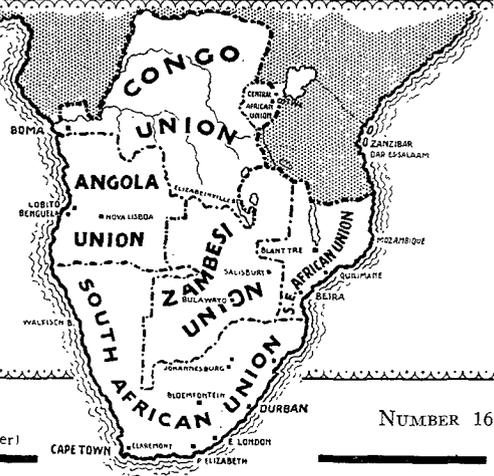


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXI

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

NUMBER 16

Where Every One You Meet is a Sabbath Keeper

THIS cheering message from out of the territory of New Guinea Mission will be of interest to all. The letter just received from Brother G. McLaren goes on to say:

"Since writing you last, it is a real pleasure to tell you that the work has made rapid strides here in New Guinea. The island group, 250 miles from headquarters, is now flourishing. All the natives, about 2,000, are earnest, loyal Seventh-day Adventists.

"When I first visited these islands, the people were all in heathen darkness. They knew nothing of God, neither had they even heard the name of 'Jesus.' I was astonished to hear them say, 'We have been waiting for you.' On hearing the name of 'Jesus' they rejoiced, turning away from their idols, rejecting their old heathen worship, and commenced to serve the living God. Hundreds of these wild, unclothed savages immediately became peaceful, quiet beings. I am convinced that here we have ample evidence of the outpouring of the Spirit of God. In the course of a few days they came in their hundreds and requested baptism. These natives were all tobacco and betel nut addicts—men, women and children. The government officials heretofore, when making an inspection, found it necessary to have native police with loaded rifles stand on guard while they ate and slept. Visitors were murdered for the love of slaughter only. Now this is all changed. You can walk for fifty miles around the Island of Mussau, visit many villages, enjoy hospitality unbounded, without the slightest fear of any harm befalling you. Each and every individual you meet is a good Seventh-day Adventist. Just imagine such a condition, where you can walk for five days and meet only our own dear people. No pigs are now to be seen. Before we commenced work in this group, the people ate and slept with the swine. In one day hundreds of them were destroyed, and thrown into the sea.

"Today we have eight new church buildings, constructed entirely by the natives; large buildings seating, in two instances, 500 people. These buildings are constructed without nails or metal of any kind.

"Last year we baptised just 300 believers, and at present we have about 500 more preparing for this sacred ordinance. Twice each day all the natives, men, women, and children, come up to the house of the Lord in their respective villages and join in worship together. At sunrise each day, it is most inspiring to hear the songs of Zion ring out from hundreds of believers in each village. Just a few months ago, the regular daily programme was the beating of the fighting drums. Now, as I say, we have the pleasure of hearing these 2,000 believers rejoicing in the morning, and singing songs of thanksgiving at sunset. Yes, the Lord has poured out His Spirit on the Admiralty Group abundantly.

"With regard to the island of Nusi, which



Morning Prayer

O FATHER, hear my morning prayer:

Thine aid impart to me,
That I may make my life today
Acceptable to Thee.

May this desire my spirit rule;
And as the moments fly,
Something of good be born in me,
Something of evil die.

That so throughout the coming day
The hours shall carry me
A little farther from the world,
A little nearer Thee.

—Frances A. Percy.

I visited some time ago, I think I told you I was the first white individual to land on this island which is almost on the equator. These are very primitive natives. At first they refused to come near me or my native helpers, even threatening us with spears and clubs. For over a year now I have been visiting them periodically. Now they are showing signs of appreciation of our visits. We have taught some of them how to handshake and have learned many of their habits and customs. The natives of Mussau speak the same language as the natives of Nusi. One of the native believers from Mussau, Peter by name, is most anxious to stay with the Nusians as their missionary. Peter begged of me to allow him to sleep on the island of Nusi, desiring to stay with them for three months until I should pay a return visit. I explained to Peter that if he stayed with the savages he might be killed. With tears in his eyes he turned to me and replied, 'Never mind Master, if they kill me I am willing to lay down my life for Jesus. These people are my friends. They know nothing of this wonderful truth, so I must stay with them.'

