. His father was a head-man and a Catholic. He became very angry with his son and brought him before all the chief men of the village. They argued with him, threatened him, and condemned him for bringing this new religion into the village with its new rest day. The boy said not a word. They demanded an answer, but still he was silent. Finally he said that when his Lord had been brought before Herod, and when they brought many accusations against Him, He answered them not a word. So he said that he would not answer them for they brought many false accusations against him as they did against the Lord. This made them very angry. They beat him and sent him away. But he came back to the Bible class and told his experience, rejoicing that he could suffer for his Lord.

A good share of the 680 new names added to the Bible classes in the Rwankeri district were converts who were brought in by our Missionary Volunteer workers. This would be equally true in the Gitwe district where a similar effort was held under the direction of Brother R. L. Jones. Surely these results indicate what the Lord can do when our young people and laymen join with the workers in a whole-hearted effort to save souls.

The brethren in Central Africa are very thankful for these thousands who have joined their Bible classes, but they face a serious problem because of the shortage of labourers. Brother Monnier said, "What can I do? One man alone with this large mission, fifteen out-schools, two large

churches, and now with the new converts, 1,600 people in the Bible classes, and then calls coming in from every side for teachers and someone to show them the way of God!" Brother Monnier is also the union translator which is no small task in itself. Brother Jones is also labouring short-handed at the Gitwe Mission where they are conducting a union training school with only one full time man and one part time worker, besides the work that goes with a large mission station and twenty-five out-schools. Surely this mission field must have some additional help if we are to hold the thou-

"SAVE OUR MISSIONS"

At a recent meeting of the available members of the Division Committee consideration was given to the position of funds received with which to carry forward our work. At this meeting the following action was taken:

"In view of the dire need of mission funds, due to the decrease of Harvest Ingathering and other funds, and also because of the cutting of regular appropriations and Extension Fund grants, it was:

"Voted, That the Division inaugurate a special offering,—'Save Our Missions'—to meet this emergency, thus helping us to avoid retrenchment of workers and permitting us to maintain our present work."

J. F. WRIGHT, *Chairman*,
A. E. NELSON, *Secretary*.

A sub-committee which has worked out the details of this plan, has set the date, November 5, at which time the offering is to be received. More information concerning this matter will appear in the next issue of the OUTLOOK.

sands who are turning to the Lord and if we are not to overburden these faithful mission workers.

The Ottawa Imperial Economic Conference

THE November *Signs of the Times* will present a splendid report of this important conference, written by C. L. Paddock, the editor of *The Canadian Watchman*. Elder Paddock was personally present at the conference and his report will be read with interest by all. The November *Signs* and *Tekens* should have a wide circulation.

Be sure to read the *Signs* and to circulate it among your neighbours.

M.V. Department

J. I. Robison, *Secretary*

Greetings to the Young People of the Southern African Division

H. T. ELLIOTT

LET us turn for the inspiration of this little message to an experience of our Saviour found in Luke 9: 51: "And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem."

Jesus recognised the trial which was before Him. He knew that He was to be called upon for the supreme sacrifice. He knew that for the sake of humanity He must suffer the crucifixion and that meant to accept the burden of sin for the world and to suffer separation from God. Yet He did not waver in His purpose to fulfil the will of God, and even though He knew the dangers and difficulties which would confront Him, when He recognised that the time had arrived He set His face to go to the place where God wanted Him to go.

Young people of the advent faith know that the Lord's coming is near. The signs indicate, and we know that the time of His appearing is come. How earnestly, therefore, we should set our faces to enter into the spirit of sacrifice and unqualified consecration that shall be required of those who bear the banner of the cross and the last warning of our Lord to a world in sin.

Analogies are for the purpose of drawing lessons for the future. Their purpose is not to qualify the past. Twenty-five years ago there were about 7,000 Missionary Volunteers. In 1931 we had an average membership for the year of 79,483. In the fourth quarter of 1930 the membership was reported as high as 84,202. There is much in the story of these years of progress. There is much of inspiration. That which concerns me at the present time is that we shall, in the days to come, have as clear a vision of our place as young people in the advent movement as had those who organised the work. The vision of the founders was clear. They set out to lay plans

for the youth "to save from sin and guide in service." They developed their work along all the natural interests of youth: devotional, educational, social and religious. The influence of the young people's society has been a positive and inspiring factor in the lives of thousands of young people.

The purpose of the founders of the movement today stands before us intensified by the years of achievement and by the fact that we are near the coming of the Lord. The early pioneers of the movement were men and women who cared little for their reputation or their standing in this world, but they were mightily concerned that the truth, the message, and the saving power of Jesus should be made known to the world.

Elder James White was a school teacher in the state of Maine. He might have had for his life's ambition to become the outstanding school man of his state. Such an ambition would have been worthy. It would have brought him at the end of his days respect and honour from many communities and from hundreds of youth grown to manhood. But, realising a purpose higher and holier than any worthwhile, worldly achievement, he turned aside from that to advance the cause of the message in the days before there was a church to support him. There was no tithing system. There was no conference, there was no job or salary. Earning his way as he went, by dint of hard labour, undaunted by difficulties he set out upon the untried track, and the years have justified his faith.

Elder Joseph Bates was a man in whose heart the advent and Sabbath messages were supreme interests. When he returned from the meeting where he first studied the Sabbath truth, walking along the street to his home, a neighbour asked him, "Brother Bates, what's the news?" Straight as an arrow came the answer, "The news is that the seventh day is the Sabbath." The burden of his soul could not be concealed. It is told of him that on his first visit to Battle Creek he stepped off the train, suitcases in hand, and walked down to the post office where he asked for the name and address of the

You Never Can Tell

ELLA WHEELER WILCOX

You never can tell when you send a word
Like an arrow shot from a bow
By an archer blind, be it cruel or kind,
Just where it may chance to go.

It may pierce the breast of your dearest friend.
Tipped with its poison or balm,
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be,
But with every deed you are sowing a seed,
Though the harvest you may not see.

Each kindly act is an acorn dropped
In God's productive soil;
You may not know, but the tree shall grow
With shelter for those who toil.

You never can tell what your thought will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.

They follow the law of the universe—
Each thing must create its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind.

most honest man in town. The postmaster smiled and replied, "I suppose there would be a number who would claim that honour, but I think if you go up Van Buren Street to ——— number you will find a man that answers your description." Without hesitation he picked up his suitcases, walked to the address given him, knocked on the door, and when the man responded he said, "Pardon me, but I have been told that you are the most honest man in town. If you are I have a message for you." The man, a minister of another faith, smiled and said, "Some one has done me a great honour, but come in." That man kept the next Sabbath.

Crude, you say? Yes, perhaps, but the thing which stirs my soul is the fact that these early pioneers had something in their hearts which burned its way into the consciousness of the world about them. And young people, we shall need some of that same spirit today,—not merely a feeling of brotherhood, but an intense and burning belief. Our present emphasis in the young people's department is for a movement among our youth to win other youth who do not know the message. We must give an earnest and evangelical mould to our lives and to the work of our societies. What a stirring challenge

is placed before the young men of the advent faith in this message from the Spirit of the Lord:

"The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice.—"*Messages to Young People,*" page 25.

Young people, what a glorious privilege is ours in the work of the church. It is set before us that we are to be that stirring, resistless energy that shall renew the consecration of the entire church and shall bring it forward to a place of power and influence. Surely, all this is embodied in the spirit of our pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Young

People's Missionary Volunteer Society, doing what I can to help others to finish the work of the gospel in all the world."

Some day, we say, we expect to give unreserved and entire consecration. Let me ask when shall that day be? Will it be next week, or next year? Shall we gather strength and faith by irresolution and hesitation? Our time has come—the time for the advent youth to reach forth in a more earnest and courageous and effective service for God in the proclamation of the message. Let us remember our Saviour by quoting our text once more: "And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem."

Helderberg College

The Colporteur Institute at Helderberg College

L. G. STAPLES

A NEED for more thorough preparation and consecration was the keynote of the Colporteur Institute held at Helderberg College, Somerset West, Friday, September 2 to 9.

The regular classes of instruction were held in the boys' parlour from four to six p.m. Brethren F. E. Potter and P. W. Willmore, representing the Cape and Natal-Transvaal Conferences respectively, gave the students as thorough instruction as the limited time would permit.

