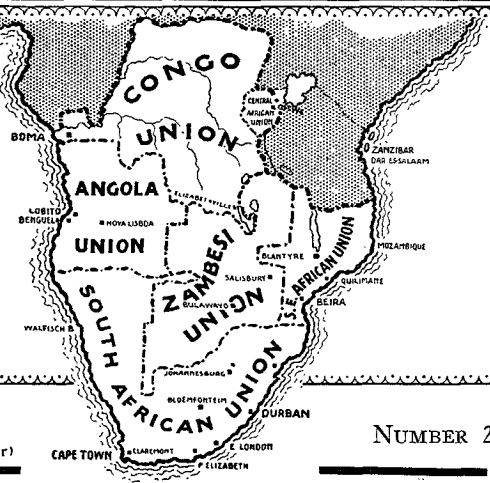


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXI

KENILWORTH, CAPE, JAN. 15, 1933
(Registered at the General Post Office as a Newspaper)

NUMBER 2

Signs of the Times Promotion Week January 28 to February 4

Earnest Effort Needed Today

J. I. ROBINSON

FOR eighty years Seventh-day Adventists have been predicting that before the second coming of Christ there would be a time of trouble and distress in the world. Today that time has come. Now, as never before, we should grasp the opportunities that the fast-fulfilling prophecies of the Word of God are opening to us. The time of trouble and perplexity, long looked forward to, is now upon us; and the powers of darkness are leading the inhabitants of the world on to their destruction.

"At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over His broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth."—*Testimonies*, Vol. IX, p. 44.

But some one will ask, what can I do? How can I warn my neighbours of the soon coming of the Lord? No better way is offered than to circulate the *Signs of the Times* among your friends and neighbours.

During the *Signs* campaign invite them to subscribe for this interpreter of the times, which in no uncertain tones declares from month to month the imminent return of Christ, and the need of preparing for that great event.

We must "watch for souls, as they that must give an account." Opportunities are ours every day to speak a word for God, and should we not use these opportunities for placing in the hands of hungry souls a few pages of our truth filled literature? We have a *Signs* campaign once a year and this is very good, but year-round workers are needed who will use every effort to place the *Signs* in the homes of the people. Spasmodic efforts, while good, will not accomplish the work that lies before us. Thousands in South Africa are waiting for the truth which we alone have to give. Oh, that we could realise what redemption will mean to our fellowmen! Oh, that we might catch a glimpse of the value of a soul as viewed by Heaven! Dear brethren and sisters, shall we not during 1933 respond to the Spirit's pleading and take up the work that lies nearest to us, that of giving the warning message to our friends and neighbours?

The Power of the Press

F. E. POTTER

To preach the gospel to all creatures in the Union of South Africa by word of mouth has always seemed too gigantic a task to contemplate. Today, in the present parlous state of things the idea becomes more remote than ever. Yet, the task set God's remnant people is to get the glad tidings into every home throughout the land. How, then, are we going to do it?

Elder J. L. McElhany, Vice President of the General Conference, speaking at the Spring Council in 1932, spoke words which definitely answer our query, "The question of the circulation of our literature is one of the *most vital* questions that can engage the attention of the denomination." It is a vital matter, dear believers, for the only way we shall ever complete our heaven-given task is by the printed page.

The printed page today is the most powerful weapon in the armoury of every organisation—religious, political, and commercial. The only way to reach the world's millions nowadays is via the press and its varied products. The value and influence of our literature as a soul-winning agency is a fact well accepted by all, even our religious opponents; and yet, in the words of the Spirit of prophecy, we have not yet used it to anything like the fullest extent.

Dear fellow soldiers of the cross, the sand in time's hour-glass is running dangerously low. Just a few more grains, as it were, and all will be over. We must awake to our great responsibility and take up our work in real earnest. To evangelise the territory entrusted to us in this South African Union Conference by the *Signs of the Times* and *Tekens van die Tye* at the present rate of circulation is a possibility outside the limit of human imagination. And yet, how else is the field to get the message?

The power of the printed page is recognised by those outside our denomination as the following quotations will show:

"It is a strangely singular fact, and should convey a *very solemn and signifi-*



Goals for 1933

+
To Circulate 14,000 *SIGNS* and
TEKENS Each Month

+
A *SIGNS* Club in Every Church

+
Every Member a *SIGNS* Booster

Special Council of the Southern African Division Committee

J. F. WRIGHT

cant lesson that, notwithstanding the large percentage of illiteracy and poverty in India, Moslems recognise the printing press and the printed page to be her most formidable weapon of conquest. India is being covered at strategic points by a carefully planned chain of Moslem presses and book shops that deal almost exclusively in propaganda literature. *The importance of the printed page in evangelisation cannot be too strongly stressed.* There is NO SUBSTITUTE for the power of literature. The printed page is ever with the man. It can accompany a hospital patient to his home. It has no fever or ague. It can work in hot or cold climates, and where conditions are unfriendly. *It can go where the missionary cannot go.* The whole of India can be reached with the printed page.—*Dr. S. Zwemer in "The Moslem World."*

"There is perhaps no better investment for laying the foundation of the kingdom of God in Africa than a literature that will adequately interpret the spiritual side of Christian civilisation. The printed page is invaluable as an evangelising agency."—*World Survey of Missions, Foreign Volume, pp. 3-33.*

"A Catholic newspaper is a perpetual mission in every parish."—*Pope Leo XIII, quoted in "The Southern Cross," 18-7-32.*

Oftimes, as our Master once said, "A prophet is not without honour save in his own house." The precious Spirit of prophecy placed in our midst by a loving God is filled from end to end with urgent pleas for a true and full recognition of the value of our literature, and the need of expedition in its use in these last days, and yet do we honour that counsel as we should? The opinions quoted above are but belated testimony to the truth of Sister White's counsel. What she advised long years ago is being reiterated from a multitude of lips in many lands today. So, brethren, let us give honour to the prophet God set in our midst to guide us. Let us heed her admonition, "We have been asleep as it were regarding the work that may be accomplished by the circulation of well-prepared literature."—*"Testimonies," Vol. IX, p. 62.* Then let us awake, and by our influence, by our means, and by our personal service get behind the mighty weapon placed in our hands and give it such impetus that it will break down the fast-rising walls of prejudice, error, and false teaching, and penetrate to the remotest corners of this goodly land of ours.