"And so the message goes in dark New Guinea. The faithfulness of these dark-skinned believers is so genuine that I am put to shame. I often think of the words of Jesus, 'Woe unto you, scribes and Pharisees, hypocrites!' 'The publicans and sinners go into the kingdom of God before you.' Sometimes I am led to believe that this might suggest that we white people are the former in this statement while these dark former savages are the publicans and sinners. I am firmly convinced that when the Lord gathers His people from every tribe and nation, kindred, tongue, and people, that many natives from this region will stand on the sea of glass. As we see the work that is being done for the heathen we should rejoice and lift up our heads, for our redemption draweth nigh. May I ask an interest in your prayers that the message may continue to go with power, and that soon all will have heard of Jesus and His power to save from sin."

The Truth Triumphant in Nyasaland

(Concluded)

A. F. TARR

ABOUT three hundred miles north-west of Blantyre and just over the Rhodesian border lies Mwami Mission, the lone sentinel of the advent movement in a vast territory comprising portions of Nyasaland, Northern Rhodesia and Portuguese East Africa. Here our work was first pioneered by Doctor E. G. Marcus, now of Malaululo. At Mwami we were happy to meet Doctor and Mrs. Janzen and Sister Pearson and family. Brother Pearson, who in recent months has acted as secretary-treasurer of the South East African Union, was one of our party from Blantyre, and the camp-meeting here afforded him an opportunity of meeting with his family again.

A spirit of earnest activity characterised the various lines of work at this mission. Despite the responsibilities devolving upon him in connection with the leper colony and the hospital Doctor Janzen has thrown himself whole-heartedly into the development of the educational and industrial phases of the mission work. Nor has the evangelistic work been overlooked. Doctor Janzen has done his utmost to arouse the interest of the surrounding villages in the message for this time. His method of procedure was somewhat unusual.

Having decided to conduct a series of meetings in a village about thirty-six miles from the mission, and in order that his meetings might be properly advertised Doctor Janzen followed the plan of personally visiting several villages each day. Taking as his base a certain village, where his meetings were to be held, he would proceed each morning to the nearest village in some particular direction and here he would request the chief to call his people together. On their assembling he would address the gathering for from twenty minutes to half-an-hour on some Bible topic which he felt would be of interest, then he would invite the people to the afternoon meeting in the main village near by. Following this invitation Doctor Janzen would proceed to the next village in the same direction. Here he would arrange for a further meeting and would address the people in the same way, again extending an invitation to his meeting in the afternoon. After having visited four or five villages in this way Doctor Janzen would return to the place of his afternoon meeting and address the crowd which had gathered. The following morning he would visit the villages in another direction, addressing the people as he had done those the former day and inviting them to his afternoon meeting. This the doctor would do each morning penetrating farther and farther into his territory until the people of the surrounding villages were all invited to his meetings.

As a result of this programme a great interest was aroused, and due also to subsequent work a special camp-meeting in the village where the original effort had been held, was found necessary at the time of our visit. Here Elder Sparrow and Doctor Janzen met with 300 interested ones during the week-end camp-meeting and ten new members were added to the church by baptism.

While this camp-meeting was in progress Elder Pearson and the writer attended the camp-meeting at Mwami. A profitable time was spent together and nineteen persons were baptised at the close of the meeting. Included in this group were a number of lepers, some of whom it was the writer's privilege to baptise.

The Governor of Northern Rhodesia had recently paid a visit to Mwami and expressed great pleasure in the work that the mission is doing. Incidentally since the Governor's visit Doctor Janzen has found the Government officials very much kinder and more sympathetic in dealing with matters affecting his mission.

Luwazi Mission where the next camp-meeting was held is about three hundred miles north-east of Mwami and about fifteen miles from Nkata Bay, a north-western port of Lake Nyassa. It is in the midst of about as hilly a country as it is possible to imagine. Elder and Sister Lyndon Tarr are located on this mission and are carrying forward a strong work. It was in this part that there came to us a few years ago a number of members of the Seventh-day Baptist Church. Many of these were to be seen among the 978 persons who were present at this meeting.

White people are few and far between in these parts and visitors to Luwazi are cordially welcomed.

Elder and Sister Lyndon Tarr accompanied us to the Mombera camp-meeting. Mombera Mission is under the direction of Pastor James Malinki whose name will be familiar to many. Pastor Malinki, who is still very reminiscent of the good times he had when attending the 1930 General Conference, is doing good work at Mombera. Over one thousand were present at the Sabbath service of this camp-meeting. Twenty-four new believers were baptised.