A special feature of the institute was the bands organised under three student leaders. These were given demonstration canvasses from those who had been out before; successful methods of getting into homes; the seven steps in the mental law of sales; and methods of dealing with objections, were among those things stressed. In the chapel periods, three of the faculty, Brethren Robison, Shankel and Ingle, gave addresses containing practical instruction for those intending to enter the literature ministry. On Friday a symposium was held in which four canvassers related experiences which helped to encourage those who intend going out this summer.

A high tone of enthusiasm existed as the students set their goals on the last day of the institute. In spite of the prevailing financial conditions, many have expressed the wish that they could be in the field already. Souls, and not money, seem to be the prevailing motive that has led the twenty-three prospective student-colporteurs to take up the colporteur ministry during the coming vacation.

It is planned to have continued instruction under the leadership of Norman Cowley and Fred Ficker during the remaining weeks of the school term, and Elder Ingle will examine all students before they enter the field.

Brother Potter expressed the conviction that the students ought to do as well as last year, at least, and that they will be assisted as much as possible to ensure their success.

* *

An Appeal

AROUND Spion Kop there are no native reserves, except those owned by corporations; all the native peoples either live on farms owned by Europeans, or on farms owned by corporations, or in the locations. The farms owned by corporations are usually directed by some church organisation, so they are not open to Seventh-day Adventist natives. The natives who live in the locations earn their living by working for people in

the towns, and this brings them into severe difficulties over the Sabbath.

Those who live on the farms come under the Masters' and Servants' Act, and must work for six months for £3, and they get into difficulty when they ask for Sabbath off.

Just at present there is a family near us who has been given notice to move. They have enquired far and near and the husband has worked for different farmers and they have commended his work, but tell him they cannot let him live on the farm because, if he did, all the other natives would want the Sabbath off.

If there should be a Seventh-day Adventist farmer who would accept such a family, he would not only be repaid by faithful service, but he would also be doing a great kindness to these people.

If you have a place, kindly correspond with the writer,

F. E. THOMPSON,

*Spion Kop Missionary Institution,
Ladysmith, Natal.*

N.-T. Conference

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

Box 6154, Johannesburg, Tvl.

News Notes

Brother and Sister David Sparrow have recently spent a few days here in Johannesburg, visiting their daughter, Mrs. Colly.

Brother A. Floyd Tarr spent a week soliciting Harvest Ingathering funds among the business men of Johannesburg. His efforts were crowned with success.

The baptisms in our conference for this year now number 142. We are encouraging our members to give liberally to the Evangelistic Pledge Fund for the remainder of the year.

Elder F. G. Clifford launched an evangelistic campaign in the Globe Kinema, Johannesburg, Sunday night, September 18. His associate workers are Elder and Mrs. P. A. Venter, Miss M. J. Dixie and Brother W. Cowper.

Elder and Mrs. J. H. Raubheimer will remain in Potchefstroom

until the end of the year. They will launch an intensive follow-up effort, commencing Sunday night, October 2. We believe that this effort will be very well attended and will be a means of strengthening the large number recently baptised.

We are glad to report that another layman's effort will commence on Sunday night, October 2, at Brakpan. Connected with this effort there will be Elders J. J. Birkenstock, B. P. de Beer and Brother H. J. Herholdt.

The committee voted to ask Brother and Sister Le Butt to conduct an effort in one of the suburbs of Durban, assisted by the members of the Durban church. We are inviting our members throughout the conference to offer earnest and sincere prayers in behalf of each of these campaigns that many souls may be won to the truth as a result of the earnest efforts that will be put forth in these meetings.

Miss C. A. Dixie will be located in Ermelo for the remainder of the year to foster the work in that town and encourage our members. Her future address will be, C/o Mrs. Von Weilligh, Robertson Street, Ermelo.

Elder W. S. Hyatt has spent a number of weeks in Durban and at the Lilani Hot Baths, but is now back in Pretoria shepherding the flock in the capital city. The members are very happy to have their pastor back again.

We are glad to welcome a new recruit among the canvassers in our conference. Brother P. J. Haarhoff has taken a noble stand for the truth; having given up his work on the railway, he is now successfully presenting our truth-filled literature to the people living on the East Rand.

Brother W. Cowper recently conducted a Missionary Volunteer investiture service at Parys, at which time five were presented with "Friend" pins and four with "Companion" pins. These are the first "Companion" pins to be earned in our conference. It is noteworthy to mention that the first "Friend" pins to be presented in our conference were at an investiture service at Parys. They are still keeping the lead.

Congo U. Mission

C. W. Curtis *Superintendent*

Geo. Hiten *Secy.-Treas.*

Box 446, Elisabethville, Congo Belge

Songa Mission

D. E. DELHOVE

THE work is going on here and the interest is growing daily along medical, educational and spiritual lines.

Our long-awaited-for doctor has been here since May. He has found plenty to do every day, in contrast to what was predicted by some who believed that he would have little or nothing to do. Several major operations and many minor ones were awaiting his attention, and he performed them with success, to the glory of God and the good name of Songa Hospital. Our leper colony is growing; several huts which have been built in the compound were at once filled and we are building more.

The camp-meeting this year was very successful; people came from distances averaging from twenty to sixty-five miles. It was held earlier than usual to allow of the presence of two union men. The campers kept steady and attentive during the three days of the meetings. On the last day of the camp-meeting a consecration service was held and all entered into covenant with God. In the afternoon the sixty-six candidates for baptism gave their reasons for accepting salvation through Jesus, before they were buried in the watery grave, thus publicly acknowledging the power of God to wash away their sins and enable them to live a new life in Christ.

The union educational secretary led us in a teachers' institute. During those days the teachers were brought into contact with new plans, curricula and syllabuses which, if rightly followed, will bring a notable change, both in the mission schools and the out-schools.

We are in a country where the Roman Catholics have great power and are much supported by the Government, both financially and politically. They have set their goal to gain the whole Congo for Rome and they are actually training hundreds, yea thousands of teachers to place

in the Government village schools. If we do not speed on the work of God, we shall find ourselves closed in. We must awake to these facts and use all our energy to push the battle of the Lord to the gates and win the honest souls to Christ.

We ask the brethren who read these few lines to remember us in their prayers. Our courage is good and we want to be found waiting, watching, and doing the Lord's bidding when He comes.

Z. U. Mission

E. C. Boger *Superintendent*

D. A. Webster *Secy.-Treas.*

Box 573, Bulawayo, S. Rhodesia

Salisbury

H. FICKER

LATELY our little company seems to have diminished in numbers owing to members being on holiday or working elsewhere, but, somehow, their places have been taken by others and the work still goes on.

Just a week or so back a young lady working in the Land Bank asked to have Sabbath off, but it was refused and she was told to look out for another billet; however, she is of strong courage. Several young couples also are deeply interested and we are praying that they will take a definite stand, ere long. Every Monday night a service is held for the coloured community and several attend regularly.

An incident occurred here in Avondale, which has strengthened our faith in this truth. A minister of another church was staying here holding some meetings; however, several questions were asked which he seemed unable to answer satisfactorily so it was decided to ask somebody to come and explain those things to them. They did not even go to their own minister, but asked our church for somebody. As one man said: "We are asking you, because we know that you know the Bible and will give us nothing else but the Bible."

Surely God worked for us. Brethren Hipkin, Boardman and the writer, after a short season of prayer at the church, went out to the meet-

ing. About fifty adults and many children were present. The old minister set forth his point of view and then we answered from the Bible. At last the meeting was thrown open for questions. Those about the Sabbath, the law, baptism, etc., were pointedly answered by texts. No feeling of animosity arose. Late that night we ended this grand testimony meeting about our faith to those people, many of whom had never before known what we believe. We are praying that God will water the seed sown so abundantly.

A Faithful Old Lady of Sinim

FREDERICK LEE

THE way was long and treacherous to the walled city of Dong Ah in Western Shantung. Our two-wheeled cart bumped over the rough roads from daylight till dark for two days. Covered with dust and weary, we entered the battered old gate of an ancient city. Down the apparently deserted "Main Street" we rumbled and finally came to the city chapel.

It was a gloomy, dilapidated old city, shut away in the hills. On numerous occasions it had been raided by bandits who infested the countryside. It seemed impossible that any good thing could come out of this place. But it was here that I learned a most astonishing lesson of faithfulness to a religious duty. Even in this dark spot a ray of light shone into my heart that remains with me today.

Sabbath morning came bright and fair. The evangelist was in the chapel early seeing that all was in readiness for the sacred services of the day. Suddenly a bell resounded and echoed over the tile roofs of the city. "That's the half-hour bell for Sabbath school," said one. In trudged an elderly woman, her face wreathed in smiles. I bowed low and answered her kindly salutation.