"Church members, awake to the importance of our literature and devote more time to this work."—*"Counsels on Health," p. 464.*

May God grant that we, His remnant people—standing on the very threshold of eternity—may turn a heeding ear to this solemn counsel and by every means in our power help make the 1933 *Signs and Tokens* campaign the soul-winning success our heavenly Commander has designed it should be.

our brethren and sisters throughout the entire Division will continue to pray that the work of God will make still greater advance during the months before us, to the end that the glorious day will be hastened speedily when the task committed to our stewardship and care will be finished.

THE annual meeting of the Southern African Division Committee has just closed. In connection with it, a special council was held inasmuch as the regular biennial council due in June of this year has been postponed for another two-year period. Both the work of this special council, and that of the committee proved to be a very helpful and uplifting gathering. From the opening meeting until the closing one, a splendid spirit of devotion prevailed. So we feel confident that our leaders returned to their respective fields filled with courage to press on in the work as never before. A full report of this good council will appear in the next issue of the OUTLOOK, but it has been felt that certain actions should be passed on to our people at once. These we will mention briefly herewith:

For some time the need of a third officer in the Division has been deeply felt. We took up this matter with the General Conference officers while attending the Autumn Council, and they agreed to the plan if it could be arranged without increasing our Division staff. This was found possible, so one of the first actions taken by the Council was to ask for the release of Brother A. F. Tarr from the South African Union Conference in order that we might request the General Conference to appoint him as secretary of the Division. Brother Tarr will also serve as secretary of the Sabbath School Department for the Division, as well as carry the editorial work of the OUTLOOK. Thus Brother Tarr will soon join Elder A. E. Nelson and the writer, making the third officer in this Division. Brother Tarr's years of experience in connection with various phases of the work in Africa will help him to be a strong counselor in connection with our many problems. We, therefore, give him a very cordial welcome as he assumes his new responsibilities in this Division.

Elder J. I. Robison, who has carried so faithfully the Missionary Volunteer and Sabbath School departments, has been called to connect with the Sentinel Publishing Company as chief editor and circulation manager for the periodical department. Elder Robison will also give much of his time to the development of new books for use in the native languages. We feel that due to the growth of our literature work and its needs during recent years, Elder Robison will prove of great strength to our publishing work in this Division.

The Educational work formerly carried by Elder E. D. Dick, and the Missionary Volunteer work formerly carried by Elder J. I. Robison, will now be carried by Elder M. P. Robison. The Ministerial department as formerly carried by Elder E. D. Dick will now be cared for by the writer, and the Home Missionary work, as well as the Publishing department will continue to be carried by Brother L. A. Vixie. In thus readjusting the work and departments of the Division, we have been able to reduce our administrative expense by the salary and expense of one full-time man.

We know that this economy will be deeply appreciated by all of our people who are sacrificing for the cause in this time of need.

As one further economy, we are pleased to state that the Central African Union and the Congo Union Mission fields have been joined, making one union of the two. Enough money was saved in this respect to supply one new family, one single worker and one nurse. These could not have been supplied had not funds been saved by the amalgamation of the two unions. Other amalgamations will be made by the union committees as may be deemed best when they meet.

Elder W. H. Anderson and wife have just laid down their burdens in Angola, due to his tenure of office having expired. Long have they served the cause in Africa, Elder Anderson having given some thirty-eight years and Sister Anderson about twenty-two years in service. Naturally it is hard for them to retire at this time, but, after careful counsel with the doctor, it was felt best for Sister Anderson to be placed where she can have good medical care for a while. Therefore they plan to spend a year or so in California, after which, if present plans carry, they will return to Africa to spend their remaining days until the Lord comes. We certainly hate to see them leave Africa at this time, but will look forward with joy to the day when they can return.

The following will be of interest from the Committee on Nominations: Elder C. W. Curtis is to be the new superintendent for Angola; Elder C. W. Bozarth superintendent for the combined Congo and Central African Unions; Elder H. M. Sparrow is the newly appointed superintendent for the South East African Union, thus following Elder O. U. Giddings. Elder E. C. Boger returns to the Zambesi Union Mission Field for another two years of service. Elder O. U. Giddings, due to his recent illness caused by sunstroke, and also due to the fact that he was desirous of helping to solve the problem of bringing more colonial representation onto the Division Committee at this time, was pleased to step to one side and thus make it possible to appoint Elder H. M. Sparrow in his place.

After much consideration was given to the problem of who should succeed Elder M. P. Robison as principal of the College, it was the unanimous vote of the College Board to elect Professor G. E. Shankel to this position. Inasmuch as Brother and Sister Shankel are now on furlough, Elder Robison will carry the principalship of the school during the present school year which opens February 1, 1933.

For lack of space we will refrain from commenting upon the Council at greater length just now. We know that you will look forward to the fuller report of the Council which will appear in the next issue of the OUTLOOK. And, as you read of the plans laid and the actions taken in behalf of the work during 1933, we believe that

(Concluded bottom of first column)

Publishing Dept.

L. A. Vixie, Secretary

A Call to Earnestness and Diligence

L. A. VIXIE
 "Elmshaven,"
 St. Helena, Calif.,
 Dec. 6, 1902.

"Dear Brethren and Sisters:

The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence."

God instructed his servant—Sister White—to pen this appeal to our colporteur-evangelists. The message urges them on to greater earnestness and diligence during the new year. This appeal is even more applicable than it was thirty years ago. Without a doubt it requires more diligence and perseverance to gain the hearing of the public today than it did back in those days. Therefore it is important that our earnestness should be renewed in the same ratio. Those who can compare their canvassing experience with only ten or fifteen years ago will agree that conditions have greatly changed. A few years back people were quite prepared to buy any good interesting book. The financial uncertainty today is causing those same people to buy only the bare necessities. The book agent who offers nothing more than a fine book will find his work most disheartening. The rebuffs and abuses will soon eliminate him from the list of house-to-house callers.

On the other hand there is a greater desire on the part of the public to find a solution to the uncertain future. The very ones who are most bitter against the house-to-house agent will welcome anyone who has a solution to their distressing problems. The colporteur evangelist who has found this solution in his own experience and reflects it in his daily life will find a ready ear when he approaches homes with his important message. People will be attracted to him as the bee is to the rose. Such a colporteur is produced by careful Bible study, fasting and prayer. This fits him as a channel through which the Spirit of God can work upon the hearts of those who are sincere.

May every colporteur make it his business during this new year to so get in tune with the Infinite that his message will have a ring that the honest in heart will recognize as something quite different from a hawker who is trying to sell his wares.

Let us resolve anew to lay hold of His promise with all its power. The obstacles the enemy puts in the way, will then vanish as the dew before the sun.

"The Lord is our efficiency in all things;

His Spirit is to be our inspiration and as we place ourselves in His hands, to be channels of light, our means of doing good will never be exhausted. We may draw upon His fulness, and receive of that grace which has no limit."—"Gospel Workers," p: 19.

S. S. Department

A. F. Tarr, Secretary

1933 Sabbath School Workers' Training Course

THE course begins in the January *Sabbath School Worker*. It should be taken by Sabbath school officers and teachers in all schools,—preferably in a Training Course class; but if not in that form, then individually.

The course is based upon the book, "The Making of a Teacher," and upon our magazine, the *Sabbath School Worker*.

"The Making of a Teacher"

This is an old-new book—old in that it was first published in 1905; new in that it has just been thoroughly revised and reprinted. The revising was done by the Sabbath School Department of the General Conference at the request of Harper and Brothers, publishers of the book. Although the author, Dr. Martin G. Brumbaugh, was an eminent scholar and educator not of our faith; he was a Christian man of deep piety, and there is found in his book nothing erroneous or sceptical or otherwise out of harmony with the fundamentals of our own belief. Fortunately, it is written from the standpoint of a Christian educator for other religious workers. Jesus is set forth as the ideal and model teacher of all time, and His principles and methods are analysed and studied. The book deals with such basic principles as securing attention, memory, building ideals, feeling and imagination, judgment, laws of teaching, questioning, the recitation, and religious teaching. There are twenty-five chapters, averaging about ten pages each. Special price to Seventh-day Adventists, 4/9. Be sure to order of your Religious Book Depository.

The "Sabbath School Worker"

This publication of the General Conference Sabbath School Department is well known to Seventh-day Adventists throughout the world. For many years it has been a regular visitor to thousands of Christian homes. Each number is alive with instructive articles, inspiring accounts of sacrifice and service, pertinent suggestions, and enlightening lesson helps for all divisions. To read the *Worker* month by month is to enjoy it and to appreciate its value to any Sabbath school and to every officer and teacher. No labourer in the Sabbath school can afford to be deprived of this help. For several years now the *Worker* has been a part of the yearly Training Course. Perhaps no decision ever made with respect to the Course has so strengthened and popularised it as has the determination to make the magazine a part of each year's course.

Recently the *Worker* was increased in size by about one-third, with no advance in price. Rates: Single copy, 1 year, 4/6; two or more copies to one address, each, 3/6. Order of your Religious Book Depository.

Suggestions

Weekly assignments and outlines throughout the year are given in the *Sabbath School Worker*, beginning with the January number.

The Training Course class should have a steady teacher, one as capable as is available. It should meet at a regular hour, the time most convenient to the largest number.

Those taking the course should enrol with the conference Sabbath school secretary,—inform him of your plan to study the course. When the course is finished, inform him of that fact also, together with a statement of your opinion of the value of the course. Upon receipt of this information, the student's name will be forwarded to the Division Sabbath School secretary, for one of the attractive lithographed Training Course certificates, free.

Begin on time—the first of April in South Africa. Keep up with the assignments. Be sure to finish.

Remember, efficient Sabbath schools provide for the Training Course; progressive officers and teachers take it.

J. C. THOMPSON,
 General Conference S. S. Dept.

Z. U. Mission

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

A Brief Sketch of Seventh-day Adventist Mission Work in Northern Rhodesia

H. M. SPARROW

FOR many years Seventh-day Adventists have carried on mission work in practically every country of the world. It was during the year 1894, that their Mission Board decided to open work farther to the north of Kimberley. Accordingly, two couples, Mr. and Mrs. G. B. Tripp, Dr. A. S. Carmichael and Mr. and Mrs. W. H. Anderson were sent out from Washington, D. C., U. S. A. early in 1895, to commence work at Solusi Mission, thirty miles west of Bulawayo. At that time the railway terminus was at Mafeking.

These early missionaries trekked to the north by ox-wagon. The Matabele rebellion and famine was a great handicap to them in their early struggle but it was because of the famine that they were able to adopt eight

children from whom they were able to train their first workers, two of these are now ministers in Northern Rhodesia.

Soon after the rebellion, black-water fever laid three of these missionaries to rest, namely, Mr. Tripp, Dr. Carmichael, and Mrs. Armitage, who with her husband had joined the ranks some time before. New recruits arrived in 1900 to supplement the struggling staff. From Solusi Mission their influence was felt throughout the country and ere long a mission was opened in the Gwelo Native Reserve, now a strong medical centre and still another mission at Inyazura in Mashonaland, which is now a training school in that area.