The hour had come for Sabbath school. The little chapel was filled with an earnest group of people—men, women, and children. There were to be special exercises. After the children had sung their songs, repeated their verses, the superintendent stated that he had some perfect attendance cards to give out. After a number of single cards were handed out to several children and one or two grown people, the leader said,

"Now I would like to have Lady Djang come forward."

Down the narrow aisle trudged the old lady, her hands trembling. "I have four of these yellow cards and one nice large certificate that I am going to give to Lady Djang. She has been faithful in attendance at Sabbath school for one year. She is a good example to us all." Claspng her treasures, Lady Djang returned to her seat.

I was much interested, and after church services I sat down beside the old lady. "You have done well to come to Sabbath school on time for one whole year," I said.

"I love the Sabbath and look forward to Sabbath school all during the week."

"You must live near here," I remarked.

"Oh, no," she said, "I live about thirty li from here."

I was astonished. Ten miles to Sabbath school and then ten miles back home again, every week for fifty-two weeks without a break, rain or shine, summer and winter!

"And how do you always get here on time?" I asked.

"I start out early in the morning, And sometimes I come the day before, and sleep on a bench," she answered simply.

I looked down at her feet. Little, bound, broken feet they were. "How could she do it?" I thought. She saw me looking at her feet.

"Yes, my feet used to ache when I walked long distances. Before I knew Jesus I used to worship the Goddess of Mercy. Her temple is on the hill. I have placed many pairs of shoes up there when my feet would ache so badly, and I would pray the goddess to help me. I did not know any better then. I wanted help, but she could not help me. How foolish I was."

"Do you know, Pastor Lee," she said, "since I have learned about Jesus and pray to Him my feet do not pain me. I can walk and walk as good as any man. I go about the villages now during the week telling others about Jesus and every Sabbath I come here to services.

And as this old lady of sixty years talked to me, the little chapel seemed like a haven of rest and the dreary old city seemed to shine with a glorious light. I said to myself, "It is good to be here. I love my Lord better for what this old lady has taught me.



Newly Baptised Members of the Beaconsfield Church, and Workers.

Bevredigende Resultate van Kimberley se Poging

A. W. STAPLES

'N Vroegtydige besoek aan Kimberley het ons kans gegee om die Stadsaal vir Sondagaande en die Eetsaal vir gewone aanddienste te bestel. Die Stadsaal het sitplek vir 700 en die Eetsaal vir 250 mense.

Begin Februarie 1932 het ons werkers vir die komende poging bymekaar gekom. Ons het ons eerste vergadering die veertiende Februarie begin en van die eerste aand af het die mense toegestroom. Ons moes toe al ons Vergaderings in die Stadsaal hou. Party aande was daar meer as 700 mense.

Gedurende die hele poging was ons onder die indruk dat die Heilige Gees die harte van die mense bewerk. Siekes is op gebed gesond geword en baie mense is bekeerd. En die belangstelling het alder groter geword. Die opkoms het goed gebly selfs nadat ons die besonder waarhede wat mens toets, begin verkondig. Ons harte as werkers was baie bly toe ons sien hoe baie vir die waarheid gaan uitstaan. Elke siel het moet deurworstel, maar ons dank die Here vir die baie oorwinnings wat behaal is.

Ons het sowel vir Kimberley as vir Beaconsfield doopklasse gehou. Dit het die werk dubbel swaar ge-

maak. Na vyf maande van ondersoek het ons begin doop. Ons het bymekaar vier doopdienste gehou: twee in Kimberley en twee in Beaconsfield. Ons het tot op vandag ses-en-dertig siele in die gemeente van Kimberley gedoop en twintig in Beaconsfield. Ses-en-vyftig manne en vroue het die Here in die doop gevolg. Daar is nog wat Sabbat hou en uitsien om by die "gemeente van die oorblyfsel" te word ingelyf. Een broeder en sy vrou is na Kaapstad verplaas voor hulle kon gedoop word, en hulle besoek nou die kerk te Kaapstad. As gevolg van die sluiting van al die myne staan besigheid hier so goed as stil. Ons vrees dat baie genoodsaak sal wees om Kimberley te verlaat.

Nieteenstaande die geldelike toestand in Kimberley het ons £163 aan kollekte ontvang en dit het amper al die koste van die poging gedek, natuurlik met uitsondering van die salarisse van die werkers.

Ons het die hulp van Broeder R. L. Jones baie geniet. Dit was 'n inspirasie om die groot vergaderings onder sy bekwaam leiding te hoor sing van die doek. Broeder Milford se hulp by die bediening van die ge-

meentes en in die Bybelwerk het ons baie waardeer. Suster Milford het baie tyd aan die Sabbatskool en die Sending-Vrywilligers bestee en ook uitgebreide Bybelwerk gedaan. Ons mis hierdie toegewyde werkers baie. Broeder D. Williams het die leiding geneem in die gemeente van Beaconsfield en ook baie Bybelwerk gedaan. Ons het sy hulp gemis vandat hy hier weg is. Voor sy vertrek is sy hart bly gemaak deurdat 'n aantal gelowiges vir wie hy gearbei het, gedoop is. Suster H. Stow het baie Bybelwerk gedaan en help nou nog in die poging en die werk van die gemeente. Ons het die saamwerking en die eenheid van hierdie werkers, sowel in gebed as in die werk, baie waardeer.

Bygaande twee foto's sal ons mense laat sien wat die resultaat van die Kimberley se poging was in aantal siele wat gedoop en vir die waarheid gewin is. Ons weet dat die Here se kinders oral vir hierdie werk gebid het—ons waardeer dit. Die Here alleen kom toe die dank en aanbidding, want sonder Hom kan ons niks doen nie. Ons is vol moed nou ons 'n nuwe poging te Beaconsfield begin.

Broeders, bid vir ons dat daar nog baie siele vir die Here en Sy waarheid mag uitstaan.

Vooruitgang in die Kleurlinge Departement in die Kaapse Skiereiland

L. S. BILLES

SABBAT die 30ste Julie is daar 'n denkwaardige doopdiens gehou in die kerk van Zoutrivier. Nege-en-twintig lede is in ons gemeentes in die Skiereiland opgeneem. 'n Saamgepakte gehoor het sit luister na die pragtige diens deur Ouderling Abney. Die meeste van die wat gedoop is, vorm 'n nuwe groep in 'n saaltjie te Kensington, die resultaat van Ouderling Abney se poging. Ons hoop binnekort weer 'n doopdiens te hou vir die wat nog, as gevolg van daardie poging, die waarheid sal aanneem.

Hierdie doopdiens bring die aantal gedoopte siele in ons Departement in die Kaapkolonie op ongeveer negentig siele en ons verwag om meer as honderd te hê voor die end van die jaar. As ons net dink hoe stadig die werk onder ons kleurlinge in vroeër jare gegaan het, dan is ons dankbaar vir die wonderlike seëning

van die Here in hierdie dag van Sy krag. Die Here ontbloot Sy arm om 'n afgesnede saak op aarde te doen en die oorblyfsel in te samel. Een kenmerkende eienskap van hierdie nuwe lede is dat hulle, op weinig uitsonderings na, getrou gebly het aan die waarheid. Gedeeltelik is dit te danke aan die feit dat heel wat tyd verloop het, eer ons hulle gedoop het. Daardeur het die kandidate vir die heilige doop kans gekry om hul op-

"RED ONS SENDING"

Op 'n onlangs gehou vergadering van die beskikbaar lede van die Divisiekomitee het ons die toestand van die fondse waarmee ons die werk moet doen, oorweeg en die volgende besluit geneem:

"Met die oog op die groot behoefte aan die sendingfondse as gevolg van die vermindering in die Oes Insameling en ander fondse en die besnoeiing van ons gereelde appropriasies en Uitbreiding Fonds,

"Stem ons voor 'n spesiale offerande 'Red ons Sendingstasies' in hierdie Divisie om in hierdie dringende nood te voorsien en op die manier te voorkom dat ons werkers moet terugroep, en om ons in staat te stel om ons teenswoordige werk te ondersteun."

J. F. WRIGHT, *Voorsitter*,
A. E. NELSON, *Sekretaris*.

'n Subkomitee het dit nader uitgewerk en die datum vir die offerande op 5 November bepaal. Ons sal in 'n volgende OUTLOOK meer inligting oor hierdie saak verskaf.

regtheid en hul onwankelbaar vertroue in die waarheid te bewys.