Northern Rhodesia

It was in 1903 that Mr. Anderson realised the need of opening in Northern Rhodesia. The necessary preparations having been made he set out with a number of natives and began his long trek toward the Victoria Falls. The railway terminus being Wankie. After two months hard trekking he reached the Falls having walked all the way. It was at Livingstone where he crossed the Zambesi and made his way forward by foot until he reached Choma. Here he took ill and very nearly died of black-water fever. Having heard of Chief Monze he plodded on with the object of opening a mission in his district where there were many people, good water, and plenty of land. Finally, in August of 1903, he pegged the site which is now known as the Rusangu Mission.

Shortly after this mission was opened Father Morreau, of the Chikuni Mission opened that station in the same vicinity. Rusangu Mission has, therefore, become the mother of our missions in Northern Rhodesia. Many centres have since been opened; the first being Musofu Mission opened by Mr. S. M. Konigmacher in 1914, and now under the directorship of Mr. J. G. Siepman. Mr. Konigmacher is at the present time pioneering in Northern Barotseland and has established a mission at Liumba Hill, Kalabo, with eight schools under his supervision.

While pioneering Bechuanaland, Mr. Anderson recognised the need for mission work in the Kaprivi Strip and after gaining permission pioneered the way up the river into this section and in 1918 the Katima Mulilo Mission was organised and is now under



Gedoopte Lede en Belangstellers, op Brak
Baptised Members and Believers at Brak

the direction of Mr. G. L. Willmore. Connected with this mission there are seven schools—the central school teaching up to the third standard with Mr. Willmore in charge.

From Nyasaland came an urgent appeal for us to open up work in that area. A large leper station has been opened at Mwami Mission, near Fort Jameson, with Doctor Janzen and Mr. Jewell in charge. This station was started by Mr. Ellingworth in 1921. During the year 1916 Mr. Rogers, of Malamulo Mission, pioneered the way through Abercorn and the Chimpempe Mission was established near Kawambwa. Mr. Mason is now in charge of this station with its six out-schools.

The work of Rusangu Mission, under the direction of Mr. Wheeler and Mr. Burton, had grown until it was felt that other central schools should be opened. In October, 1929, a large school was opened at Demu Mission, under the supervision of Pastor Samuel Moyo. At this centre there are two good teachers with five schools under their control. A strong work is being carried forward.

Another centre was established at Munenga during the same year, and is being supervised by a native minister, Samuel Chilumbi, who also

has five schools to care for, with two certificated teachers at the central school. A third has been opened at Muchenje, now at Sala, under the leadership of a native minister, Stephen Mulomba, with four schools under their control.

In 1921 the work of Seventh-day Adventists had grown to such a degree that it was felt necessary to organise it into what is termed the Northern Rhodesia Mission Field of Seventh-day Adventists, with headquarters at Choma. All matters concerning any of the missions already mentioned should be referred to the superintendent residing at the above place. Thus the work established in 1903, has gradually grown until at present there are forty-six schools, three central schools directed by natives, and five missions directed by European missionaries with 4,600 adherents throughout the country. The calls for advance work are numerous and funds are limited, but, by the use of what we annually receive from our organisation, and the grants which are so liberally made to us by the Government, we are endeavouring to train better teachers and plan to place better equipment on every station and in every school.

Our training school is at Solusi Mission Bulawayo, where students



thought we were putting one over on them, and that it was a clever way to get a congregation. As there was so much famine in the country the children could not wait long, so we proceeded with the meeting. The people enjoyed the time together, though some were disappointed as baptism was put off till later.

At the second meeting we did not have so many school children, but we had a profitable time and twenty persons went forward in baptism. This was a fine object lesson to the people who sat on the bank; for some sects have been baptising their converts with beer and some have stood their converts on the bank, taken off part of their clothes, till the natives said they were baptising naked people. Then the man would dip water out of the river and pour it over the candidates standing on the bank of the river. Some of these false sects have tried to make the natives believe they belonged to our Sabbath mission.

Maliti, one of the interested Mambunda helpers went over into some villages towards the village of the old queen called the Murena Mukwai. When the people saw him they asked him if he wanted water heated for the candidates to bathe. Then they would cook their food and go to the river, but not into the river, to be baptised. Maliti said, "No, I am not of the New Spirit people, I am from Liumba. See I have the pictures." He then gathered the people around him and told them the story of Jesus and His love, and showed them the pictures. They were pleased and said, "You must go on to the villages in front, for the people must hear, too, the words of God." He wanted to go on but the famine was then making itself felt in the district.

Maliti is a natural born carpenter. He made his own saw out of some band steel, or straps of steel which are around bales of blankets or cloth. He made his own plane, and has a one-man chair factory in the yard. The chairs can fold, and last week he finished some folding tables. When I passed through his village in the bush I saw he had built a little carpenter shop of his own with a bench made of a slab, and a room in which to keep his tools. A log was lying near by which he would work up into chairs. He burns designs and patterns on the chairs to decorate them.

I have just returned from a short trip among my schools and find hunger in districts where there was food at other famine times.

The people in Nyengo said, "Only say the word and we will have a school built in a few days." These people are a fine class and I wish I could give them a school. My teacher in a school at the edge of the district said there were a hundred villages in that district.

As I looked across the plain I saw a swarm of locusts like a cloud. Then as we trekked for the river a small swarm flew around my machilla. I take only four men, which is half a machilla team, to help me over the long sandy stretches.

So, brethren and sisters, while we have made a beginning in Barotse-land, we need more native workers to place in such fine centres as Nyengo to lead those people to the Saviour.

The workers are of good courage and although some of the teachers are hungry they are sticking by their schools. At Mwanamungela the headmen gathered at the school to see what could be done. They said, "We think we can find food for one more month so that the children can go to school. Then we will have two months vacation for we do not want the children to be out of school too long, for they will forget what they have learned." This is a fine statement coming from the Makoma people. Africa is reaching out towards God. May He do a quick work.

are taken up to the seventh standard, passing the Government examination each year. A number of our teachers from Northern Rhodesia are in training there at the present time. Our head teacher at Rusangu Mission, just having passed the Government examination, has returned to Rusangu Mission to do strong work in our normal school there.

The outlook is bright and our missionaries are of good courage.



Camp-meetings in Barotse-land

S. M. KONIGMACHER

Most fields had but one camp-meeting this year, but we were fortunate in having two meetings, each with about 500 people in attendance, which made our total attendance over one thousand.

On account of the long, difficult journey up the Zambesi River and through the rapids, it was difficult for the brethren to arrive at Liumba in time for the first appointment on August 4. The people and the school children had gathered from the six village schools and were all waiting for the visiting brethren. When they did not come some of the people

Who Will Respond?

Ellen G. White

God has His workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I; send me." The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armour on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me."

S. S. Departement

A. F. Tarr, *Sekretaris*

Ondersteun die Gevestigde Werk

L. FLORA PLUMMER

ONGEMAKLIK naby is die sorgwekkende vrees dat die tekort in sendingfondse ons daartoe sal verplig om manne uit die sendingvelde terug te roep. Vandag is ons oë gerig op ons dierbaar sendingstasies en die werk wat ons in meer voorspoedige dae gestig het. Dit sou noodlottig wees om nou te moet terugtrek. Dink net wat dit beteken as ons 'n sendingstasie, 'n skool, 'n hospitaal, 'n apteek of 'n pers sal moet sluit of 'n evangelis terugroep waar die hongere menigte wag om die Woord van God te hoor!

In die verlede het ons harte oop gegaan as ons hoor die geroep om nog meer werkers, hoor van die uitbreiding van die werk. Ons het toe vergeet dat dit van groter belang is om te hou wat ons het, as om die werk uit te brei. Deur die gevestigde werk te ondersteun sal ons onder die seën van Bo ook die werk verder kan uitbrei. Dis noodlottig om 'n stasie te verloor, want nie alleen verloor ons wat ons het, maar verder uitbreiding word dan ook onmoontlik. Vandag behoort niemand te probeer om sy pogings te beperk tot uitbreiding nie en dan verder tot op seker hoogte die gevestigde werk stiefmoederlik te behandel. Laat ons lieverste saamstaan en ons getroue broeders en susters ondersteun waar hulle hul uiter-

ste bes doen om die bestaande werk op te hou. Ons sendelinge op die verskillende sendingstasies praat nou die taal van die natuurle en dis 'n groot ding. Hulle ken hul mense deur persoonlike omgang. Hulle is nou verby die eerste proefneming in die metodes van werk, gewoon aan die klimaat en aan hul omgewing. Altemit het hulle vriende gemaak met die regeringsamptenare. En daar waar hulle ernstige teenstand of vervolging deurmaak, sou dit mos 'n oorwinning vir die vyande van waarheid wees as ons hulle nou daar wegneem.

Ons verloor elke jaar baie deur die onvermydelike terugkeer van ons buitenlandse sendelinge. Met gebroke gesondheid kom hulle terug as slagoffers van die klimaat of ongesonde omstandighede of hulle is oorwerk en onder te groot sentuwee-spanning. Hul plekke moet gevul word. Behalwe hierdie verlies vir die sendingveld kan ons nie anders as met besorgdheid praat oor die groter verlies en oor 'n groter bron van ontmoediging wanneer ons sendelinge word teruggeroep uit oorsaak van 'n verarmde skatkis.

Wat 'n geseënde voorreg vir ons Sabbatskole om met helder stem te verklaar: "Geen Terugtog van ons Sendingvelde nie." Soveel moontlik behoort die lede van die Sabbatskool te probeer om hul gestelde doel te behaal. Ons verpligting is groot, want ons gee meer as die helfte van al die geld wat in Amerika aan Sending uitgegee word. As ons dus 'n werker terugroep, is die verantwoordiging daarvir ons s'n. Ons Sabbatskole behoort baie gelukkig te wees waar hulle 'n kans het om in elke geval ons sendelinge op hul plek te hou. Laat ons dan gee en maar weer gee, sodat ons doel bereik word en ons deur die krisis gehelp word.

daartoe gesien. Een van die eerste besluite van die Raad was dus om die Suid-Afrikaanse Konferensie te vra om Broeder A. F. Tarr vry te laat, sodat ons die Generale Konferensie kan vra hom aan te stel as sekretaris van die Divisie. Broeder Tarr sal ook diens doen as sekretaris van die Sabbatskool Departement vir die Divisie en ook sorg vir die redaksie van die *Outlook*. Broeder Tarr sal dus met Ouderling A. E. Nelson en myself saamwerk en die derde beampte in die Divisie wees. Sy jarelange ervaring in verband met verskillende fases van die werk in Afrika sal hom van pas kom as 'n goeie raadsman in verband met meer as een van ons probleme. Ons roep hom hartelike welkom toe waar hy hierdie nuwe, verantwoordelike betrekking aanvaar.

Ouderling J. I. Robison het getrou gesorg vir die Sending Vrywilligers en Sabbatskool Departement. Hy word nou gevra om te funksioneer as hoofredakteur en bestuurder van die departement van maandblaaie en sal dus by die Uitgewers Maatskappy diens doen, ook om nuwe boeke in die kaffertale te skryf. Die toenemende groei van ons leesstof en die ontwikkeling in die laaste jare vereis 'n man soos Ouderling J. I. Robison vir ons uitgewerswerk in hierdie Divisie.

Die Opvoedkundige werk wat vroeër op Ouderling E. D. Dick gerus het, en die Sending Vrywilligers Department voorheen onder Ouderling J. I. Robison sal nou aan Ouderling Milton P. Robison toevertrou word. Die Predikers Departement voorheen onder Ouderling E. D. Dick kom nou vir rekening van skrywer, en die Buurtsending- en Kolporteurs werk bly onder Broeder L. A. Vixie.

Deur hierdie verskuiwing van die werk en departemente van die Divisie het ons daarin geslaag om die onkoste van beheer te verminder met die salaris en reiskoste van 'n man in volle diens. Ons weet dat al ons mense hierdie besuiniging sal waardeer, aangesien algar vir die saak van die Here nou opofferings maak.