Die krag van die Heilige Gees is openbaar in die lewe van hierdie dierbaar mense. Ek dink nou aan een familie wat ek twee of drie jaar gelede ontmoet het. Hulle het in die ellendige toestand van die agterbuurt gebly, toe hulle begin belangstel in die waarheid. Net een seun wat vreeslik aan die drank was, het die anderes teëgestaan as hulle oor die onderwerpe van die tentpoging praat. Dit het so ernstig geword dat hy eendag in sy dronk bui sy mes getrek het en die ou huisvader te lyf wou gegaan het. Die ander familieledede het hom dit toe belet en hom onbarmhartig geslaan en daarna aan die polies oorhandig. 'n Paar dae later praat skrywer met hom, maar skynbaar sonder enige resultaat. In sy dooierige toestand sou hy seker nooit die evangelie aanneem nie. Die

ander familieledede is later gedoop en twee van die jongeres is nou bekwaam kerkampdenare. Die woning is skoon en die hele omgewing anderste. Skrywer het nog nooit so 'n totaal verandering in 'n familie gesien nie. En die wonderlikste van alles is dat die jong kêrel wat hom eers so aan die drank oorgegee het; Sabbat die 30 Julie gedoop is; 'n lewendige getuie van die mag van die evangelie. Die ou gewoontes van drank en tabak is nou gebreek. Hy werk hard en spaar geld en bou selfs 'n huis vir sy familie. Dis werklik aangenaam om in daardie woning in te kom. Geen wonder dat die skrywer se hart bewoë was, toe hy daardie seun die watergraf sien instap! Sulke ervarings bevestig die sekerheid van die krag van die evangelie en van die toekomstige oorwinning van die kindere van die Here.

Die Sabbatmiddag na die doopdiens te Zoutrivier is 'n nuwe mylpaal in die vooruitgang van die werk onder die kleurlinge van die Skiereiland gepasseer toe ons die draagbaar saal te Dieprivier ingewy het. Die komitee van die Kaap Konferensie het gemeen dat so 'n gebou goedkoop en meer diensbaar sou wees as 'n tent en hulle het toe £100 opsy gesit met die doel om 'n gebou op te rig wat 250 mense kan bevat. Terwyl skrywer sy gereelde pligte vir die gemeente nagekom het, het hy met hulp van verskeie gemeenteledede die saal help opbou. Ouderling A. E. Nelson het die inwydingstoespraak gehou en die doel van hierdie verplaasbare gebou duidelik gemaak deur te wys op die evangeliebevel van die Here. Matth. 28: 19, 20.

Die studente van die Opleidingskool "Goede Hoop" doen hul bes en werk hard aan hul lesse. Die tuin onder toesig van Broeder Jackson begin mooi te word. Nuwe studente kom in en van oor die hele Unie vra hulle vir inligtings met die oog op die meer gevorderde klasse van volgende jaar.

Oral is daar 'n toon van moed en optimisme ondanks die geldelike moeilikhede van ons dae. Baie weet nie waar hulle die volgende maaltyd vandaan sal haal nie; maar hul vertroue en geloof in die waarheid staan vaster as ooit. En die Here sorg darem. Die feit blyk aldeer dat "die ware Christen sal vasstaan soos 'n rots, en sy geloof sterker en sy verwagting helderder as in die dae van voorspoed."—G. C. *bid.* 602.

Goeie Telegrafiese Nuus

OUDERLING N. C. WILSON telegrafer die bemoedigende nuus dat die droogte in seker dele van die Unie gebreek is. Daar is ernstig vir hierdie verlossing gebid. In sy telegram sê Ouderling N. C. Wilson:

"In antwoord op die vereende gebede van die Here se kinders het hierdie naweek uitstekende reëns die ernstige droogte in die Vrystaat en die Noorde van Kaapkolonie gebreek. Dis 'n groot seën vir die hele land."

Tegelyk praat hy van die Oes Insameling Veldtog in die Unie van Suid-Afrika. Ons het al verlangend na hierdie resultate uitgesien. Ouderling N. C. Wilson telegrafer hierdie bemoedigende berig:

"Volgens ontvangte berigte het ons ons Oes Insameling doelpunt bereik."

Ons sien nou verlangend uit na die besonderhede.

S. U. Sending

E. C. Boger Superintendent

D. A. Webster Sekr.-Tes.

Bus 573, Boelawajo, S. Rhodesië

Sabbat in die Sendingveld

MEVR. W. B. HIGGINS,
van Solusi

Sabbatmôre het aangebreek. Die lug is helder en die warm tropiese môreson wat deur die raam skyn, belowe 'n warm dag. Dit sou lekkerder wees om by die huis te bly, want as die son so vuurwarm word, is die eie huis tog maar die beste. Daar kan die gloeiende strale nie deurdring nie en mens kan dit vir jou so maklik maak as jy wil. Maar ons kan tog nie die verlangende gesigte teleurstel nie. Hulle wag op die Sabbatpreek.

Ngwasi die buiteskooltjie is tien myl van die stasie. Ons pak dus haastig 'n bietjie kos en wat Sabbatleesstof in en Charlene, my dogtertjie, en ek klim in die moter wat ons daar sal bring. Ons het komberse en kussings en 'n draagbaar Victrola saamgeneem.

Die rit deur die bosse was aange-naam. Hier en daar ontmoet ons 'n kaffer wat uit is om 'n boodskap te bring. Ons het by 'n sandspruit gekom en algar moes uitklim en help kar uitstoot, selfs Charlene. Die pad is maar sleg, mens weet nooit wan-

neer 'n tak jou in die gesig sal slaan of jy jou kop sal stamp nie. Charlene sê dis soos 'n wieg agter in die kar, alhoewel ek betwyfel of 'n babetjie ooit daar in slaap sal val. Tog was die rit aangenaam.

Toe ons by die skooltjie aankom, wag daar 'n klompie kinders om ons te groot. Die kleintjies met hul bekende laggie en paar kraaltjies om die lyf is oral; party klou vas aan hul ouer broeders en susters en party babetjies skree van angers as ons net ons beweeg.

Ons groot die onderwyser en gaan toe binnekant die geboutjie. Die skool is klein en van grond en pale gebou met grasdak. Aan een kant is die grond verhoog met die lesse-naar vir die onderwyser of plek vir die prediker, bestaande uit 'n boomstam met 'n plank daarop. Die skoolkamer self is vyftien by vyf-en-twintig voet en min mense kan daar in. Die sitplekke bestaan uit hopies grond waarop die studente sit. Mens sou nooit raai waarvir hul is nie as jy dit nie self sien nie.

Maar die kamertjie was klein. Ons gaan op die verhoog sit en toe begin die mense inkom. Ek het hulle bietjie gadedeslaan. Eers kom die onbedwingbaar kleingoed wat haastig die voorste plekke inneem en ons daar sit aankyk. Daar sit 'n ou grys vader met 'n uitdrukking van Christelike gelatenheid op sy gesig; hier 'n arm moeder morsig en moeg en onwetend, met 'n morsig slapende kind op haar rug. Die evangelie van Christus het haar hart nog nie bereik nie! Toe kom daar twee jonge meide wat op Solusi gewees het. Mens kan dit sommer sien aan hul hele houding dat hulle 'n doel in die lewe het. Hulle wil die evangelie aan hul eie mense bring. Hoe netjies en skoon lyk hulle in verlyking met die ander meide wat nog nooit op die sendingstasie gewees het nie!

Daar sit 'n vuil, gehawende jongkaffer; sy oë staan dof, daar lê in sy gesig nie die lig van beslistheid of ontwikkeling nie. Verderop sit een van Solusi. Kyk net hoe skoon en tevrede en beslis hy lyk en hoe dit hom laat uitblink bokant die ander.

Ag, hier kom een wat op sy hande en voete moet kruip, dis hartroerend. Sy bolyf is lam en dit laat my dink aan die arm lamme wat die Here Jesus gesond gemaak het. O, ge-seënde dag wanneer die siekte en die smarte nie meer sal wees nie!

'n Gemingde groep van een honderd dertien siele het in daardie klein

kamertjie ingekom. Mens sou daar nie meer as dertig verwag het nie. En hulle kom algar van naby.

Hoe luister hulle as ons op die Victrola die liedere speel! Jong moeders, amper nie groter as die babetjies wat hulle op hul rug dra, kom staan by die oop vensters en luister buitekant. Dit lyk wel of elke vrou en meidjie 'n babetjie, op hul rug dra.