As 'n verder besuiniging het ons die Unies van Midde-Afrika en van die Kongo in een sendingveld saamgesmelt. Hierdeur het ons voldoende geld bespaar om 'n familie, een ongetroude werker en een verpleegster in diens te neem. Ons sou dit nooit kon doen het nie, as ons nie die nodige fondse sou bespaar het nie deur die saamsmelting van die twee Unies. Die Unie komitees sal seker verder maatreëls tot saamsmelting neem, sodra hulle sit.

Ouderling W. H. Anderson en sy vrou het hul laste in Angola neergelê nou hul tyd van diens verby is. Hulle het die saak van die Here lank gedien. Ouderling Anderson het ag-en-dertig jare diens en sy vrou ongeveer twee-en-twintig jare. Dit val vir hulle swaar om af te tree, maar die dokter se raad was dat Suster Anderson sou gaan waar sy die beste mediese versorging vir 'n tyd kon geniet. Hulle is dus van plan om 'n paar jaar in Kalifornië deur te bring en dan terug te kom om hier hul laaste dae te slyt, totdat die Here kom. Ons sien nie graag dat hulle ons nou verlaat nie, maar tog ons sien uit met verheuging na die dag waarop hulle weer onder ons sal wees.

Die komitee van Benoemings rapporteer: Ouderling C. W. Curtis as die nuwe Superintendent vir Angolaland; Ouderling C. W. Bozarth Superintendent van die verenigde Kongo en Midde-Afrika; Ouderling H. M.

Spesiale Sitting van die Komitee van die Suidelike Afrikaanse Divisie

J. F. WRIGHT

DIE jaarlikse byeenkoms van die komitee van die Suidelike Afrikaanse Divisie is nou weer verby. In verband hiermee was daar 'n spesiale sitting, want die gereelde tweejarige Raad wat in Junie van hierdie jaar sou sit, is vir twee jaar verdaag. Die werk van albei die vergaderings was besonder tot hulp en versterking. Van die begin tot die sluiting van die vergaderings was daar 'n diepe gees van toewyding. Ons is oortuig dat ons leiers na hul velde terug is vol moed om die werk as nooit tevore

vorentoe te druk. Die volgende *Outlook* sal 'n volledige rapport oor die vergadering bevat, maar ons voel dat ons mense nou dadelik behoort te weet van seker besluite. Ons sal hul korteliks noem:

Vir 'n tyd het ons die noodsaaklikheid van 'n derde beampte in die Divisie gevoel. Gedurende die herfsaad het ons die lede van die Generale Konferensie oor hierdie saak geraadpleeg en hulle het dit goedgekeur as ons dit kon klaarkry sonder ons Divisiestaf te vermeerder. Ons het kans

Sparrow is die nuwe Superintendent vir die Unie van Suid-Oos-Afrika en volg Ouderling O. U. Giddings op. Ouderling E. C. Boger bly vir nog twee jaar oor die Samesie Unie. Ouderling O. U. Giddings het gely aan sonsteek en was gewillig dat 'n man van Suid-Afrika sy plek op die Divisie sou neem, waardeur dit moontlik was om Ouderling H. M. Sparrow in sy plek aan te stel.

Na langdurige oorweging wie Ouderling Milton P. Robison sou opvolg as president van Helderberg Kollege het die Skoolraad eenparig besluit om Prof. G. E. Shankel vir hierdie posisie te benoem. Waar Broeder en Suster Shankel die jaar op verlof is, sal Prof. Milton Robison hierdie jaar die prinsipaal wees. Die Kollege begin die eerste Februarie 1933.

Gebrek aan plaasruimte weerhou ons om baie oor die Raad te sê. U sal seker uit sien na die volledige rapport in die volgende *OUTLOOK*. Waar u van die planne en besluite vir 1933 kennis neem, sal seker al ons broeders en susters oor die hele Divisie aanhou in gebed dat die Here in die komende maande die werk nog meer mag laat toeneem, sodat die dag kan verhaas word wanneer ons taak afgehoop is en ons die verantwoording en sorg kan neerlê aan die voete van die komende Koning.

Groot Behoeftes aan Ernstige Poging

J. I. ROBISON

SEWENDE-DAG ADVENTISTE het die laaste tagtig jaar, d.i. gedurende 'n menseleeftyd, voorspel dat die Tweede Koms van Christus sou voorafgegaan word deur 'n tyd van moeite en ellende oor die hele wêreld. Vandag is ons in die tydperk en dus behoort ons, as nooit tevore, gebruik te maak van die geleentheid wat die vinnige vervulling van die profesieë van die Woord ons gee. Ja, die lank verwagte tyd van moeite en verwarring het aangebreek en die magte van die duisternis lei die bewoners van die aarde na hul ondergang.

"In hierdie dae van oorweldigende onge-regtigheid behoort 'n nuwe lewe van die Bron van alle lewe besit te neem van die wat die Here liefhet met hul gehele hart. Hulle moet uitgaan en met krag die boodskap van die gekruisigde en verre Heiland verkondig. Hulle moet hul uiterste kragte inspan tot redding van siele. Hul voorbeeld moet sodanig wees dat hulle 'n besliste invloed ten goeie uitoefen op die wat met hulle in aanraking kom. Hulle behoort alles 'skade en drek' te ag vir die uitnemendheid van die kennis van Christus Jesus die Here."

"Groot erns behoort ons nou te besiel. Ons moet ons sluimerende kragte opwek tot 'n onvermoede poging. Laat toegewyde werkers in die veld uitgaan om die grootpad vir die Koning reg te maak en op nuwe plekke oorwinnings te behaal. Broeder, suster, gaan dit u nie aan nie dat daar elke dag siele die graf ingaan, ongewaarsku, ongered, onbekend met hul behoefte aan die ewige lewe en aan die versoening wat die Heiland teweegbring het? Gaan dit u nie aan nie dat die wêreld net nou voor Jehovah sal moet verskyn oor Sy verbreekte wet? Hemelse wesens staan

verbaas dat diegenes wat al jare lank die lig gehad het, die toorts van waarheid nog nie uitgedra het nie tot in die verste skuilhoek van die aarde."—*Testimonies*, Vol. IX, bl. 44.

Maar wat kan ek doen, vra iemand? Hoe kan ek my bure vertel dat die koms van die Here op hande is? Daar is geen beter manier nie as deur die *Tekens* onder 'n vriende en bekendes te versprei. Nooi hulle uit om hierdie week in te teken op hierdie blad wat as uitlêer van die tye op geen onseker toon nie van maand tot maand praat van die naderende koms van Christus en die nodige voorbereiding daartoe.

Ons sal moet siele win. Want ons moet eendag rekenskap gee. Elke dag kry ons 'n kans om 'n woord vir die Here te spreek en ons moet daarvan gebruik maak om dan die blaaië vol met waarhede oor ons dae in hande van die mense te gee. Ons het net eenmaal per jaar 'n veldtog vir die *Tekens* en dis baie goed. Maar ons het behoefte aan werkers wat die hele jaar deur van elke geleentheid sal gebruik maak om die *Tekens* onder die mense te bring. Spasmodiese pogings help, maar doen nie die werk wat ons voorlê nie. Duisende mense in Suid-Afrika wag op die waarhede wat ons alleen vir hulle kan gee. Kon ons net besef wat verlossing beteken vir ons medemens! Kon ons net weet die waarde van 'n siel in die oë van die Hemel!

Geliefde broeders en susters, laat ons gehoor gee aan die stem van die Gees van die Here en laat ons die werk doen wat vlak voor die hand lê en die waarskuwende boodskap aan ons vriende en bekendes gee.

Die Poging te Brakpan

A. J. HERHOLDT

Dit was 'n harde taak wat ons op ons geneem het om op Brakpan 'n poging te hou. Ons moes elke duim grond wat ons gewin het, beveg maar die Here het Sy seën gebie en nadat ons elf weke lank hard gewerk het, het ons die voorreg gehad om 42 siele te doop, en daar is ongeveer nog twintig mense wat binnekort die stap sal neem. Dit is nie toe te skrywe aan die bekwaamheid van die werkers nie; maar ons wil al die eer alleen gee aan ons Heiland Wat ons so genadiglik bygestaan het. Van dag tot dag het ons die werking van die Heilige Gees kon bespeur. Daar was geen opwinding nie, die mense het die waarheid stil en grondig ondersoek en het dit met al die erns van hul siel aangeneem sonder enige aansporing van ons kant.

Die Afrikaanse volk soek vandag na lig en na 'n oplossing van die hedendaagse probleme, op kerklike en politieke gebied. Hulle staan vandag gereed om hulle te vereenselwig met 'n beweging wat die verlangende hart kan bevredig. Dit is vandag ons gulde geleentheid terwyl die populêre kerke hul verloor in leerstellings van mense. Ons moet hierdie geleentheid nie laat verby gaan nie. Hier op die Rand is daar duisende wat soos skape sonder herder rond-dwaal, sat vir die verkeerde leerstellings van hul kerk. Ons het toegewyde manne en vrouens nodig om te gaan werk sonder prys en sonder geld, om die alreeds oor-rype skowe intesamel. Daar is plek vir almal om te werk en die Here sal vergoed honderdvoud in hierdie lewe, en hierna-

maals die ewige lewe. "Kom oor en help ons" is die roepstem wat uitgaan van ons mede-Afrikaners. Wat sal ons antwoord wees?

'n Kort Skets van wat Sewende-dag Adventiste in Noord-Rhodesië Doen

H. M. SPARROW

JARELANK het Sewende-dag Adventiste sendingwerk gedaan in elke land van die wêreld. In 1894 het hul Sendingraad besluit om die werk uit te brei ten noorde van Kimberley. Twee families, Broeder en Suster G. B. Tripp en Broeder en Suster W. H. Anderson, en Dr. A. S. Carmichael is toe van Washington uit gestuur om in die begin van 1895 sendingwerk te Solusi dertig myl wes van Boelawayo te gaan doen. Daardie dae het die trein net tot by Mafeking geloop.

Hierdie eerste sendelinge het met die ossewae na die ver Noorde getrek. Die Matabele opstand en hongersnood het hul eers baie gehinder, maar as gevolg van die hongersnood kon hulle ag natuurlike kinders aanneem wat hulle later tot werkers opgelei het. Twee van hulle is vandag nog predikers in Noord-Rhodesië. Kort na die rebellie het drie sendelinge, Broeder Tripp, Dr. Carmichael en Suster Armitage wat later gekom het, aan swartwaterkoors gesterwe. In 1900 het nuwe werkers gearriveer. Vanuit Soloesi is die invloed van die sending deur die hele land gevoel. Spoedig was daar 'n nuwe sendingstasie te Gwelo, vandag 'n mediese sentrum, en 'n ander sendingstasie te Inyazoera, vandag 'n opleidingskool in Mashonaland.

Noord-Rhodesië

In 1903 het Broeder Anderson die behoefte gevoel om die werk in Noord-Rhodesië te begin. Met 'n paar natuurlike het hy sy lang trek na die Victoria Valle begin. Die trein het toe geloop tot Wankie. Na twee maande was Broeder Anderson by die Valle. Die lang pad het hy te voet moes aflê. By Livingstone het hy die Sambesierivier oorgetrek en te voet Choma toe geloop. Hier het hy amper aan swartwaterkoors beswyk. Toe het hy verder getrek tot Indoena Monze met die doel om daar 'n sendingstasie te open. In Augustus 1903 het hy die plek gekies waar vandag Roesangoestatie is. Vader Morreau het kort daarna die Chikoenistatie in daardie buurt gestig. Roesangoe-

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/-)

A. FLOYD TARR Editor
J. I. ROBISON Assist. Editor
Grove Avenue, Claremont, Cape

SOUTHERN AFRICAN DIVISION OFFICERS

J. F. Wright President.
A. E. Nelson Treas. and Auditor
A. F. Tarr Secy. and S. S. Secy.
A. N. Tonge Medical Secy.
M. P. Robison Ed. and M. V. Secy.
L. A. Vixie H. M. and Field Miss. Secy.

stasie is dus die moeder van al ons sendingwerk in Noord-Rhodesië. Baie sentrums is na die tyd geopen, waaronder Moesofoe in 1914 deur Broeder S. M. Königsmacher, Broeder J. G. Siepman is vandag daar. Broeder Königsmacher is nou in Noord-Barotseland en het 'n sendingstasie te Lioembakop, Kalabo, met ag buiteskole onder sy toesig.