Toe Menr. Higgins sing en praat, is hul harte aangeraak en verskeie het vir die eerste keer opgestaan en hul harte aan die Here gegee. Partykeer lyk dit of hulle ongevoelig en hard van hart is, maar as die Here Jesus met hulle van Sy liefde praat, word die hardste hart sag.

Die geboutjie was onaansienlik, en nederig die preekstoel, maar nooit het 'n meer aansienlike kerkgebou getuie gewees van opregter belydenis en meer toewyding as hierdie klein skoolgeboutjie in die boswêreld van Afrika nie.

Ons kar staan onder 'n groot boom en terwyl ons vir Menr. Higgins wag, moet Charlene en ek ons besig hou met die menigte kaal kaffertjies wat ons kom besoek. Charlene gee hulle printjies wat sy uitgeknipt het en ek trakteer hulle op rosyntjies wat hulle amper nie durf eet nie.

Toe die tyd kom dat ons sal weggaan, gaan al die hande in die hoogte en roep hulle: "Hamba gashle," en ons is huistoe.

Nieteenstaande die vreeslike warmte en die ondraaglike vlieë het ons darem ons maaltyd geniet en onder 'n boom langs die pad gerus. Langs die pad het ons die ou indoena Melayo gaan sien. Hy bly in 'n dorpie, nie ver van die stasie nie. Hy lê en sterf aan tering. Sy mense is nog heidene en sonder God. Ek wens net julle kon die vuil en die vlieë in daardie dorpie sien. Mens vra partykeer hoe kry hulle dit reg om so baie kinders groot te bring. Dit lyk baie na "die oorlewing van die geskikste." 'n Dosyn of twee van die morsigste kleingoed wat mens ooit gesien het, het daar om ons kar gestaan en ons kon net vlieë wegja en kyk na die uitdrukking op die gesiggies van die kleintjies. Toe gaan die kar verder. O, maar was dit nie 'n genot om weer by die stasie te kom nie; so skoon en so koel lyk die huis en so dankbaar was ons vir warm water en seep. Selfs Charlene het daardie aand nie teëgestribbel, toe dit tyd vir haar bad word nie.

Kon u net eenkeer saamry, dan sou u seker "ja" kan sê op die vra

“Betaal die Sending?” want u sou kan sien hoe hulle die boodskap aanneem en hoe dit hul harte, liggame en huise skoonmaak en hul lewe totaal verander. Dis seker werd al die klein opofferings wat ons in die sendingveld maak om die veranderende krag van die evangelie te sien.



Salisbury

HERMANN FICKER

IN die laaste tyd het ons klompie mense hier minder geword. Party is op vakansie, party het op 'n ander plek werk gekry. Maar tog, daar kom altyd weer nuwes by en so gaan die werk aan.

'n Week gelede het 'n jonge dame wat in die Landbank werk, die Sabbat af gevra. Maar hulle het haar laat weet dat sy dan maar ander werk moet soek. Dog sy het goeie moed. Party jonggetroudes stel groot belang en ons bid dat hulle eerlank 'n besluit mag neem.

Ons hou elke Maandagaand diens vir die gekleurdes en daar is onder hulle wat die dienste gereeld bywoon.

Hier in Avondale het iets gebeur wat ons geloof in hierdie waarheid versterk het. 'n Predikant van 'n ander Genootskap het hier dienste kom hou. Die mense het hom 'n paar vrae gevra wat hy nie heeltemal bevredigd kon antwoord nie. Hulle besluit toe om iemand anders te laat kom om hierdie dinge vir hulle te verklaar. Hulle het nie eens hul eie predikant gevra nie, maar by ons gemeente aangeklop. Een man het gesê: “Ons vra julle omdat ons weet dat julle die Bybel ken en ons net die Bybel en die Bybel alleen sal gee.”

Waarlik die Here werk vir ons. Broeders Hipkin, Boardman en die skrywer het eers 'n korte biduur by die kerk gehou en toe na die vergadering gestap. Daar was vyftig grootmense en baie kinders teenwoordig. Die ou predikant het sy insigte duidelik gemaak en toe het ons net uit die Bybel geantwoord. Daarna was daar kans vir vrae omtrent die Sabbat, die wet, die kinderdoop, die groot doop, ens., ons het met tekste beantwoord. Daar was geen gevoel van vyandskap nie. Daardie aand het dit laat geword eerdas ons klaar was met die gewigtige getuienis omtrent ons geloof vir al die mense waaronder baie wat nooit geweet het wat ons bely nie. Mag die Here die gestrooide saad wasdom gee, is ons bede.

Evangelisme van die Sending Vrywilligers in Midde Afrika

J. I. ROBISON

DIE Ruanda-Urundi distrikte in die hart van Afrika is tog al te pragtig. Die ewige berge en koppe wat die waterskeiding tussen die stroomgebied van die Kongo- en die Nylrivier vorm, sny die distrikte van die buitewêreld af. Op die groen hange van hierdie berge en in die vrugbaar vleie woon meer as ses miljoen mense. Vier van ons sendingstasies in die Unie van Midde-Afrika werk hier onder die miljoene.

Die skrywer het die voorreg gehad om 'n paar weke hier deur te bring en iets van die entoesiasme van ons sendelinge oor te neem. Hulle sien hier bestaan die moontlikheid om evangeliewerk te doen soos nêrens in Afrika. Onder leiding van hul superintendent Ouderling C. W. Bzarth het ons werkers hul doelpunt vir 1932 op een duisend nuwe bekeerlinge gesit! Vroeg die jaar het hulle al planne gelê om dit die ver naamste jaar in die geskiedenis van hul evangeliewerk te maak. En die uitkoms oortref al hul verwagtings.

Op elke stasie het hulle die Sending-Vrywilligers ingespan en hulle in aggressiewe evangelistiese groepe verdeel. Vyf maande lank het hulle toe gereeld weeklikse vergaderings in die omliggende dorpe gaan hou en die waarhede van die evangelie wat alleen die siele kan red, verkondig. Spoedig het hierdie pogings begin vrugte dra en teen die end van Junie was daar 587 nuwe name van mense wat getrou die Bybel- en doopklasse van ons naturelonderwysers bywoon. Die Sending-Vrywilligers was baie bly oor die resultate en het met besonder entoesiasme uitgesien na die Juliemaand wat ons spesiaal vir die evangeliewerk afgesonder het.

In Juliemaand dan het al die werkers in die Unie van Midde Afrika saamgestaan in 'n bepaalde evangelistiese poging vir die tientalle kafferstate in hierdie digbevolkte land. Die Europese werkers, die naturel onderwysers en die Sending Vrywilligers, algar het in 'n uitgebreide, evangelistiese veldtog saamgewerk. Die Here het hul pogings wonderlik geseën en hul geloof met sukses bekroon. Want teen die end van Juliemaand het hulle meer as vyftien honderd siele gewin. Hierdie 1,500 bekeerlinge het die Here as hul Heiland aangeneem, hul heidense gebruike

laat staan en hulle laat inskryf vir die doopklasse om verder onderrig te ontvang. Ons werkers kon nouliks die rapporte glo toe hulle hoor hoe die mense hul afkeer van die heidenom of van die Katolieke geloof (want daar is baie Katolieke sendingstasies in hierdie land), en hoe hulle belowe om die gebooi van die Here te bewaar en in Sy weë te wandel. Die aantal nuwe bekeerlinge vir die eerste sewe maande van hierdie jaar is 2,100 of dubbel die voorgestelde doelpunt. Die werkers glo dat daar voor die end van die jaar nog baie meer sal kom.

Die vyand het bitter teenstand opgewek. Baie indoea's, die meeste van hulle is maar Katoliek, het hul mense verbied om ons vergaderings by te woon. Party wat darem kom, is vervolgd en geslaan. Die Wit Vaders het probeer om ons werk teë te gaan en die mense probeer belet om ons vergaderings by te woon. Die mense het hul nie laat belet nie en ondanks die indoea's en die priesters het hulle gekom, selfs onder teenstand en vervolging. Hulle het die wondervol waarheid van saligheid gesmaak en hulle wou meer weet.

In Augustusmaand is daar oral in die Unie van Midde Afrika kampvergaderings gehou en nog nooit het daar so baie mense opgekom as hierdie jaar nie. Op die Gitwekampvergadering was daar 3,500, op Rwanterie 4,200 mense. Ons het nog 'n kampvergadering gehou, sodat hierdie jaar meer as nege duisend mense die waarheid gehoor het. By elke vergadering was daar honderde wie se bly aangesigte getuig het van hul eerste liefde vir die waarheid. Hulle het mooi opgelet terwyl ons die grootste waarhede van saligheid uiteensit. Hierdie waarhede is ewig nuut vir die wat lankal in die geloof is en vir die pasgebore babetjies in Christus.

Op die kampvergadering van Rwanterie vertel Ouderling Monnier iets van die ervarings wat hulle in die maand se evangelistiese veldtog gehad het. Hul groepe het in verskillende distrikte gewerk, party onder Sending-Vrywilligers, party onder naturelle onderwysers. Al die groepe het egter Sending-Vrywilligers gehad en hulle het aldag publieke vergadering gehou en baie besoeke afgelê

en persoonlike werk gedaan. Elke Maandag stuur elke groep 'n loper na die sendingstasie 'n rapport, oor die werk en die besonder ervarings van die afgelope week. Broeder Monnier het daarvan dan 'n weeklikse, evangelistiese rapport van die veldtog opgemaak en elke groep het daarvan weer 'n afskrif gekry en dit gretig gelees. Op hierdie manier is die belangstelling lewendig gehou en het hulle geweet hoe om vir mekaar te bid.

Een jong man, 'n Sending-Vrywilliger, het aangebied om sonder salaris uit te gaan en vergaderings te gaan hou in 'n bepaalde dorp. Die gevolg was dat daar heel wat belangstelling opgewek is en heel wat mense die Sabbat begin hou het. Die Katolieke Wit Vader het toe laat weet dat hy die seun wou sien. Eers wou die seun nie gaan nie, maar toe die priester hom vir die tweede keer laat roep, het hy darem besluit om te gaan. Vooraf het hy ernstig gebid dat hy tog die regte antwoord mag gee, as die priester hom iets vra. Die Wit Vader het hom baie goed behandel en hom eers gevlei en gesê dat die Katolieke Sending baie graag so 'n fluks: seun wou hê en hy gewillig was om hom 'n goeie klompie geld te gee as hy net wou oorkom na die Katolieke Sending en een van hul onderwysers word. Toe vra die priester vir die seun wat hy daarvan dink, maar hy wou eers niks sê nie. Toe die priester aanhou, sê die seun: "Toe die Here Jesus op die aarde was, het die duiwel een dag na Hom toegekom en Hom al die koninkryke van die wêreld aangebied as Hy net wou neerval en hom aanbid. Maar die Here Jesus het geweier, omdat dit sonde sou wees en ook omdat Sy Vader Hom 'n groter werk gegee het. En nou kom u en wil vir my geld gee as ek net sal neerval voor die Roomse Kerk, maar hoe kan ek dit doen, aangesien dit sonde sou wees en die Here vir my 'n groter werk gegee het." Hy wou die geld nie hê nie. Die priester sê toe dat die seun hom nie 'n goeie antwoord gegee het nie, maar dat hy 'n ander priester, 'n Swart Vader, sou stuur. Maar toe die seun sê dat hy dié nie wou sien nie, het die priester baie kwaad geword en die seun gedreig en bang gemaak. Die priester het die indoe-na so ver gekry om sy mense nie toe te laat om ons vergaderings by te woon nie. En hy het ook party laat pakgee. Maar ons getroue Sending-Vrywilliger het sy man gestaan

en ondanks die priester se bemoeiings het die meeste mense gekom. "Ons gee nie om nie al kry ons pak," sê hulle. "Dis die waarheid van die Here en ons sal dit aanneem, al maak hulle ons ook dood."

'n Ander jong man uit die heidenom het die boodskap aangeneem. Sy pa was 'n indoe-na en Katoliek. Hy het baie kwaad geword en die seun voor al die oudstes van die dorp gebring. Daar het hulle met hom gepraat en hom gedreig en geraas dat hy 'n nuwe geloof met 'n ander rusdag in die dorp wou bring. Maar die seun het nie 'n woord gepraat nie. Hulle wou hê dat hy moes antwoord. Maar hy het doodstil gebly. Op die ou end sê hy vir hulle: "Toe hulle die Here Jesus voor koning Herodus gebring het en baie beskuldigings teen Hom gebring het, het Hy ook nie met een woord geantwoord nie." Daarom wou hy hulle geen antwoord gee nie, want baie van hul beskuldigings was vals. Dit het hulle eers kwaad gemaak. Hulle het hom 'n pak gegee en hom weggeja. Maar hy het weer Bybelklas toe gekom en met blydschap van sy ervaring vertel, omdat hy vir sy Here smaadheid gely het.

'n Groot aantal van die 680 nuwe name vir die Bybelklasse in die Rwa-

nkerie distrik is bekeerlinge wat die Sending Vrywilligers ingebring het. Dit geld ook van die Gitwe distrik waar Broeder R. L. Jones die leiding het. Hierdie resultate wys wat die Here kan doen as ons jongmense en gemeentelede saamstaan met die werkers in 'n poging om siele te win.

Die broeders in Midde Afrika is baie dankbaar vir hierdie duisende wat nou in hul Bybelklasse is; maar hulle het groot behoefte aan werkers. Sê Broeder Monnier: "Wat kan ek maak? Een man alleen op hierdie groot sendingstasie met vyftien buiteskole, twee groot kerke en nou nog die nuwe bekeerlinge, 1,600 mense in die Bybelklasse en oral die vraag vir onderwysers, vir iemand om hulle die weg van die Here duidelik te maak?" Daarby is Broeder Monnier die Unievertaler en dis alreeds 'n grote werk. Broeder Jones in Gitwe distrik is ook kort van hande. Hulle het daar 'n Unie Opleidingskool met net een man wat sy vol tyd gee en een wat gedeeltes werk en daarby nog die groot sendingstasie met vyf-en-twintig buiteskole. Waarlik hierdie Sendingveld het hulp nodig, as ons die sorg vir die duisende wat na die Here begin vra op ons wil neem en as ons nie hierdie getroue sendingwerkers wil oorwerk nie.

Waarom sal Ons Inteken vir die *Review and Herald*

WAAROM behoort Sewende-dag Adventiste in te teken vir die *Review and Herald* en dit te lees? Hier volg 'n paar antwoorde op hierdie belangrike vraag:

1. Die *Review* kom elke week as 'n besoeker en Bybelwerker in ons woning.
2. Die *Review* kom elke week as 'n herder en leraar in die gemeente.
3. Die *Review* kom elke week as 'n sendeling met rapporte oor die vooruitgang van die werk en vertel van die wonderwerke van die Here in die wêreldwye sendingvelde.

Ja, die *Review and Herald* is ons getroue "boodskapper in die boodskap van die Here," wat sy lesers week na week "goeie berigte van heuglike nuus" bring. Uit sy kolomme kry ons hulp en 'n antwoord op die baie ingewikkelde vraagstukke van ons dae, wat ons so moeilik val. Die *Review* help ons om sterker en meer grondwes in die waarheid te word.

Geen Sewende-dag Adventis behoort tevrede te wees of te reken dat sy woning volledig is sonder die *Review* nie.

Lees die *Review* met aandag en met gebed en dit sal 'n seën wees vir uself en u gesin.

A. E. JOHNSON.

Dis nou die tyd om u intekening vir die *Review* vir die komende jaar te vernuut. Stuur u bestelling aan die sekretaris van u konferensie saam met die intekengeld van 11/-, (elf sielings) die prys van die blad vir een jaar.

Groete van Oos Afrika

G. A. ELLINGWORTH

Ek is bly vir die geleentheid om vir ons broeders in die Suidelike Afrikaanse Divisie groete te stuur van die werkers en gelowiges in Oos-Afrika (Kenya, Uganda en Tanganyika Gebied). Op al die vergaderings wat ek voor my koms na die Suide bygewoon het, het hulle my opgedra om tog viral die broedergroete en beste wense van die unie en die gemeentes daar te stuur aan die "wat ewe dierbare geloof deelagtig is" in hierdie deel van die wêreld.

Baie van die ouer broeders sal Tanganyika Gebied beter ken onder die ou naam van Duits Oos-Afrika. Ons was die laaste vier jaar in daardie land. Baie sal onthou dat dit in Oos-Tanganyika was, waar Broeder E. Kotz 'n paar jaar in die sendingveld deurgebring het. Tot op die tyd van die Britse besitting is die veld deur ons Duitse Konferensie bewerk.