Toe Broeder Anderson in Betsjoeanaland was, het hy die behoefte van sendingwerk in Kaprividistrik gesien. In 1918 is toe die Katima Moelilo stasie gestig, vandag onder toesig van Broeder G. L. Willmore. In verband met hierdie sendingstasie is daar sewe buiteskole. Die hoofstasie gaan tot die derde Standerd.

Van Niassaland het roepstemme gekom. Op Mwamistatie was 'n groot sendingwerk vir melaatses naby Fort Jameson met Dokter Janzen en Broeder Jewell aan die hoof. Broeder Ellingworth het hierdie werk in 1921 begin. In 1916 het Broeder Rogers van Malamoelostatie getrek deur Abercorn en naby Kawambwa die Chimpepestasie gestig. Broeder Mason is nou daar en sorg vir die ses buiteskole.

Roesangoesending het so gegroei dat ons ander sentrale skole moes open. In Oktober 1929 het Pastor Samuel Moyo te Demoe begin met twee goeie onderwysers. Hulle sorg nou vir vyf buiteskole.

Dieselfde jaar is onder die prediker Samuel Chiloembi 'n sendingwerk te Moenenga begin, ook met vyf buiteskole en met twee gesertifiseerde onderwysers aan die Sentrale Skool. 'n Derde sentrum is nou begin te Mochenje, vandag Sala, onder die prediker Stephen Moelomba wat oor vier buiteskole gaan.

In 1931 het die werk van Sewende-dag Adventiste so toegeneem dat dit

nodig was om dit te organiseer as die Sendingveld van Sewende-dag Adventiste in Noord-Rhodesië met hoofkantoor te Choma. Al die sake met betrekking tot bogenoemde sendingstasies moet gestuur word aan die Superintendent te Choma.

Die werk van 1903 het aldeur toegeneem, totdat daar vandag ses-en-veertig buiteskole, drie sentrale skole onder toesig van naturelle, en vyf sendingstasies onder bestuur van Europese sendelinge is, met 4,600 belydende gelowiges in die hele land. Voortdurend kom daar nuwe aanvrae vir verder skole in, en die fondse is beperk. Maar deur wat ons jaarliks van ons Genootskap ontvang en deur die vriendelike ondersteuning van die Goewerment probeer ons beter opleiding te gee aan ons onderwysers en ook elke stasie en elke skool beter toe te rus om aldeur beter werk te doen.

Ons opleidingskool te Soloesie naby Boelawayo bring ons studente tot die sewende standerd. Elke jaar passeer hulle die Goewermentseksame. 'n Aantal van ons onderwysers van Noord-Rhodesië kry nou hul opleiding hier. Ons hoofonderwyser van Roesangoe het nou net die Goewermentseksame deurgekom en is weer terug na die sendingstasie om daar goeie werk in die Normaalskool te doen.

Die uitsig is bemoedigend en ons werkers is vol moed.



Maintain the Work Where It is Established

L. FLORA PLUMMER

UNCOMFORTABLY near is the alarming fear that the shortage in mission funds will necessitate retrenchment in the mission fields. In these days our eyes are fixed upon our precious mission stations and the work that has been established in more prosperous days. Retreat from any place would be a tragedy. Think of the result of closing up a mission station, a school, a hospital, treatment rooms, or a printing plant, or the withdrawing of our evangelist from a multitude waiting to hear of the true God!

In the past our hearts have thrilled to the cry for new workers and the opening up of new work. We may have lost sight of the fact that holding what we have is of far greater importance than extending the work into new places. Maintaining the

work where it is will be the means of extending the work beyond where it now is, by the blessing of God. Retreating from any station is most disastrous, for in such case we lose what we have, and make natural extension impossible. In these days none should centre their efforts upon expansion, while the necessity for generous support of the established work is passed by with a degree of indifference.

Let us rally to the support of our faithful brethren and sisters who are endeavouring through much sacrifice to maintain the work where they are. Our missionaries now in the various stations have the language of their fields—a great asset; they have a knowledge of the people, acquired by personal contact; they have passed the period of experiment in methods of work; they have become acclimated to the country, and have adapted themselves to their environment; the chances are that they have made at least a few friends among the officials of that government; if they are suffering severe opposition or persecution, their withdrawal would mean victory for the enemies of truth.

We lose much every year in the unavoidable return of our missionaries from foreign fields. Broken in health, they come creeping back, the victims of climatic or unsanitary conditions, or perhaps of overwork or excessive nervous strain, and their places must be filled. In addition to this loss to the fields we cannot but cry out with alarm against a still greater loss, and a still greater source of discouragement—the withdrawing of our missionaries because of an impoverished treasury.

What a blessed privilege is given to our Sabbath schools to sound the rally cry, clear and strong, "No Retreat from Mission Fields." By every possible means Sabbath school members should endeavour to "make good" on Sabbath school goals. Our obligation is great, for we have been giving more than one-half the money for missions that is given in this country. If retrenchment is made in a single instance more than one-half the responsibility of the failure to maintain that work is at our door. How happy our Sabbath schools should be to enable our missionaries to "hold the fort," in each location. Let us give and give again that our goals may be reached, and the crisis safely met.