In die paar jaar wat die werk daar aan die gang was voor die Groot Oorlog het ons Duitse broeders reeds vyftien sendingstasies geopen. Op daardie stasies het hulle huise en kerke gebou, meesal van in die son gedroogde stene met sinkdak. Hulle het skole en doopklasse georganiseer en heel wat mense gedoop. Toe kom die Groot Oorlog, hulle was verplig om die stasies te verlaat, party stasies is uitgeplunder, en behalwe 'n paar getroues, het onderwysers en skoliere tot hul vorige heidense gewoontes en erger teruggekeer.

Toe die vrede opnuut in hierdie geteisterde land terugkeer, het ons broeders van die Britse Unie Konferensie verlof gekry om die werk in Tanganyika sowel as in Kenya oor te neem.

In 1920 het Ouderling W. T. Bartlett met 'n groep werkers van Engelang gekom om die werk in Kenya en Tanganyika weer te begin. Hulle het egter nie voor 1922 die werk in laasgenoemde gebied kan begin nie. Toe hulle die werk weer organiseer, vind hulle dat dit onmoontlik was om al die ou stasies te beset. Met die ontwikkeling van die paaie was dit ook eenvoudig vermors van geld om die sendingstasies so dig naby mekaar te hê. Daarom het ons nou net vier sendingstasies in Kenya en ses in Tanganyika.

Toe die broeders die werk opnuut

opneem, het hulle gou gesien dat dit feitlik beteken 'n splinternuwe werk en onder baie moeiliker toestande as in die eerste geval. Want toe die werkers in 1922 daar aankom, moes die sendingstasies weer opnuut opgebou word, die tale moes geleer word, skole moes gestig word en die hele stadige proses van onderwys en opleiding van onderwysers moes van nuuts aan weer begin word.

Die werk word gedaan deur medium van Kiswahili, die taal wat in die gewone omgang en in die handel met die kafferstamme deur ongeveer twintig miljoen mense gebruik word. Dis ook een van die offisiële tale, nie alleen in Tanganyika, maar ook in Uganda, Kenya en 'n deel van Belgies-Kongo.

Onderwysers ontvang opleiding in twee sentrums en skryf vir die Goewermentseksame vir onderwysers. Dis nodig omdat na 1932 geen ongesertifiseerde onderwyser sal toegelaat word om in 'n skool onderwys te gee nie. So ver het ons 'n taamlik aantal wat deurkom en verlede jaar het ons Suji-stasie die eer gehad om op te stuur die eerste vroulike naturel in Tanganyika wat die onderwysersseksame passeer het.

'n Onderdeel van die werk wat help om vooroordeel weg te neem en die vertrouwe onder die mense te herstel, is die mediese werk. Elke sendingstasie het nou sy apteek en die meeste werkers het min of meer 'n mediese opleiding geniet, sodat hulle in staat is om die mense te help. En die liefde en toewyding waarmee hulle te werke gaan, win die harte van die mense. Die slawehandelaars het hul spore op die land agtergelaat in die soort siektes wat ons behandel, en in die manier waarop niksbeduidende kafferhoofde die Islam aange neem het en hulself "sultans" noem.

Die vier-en-'n-half miljoen mense wat meer as honderd verskillende dialekte praat en versprei is oor 365,000 vierkante myle, die grondgebied van Tanganyika, omvat ons taak in hierdie deel van Afrika.

Van 'n etnologiese standpunt is Tanganyika 'n interessante veld, omdat hier so baie rassé bymekaar kom en saamsmelt.—Die Nylrasse van Masai, die Semetiese Arabiere na die kus se kant toe, die Bantoes in die Wes en in die Suide. Die voerpunt van die Zoeloes het deurgedring tot

die kuste van Spekegolf aan Victoria-meer, maar die dood van hul koning en die gebruikelike suksessie-oorloë het hulle gedwing om terug te gaan en hul te vestig in wat vandag Niasaland is. Toe kom die Europeane met gereelde bestuur en menslike wette en hulle het toe 'n end aan die slawehandel gemaak en tegelyk planne gemaak om die bevolking op te voed en hul siektes te bestry.

Die teenswoordige goewerment eis van al sy administratiewe beamptes dat hulle antropologie sal studeer het en 'n moeilike eksamen in Swahili sal passeer het, voor hulle in hul amp bevestig word. Op die manier word die reg en die ontwikkeling in harmonie met die geaardheid van die bevolking verseker. Hierdie wetenskaplike houding van die Goewerment het sy invloed op ons sendelinge, en al ons Europese werkers predik en gee onderwys in tenminste een landstaal,—Kiswahili. Die resultate van hierdie werk is goed; mense word gedoop, Sendingvrywilligers organiseer en begin werk onder hul heidense bure, en sodoende word die fundamente vir 'n meer uitgebreide evangeliewerk gelê, omdat ons opleidingskole ons elke jaar 'n groep vir diens opgeleide manne en vroue gee.

Ons lê definitiewe planne vir uitbreiding. Voorlopig werk ons alleen in die noordelike deel van Tanganyika. As mens staan op die vervalde murasie van die huis in Tabora, waar Dr. David Livingstone vir 'n tyd gewoon het om kragte op te doen vir 'n nuwe trek deur die onbekende binnelande van Afrika, hoe kan dit dan anderste of dieselfde gees wat daardie groot Voortrekker die groot vlaktes van Midde-Afrika ingestuur het, neem ook van ons besit om die evangelie te predik en die siekes gesond te maak. Ons planne is gelê. Sodra ons kan, gaan ons werk begin in daardie ou vesting van die Islam en van die slawehandel—Tabora. Voor ek op verlof gegaan het, was my laaste taak om 'n ondersoek in te stel en rapport uit te bring aan die komitee met betrekking tot die begin van 'n werk in die Dodoma distrik. Dodoma is die verbindingslyn, waar die moterpad van die Kaap na Caïro, die lugroete van Engeland na die Kaap en die Sentrale Spoorweg van Tanganyika mekaar kruis.

* * *

"Al die paaie van die Here is goedertierenheid en trou vir die wat Sy verbond en Sy getuïenisse bewaar."

N.-T. Konferensie

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

Bus 6154, Johannesburg, Tvl.

Nuus

Broeder A. Floyd Tarr het 'n week onder die besigheidsmense van Johannesburg rondgegaan in belang van die Oes Insameling. Hy het baie sukses gehad.

Ouderling W. Leroy Hyatt was Sabbat, 3 September, op Pretoria en het toe twee broeders gedoop. Sabbat, 10 September, was hy op Standerton, waar baie mense die Avondmaaldiens bygewoon het. Daar is 'n goeie gees in daardie gemeente. Sabbat, 17 September, was hy op Bethlehem. Heel wat broeders en susters van die buiteplase het vir die naweek ingekom en was bly om deel te neem aan die Avondmaal. Broeder W. Leroy Hyatt dink 'n week op Ermelo deur te bring.

Die komitee het Broeder en Suster le Butt gevra om met hulp van die gemeentelede 'n poging in een van die voorstede van Durban te hou.

Sondagaand die tweede Oktober begin daar weer 'n lekepoging te Brakpan. Ouderlinge J. J. Birkenstock, B. P. de Beer en Broeder H. J. Herholdt gaan hierdie poging hou.

Ons versoek al ons gemeentelede oor heel die konferensie om tog daeliks hierdie verskillende pogings in hul gebede te gedink, sodat baie siele die waarheid mag aanneem as gevolg van hierdie pogings.

Mej. Charlotte A. Dixie bly nog op Ermelo tot aan die end van die jaar om die werk daar aan te help en die gemeentelede te bemoedig. Haar adres is, p/a Mevr. von Weilligh, Robertsonstraat, Ermelo, Tvl.

Ouderling W. S. Hyatt het 'n paar weke op Durban en Lilani Warm Bade deurgebring. Hy is nou weer terug in die hoofstad en hoed die skape. Die gemeentelede is bly om hul herder weer terug te sien.

Sondagaand, 18 September, het Ouderling F. G. Clifford sy poging

begin in die Globe Kinema, Johannesburg. Saam met hom is Ouderling en Mevr. P. A. Venter, Mej. Minnie Dixie en Broeder Wentzel Cowper.

Ouderling en Mevr. John H. Raubenheimer bly nog op Potchefstroom tot die end van die jaar. Hulle begin Sondagaand die tweede Oktober 'n intensiewe nalesing-poging. Ons vertrou dat hierdie vergaderings goed sal bygewoon word en die wat alreeds gedoop is, sal versterk.

Ons verwelkom 'n nuwe rekrut onder die kolporteurs in ons konferensie. Broeder P. J. Haarhoff het uitgestaan vir die waarheid, al moes hy ook sy werk op die spoorweg daarvir opgee. Hy versprei nou ons waarheidswangere leesstof op die Oos-Rand.

Broeder en Suster David Sparrow was 'n paar dae in Johannesburg op besoek by hul dogter Mevr. Colly.

Hierdie jaar het ons in hierdie konferensie 142 siele gedoop. Ons moedig ons lede aan om ruim by te dra tot die Evangelistiese Belofte Fonds vir die orige van die jaar.

* *

General News

Elder N. C. Wilson recently visited the Cape to attend a meeting of the Division Committee and Helderberg College Board.

Miss J. Crammond and her mother have recently arrived at the Cape from Bloemfontein. Miss Crammond is now associated with the staff of the Division office.

Elder J. I. Robison recently returned to the office from his visit to the mission fields to the north. He reported especially large camp-meetings in Ruanda and Urundi.

Obituaries

CANHAM.—On August 25, there passed away at Vryburg an old esteemed citizen of that town, and a true and loyal citizen of God's kingdom, in the person of Brother Henry Canham at the age of sixty-seven years.

This old brother, together with his family, accepted the truth about sixteen years ago under the labours of Elder Paap, but, was not baptised at that time. Several years later at the dedication of the Kimberley church this brother expected to be baptised together with the writer, but God

laid him aside on a sick bed. Two-and-a-half years ago the writer buried Brother Canham by baptism in the Harts River, Taungs, and two days ago had the sad duty of burying him in his last resting place, there to await the call of the Life-giver at His second coming.

To his widow and family is extended the sympathy of a large circle of relatives and friends who, by the grace of God, look forward to seeing their dear one again.
S. C. PALVIE.

ROBERTSON.—Isabella, Mortimor, Thompson, Robertson was born in Scotland in September 1873 and passed away in a Durban hospital on August 13, 1932.

Mrs. Robertson accepted the third angel's message along with her husband during the city effort held by Elder W. L. Hyatt at the Town Hall, Durban, in 1929.

Elder Walston conducted a very impressive service at the graveside where almost all the Durban church members had gathered.

We all share in the grief of Brother Robertson.
A. C. LE BUTT.

FOWLER.—Eliza Fowler (nee Pepworth), was born at Brandon, Suffolk, on July 14, 1852 and died in the Grey's Hospital, Pietermaritzburg, August 20, 1932.

Sister Fowler arrived in Durban in 1864 and was married to Mr. D. B. A. Horne in 1870. Several children were born of this union, of whom two remain, a son living in Cape Town and a daughter, Mrs. F. T. Banks, residing in Pietermaritzburg. She was left a widow for several years and later married Mr. W. Fowler in 1901.

Sister Fowler gave her heart to the Lord in the early days and was a faithful follower of her Saviour. About thirty years ago she accepted the last message under the labours of Elder H. J. Edmed and remained a faithful member until the time of her death. Her confidence in her Saviour never wavered and she had strong confidence in the soon appearing of our Lord to take His people home.

Her one desire and prayer was to see her husband accept the truth and her joy was full when she saw Elder Staples lead Brother Fowler through the watery grave about a year ago. Her ambition now realised she was ready to be set at rest to await the call of the Life-giver. Elder W. S. Hyatt and the writer conducted services at the church and the graveside.

Our hearts go out in love and sympathy to Brother Fowler.
A. C. LE BUTT.

The Southern African Division Outlook

Published monthly by the
General Conference of Seventh-day Adventists
(Southern African Division)

Subscription price, 2/6 per annum

Advertisements: 6d per line (minimum 3/-)

W. B. COMMINS Editor
Grove Avenue, Claremont, Cape

SOUTHERN AFRICAN DIVISION OFFICERS

J. F. Wright *President.*
A. E. Nelson *Secy.-Treas.*
A. N. Tonge *Medical Secy.*
E. D. Dick *Field and Educational Secy.*
J. I. Robison *S. S. and Miss. Vol. Secy.*
L. A. Vixie *H. M. and Field Miss. Secy.*

Review and Herald Promotion Week

Message from Elder Branson

OF all the general periodicals published by our people the *Review* stands out alone. It is in a class by itself and occupies a field unentered by any of our other papers.

We appreciate all our denominational journals; but we believe that if any one among our English-speaking churches should find it impossible to provide himself with more than one of our periodicals, that one should by all means be the *Review*.

For many years the *Review* has served as our general church paper, and its influence among us in keeping the church united in teaching and in purpose has proved invaluable. It has sounded a clear, ringing note on the fundamentals of our message, and has served as a medium of communication between the General Conference office and our believers in our home base and our missionary outposts in foreign fields. It is just as true today that "the *Review* . . . should be placed in every family of believers" as it was when the Lord sent this message through His servant many years ago. ("*Testimonies*," Vol. IV, p. 598.) And it is now even more important. As we pass through the final experiences of the finishing of God's work upon earth we need to keep in close and constant touch with every struggle and triumph of the message, that our own hearts may be assured thereby. With the above message came also the word that "our people should make greater efforts to extend the circulation of the *Review*. . . . Those who consent to do without the *Review and Herald* lose much. Through its pages Christ may speak to them in warnings, in reproofs and in counsel, which would change the current of their thoughts, and be to them as the bread of life." (Id., p. 599.)

It is our hope that everything that is reasonable and possible will be done to introduce the *Review* into every Seventh-day Adventist home. This is greatly needed. In the coming final crisis our people must hold solidly together, and the *Review* will prove to be a mighty factor in accomplishing this, if all our people will only become its constant readers.

W. H. BRANSON.

How to Order the *Review*

J. G. SLATE

WE have sometimes made the mistake of encouraging our people to subscribe for the *Review and Herald* without giving information as to where and how to obtain the paper and its subscription price. So that there will be no question in the mind of anyone, allow us to state here, that the *Review and Herald* should be ordered from your book depository or mission field depository secretary. The price is 11/- per year and this amount should be remitted with your order. You can send your remittance either by cheque or postal order. If you are fortunate enough to be situated near one of our organised churches, then you should hand your order for the *Review and Herald*, together with your remittance, to your church home missionary secretary, who, in turn, will send your order to the book depository secretary.

In sending your order it would be a decided help if you would write your name and complete address on a sheet of paper and state whether your subscription is a new one or a renewal. This information is very necessary in handling your order, when it is finally received by the publishers of the *Review and Herald*. If you are already a subscriber and your subscription has not yet expired when the order is received by the publishers, it would save a duplication if you mention that it is a renewal, and would be added to your unexpired subscription. Sometimes this information is not given, and when it happens, as it often does, that a name is sent in a little differently from what was given previously, the result is that the name is put on the list a second time, and then two papers are sent along until the old subscription expires.

We might write much regarding the value of the *Review and Herald*, and the importance of this journal being found in the home of every Seventh-day Adventist, but what Elder Branson has written and also the article by Elder J. L. McElhany, appearing on this page, give to us the value of this established church paper in the light of their years of experience in connection with this cause as leaders in our work.

The *Review and Herald*

J. L. MC ELHANY

OF all the periodicals published in connection with this movement the good old *Review* holds first place in my heart. It is always a privileged hour when I can sit down quietly and read its pages. It always abounds in articles and reports of unflinching interest. Its messages inspire and encourage me. The great mission fields pass in review, and the experiences of our missionaries are featured in a way that rejoices my heart. It seems to me I could sacrifice almost anything in preference to the *Review*. I have the same feeling in behalf of our entire world membership. Every home should have the *Review*.

The circulation of the *Review* is always a question of vital importance in the councils of the leaders of this movement. At a recent council of the General Conference considerable time was devoted to the discussion of this matter. An action was taken asking that our local and union conference leaders take a definite responsibility in encouraging its circulation.

The reason for such an action must be evident to all. Our leaders realise that the *Review* promotes spirituality in the hearts and lives of its readers. It is a strong factor in building up the principles of the message in the experience of our people. Our desire is to have our people continually led into a deeper and fuller Christian life and experience. The *Review* helps to do this.

In maintaining the interest of our people in the progress of the message throughout the world, the *Review* is invaluable. As a unifying agency it holds first place.

Realising all these things, we are glad to unite in all the plans that have been laid to encourage its circulation. We appeal to every one whose eyes fall upon these words to help extend the influence of our church paper by not only subscribing himself, but doing his utmost to encourage others to do the same.

Is it too much to hope for the *Review* to be placed in the home of every believer? We do not believe it is.