The Mombera camp-meeting marked the close of the writer's visit to Nyasaland. Three camp-meetings still remained to be held and it was with regret that these were deleted from his itinerary. The following particulars relating to the meetings thus far held will be of interest:

Number of camp-meetings	10
Total attendance	23,952
Total number baptised	930

It is likely that by the close of the camp-meeting season the number baptised will exceed one thousand. Surely there are in these figures indications of the movings of the Spirit of God upon the hearts of the people in this important part of our Division field. How else could we account for the marvellous reaching out after God of those who have been so long under heathenism's control?

There are still vast unentered sections. True we have a strong work already in hand but the areas as yet untouched which are larger by far than those we have thus far occupied present to us a mighty challenge. How will they ever be reached? May it not be that in lay member evangelism in this field, as elsewhere, there lies the real solution. Its possibilities, especially in a field like this, are yet unmeasured. Think of what might be accomplished by the thousands who attended this year's camp-meetings. True not all present were members, but all present were brought into vital contact with the spirit of this message. If these alone would bear that message to others what a mighty victory could be gained over the forces of darkness. More and more there must be laid upon every believer of this truth the burden of carrying quickly to others the message which under God's great providence, has embraced him in its saving power.

God is using the workers of the South East African Union in a mighty way for the accomplishment of His purpose. Upon Europeans and Natives alike has been laid tremendous responsibility. They need our prayers that Heaven's blessing may attend them as they carry their burdens and as they guide in service the lay members upon whom God must be depending to finish His work.



Ingathering Notes

THE Missionary Volunteers in the South African Union Conference are the first to shout "Victory" in the Ingathering campaign. At the end of the fifth week they had received £473 on a goal of £400. Well done, Missionary Volunteers!

Thirteen churches in the South African Conference had reached their goals at the end of the fifth week. The final results are now awaited with interest. We hope to raise the victory flag over the South African Union Conference in our next issue.

We are glad to note a small report from one of the northern unions this week. The South East African Union Mission has made a small beginning and has £26 toward their goal of £175. The regular campaign in the north does not begin until September 1, which explains why reports from these unions are so meagre as yet.

The South African Mission Field has all but reached its goal this week. Without doubt it will be well over the top by the time the next report appears.

Ingathering Victory Tower

South African Union Nearing Victory

ALL FUNDS RECEIVED ARE INDICATED BY SOLID BLOCKS

H. M. Department

F. E. Potter, *Secretary*

Lay Evangelism

"THE Lord gave the Word; great was the company of those that published it." Ps. 68:11.

The company that give the glad tidings is ever increasing and God is placing the burden of preaching the gospel in a larger measure, upon our lay brethren, than ever before. In the General Conference Home Missionary report for last year, the most encouraging item is the fact that 11,677 persons were won to the truth solely through the efforts of our lay members. In other words more than one-fourth of our total gain in membership during 1932, was made possible by the work of the laity.

Here in South Africa lay brethren who have lent their talents to this work have been signally blessed by having large numbers of souls take their stand for the truth. God has wonderfully blessed Brother Herholdt, first at Doornpoort and in a larger measure at Boksburg North. Brother Smith of George, and Brethren Cooks and Smith of Johannesburg have also reaped a harvest through preaching the Word.

But the results so far seen are not one-tenth of what might be done. We believe that many of our members are desirous of taking part in a more direct and aggressive soul-winning effort, and that they are only waiting to be shown the more successful methods of doing this heaven born work.

Soon the season for holding evangelistic efforts will be with us again and we are most anxious to be of assistance to any of our lay brethren who might be able to hold an effort or a series of meetings for the public, either in one of our churches or in a rented hall, or even in a private home.

One of our plans is to prepare a series of sermon notes upon a number of topics such as would be used in presenting the truth to those not of our faith. We would be willing to pass on copies of these notes to any of our lay brethren, free of charge, who desire to use them. We would also be prepared to pass on notes with reference to advertising and the general conduct of such a series of services.

It would give us pleasure to hear from any of our lay brethren who desire to secure such help as we are able to give. We have received the assurance of a number of our ministering brethren that they would also be willing to assist any of our brethren in their localities who desire to hold meetings for the conversion of others.

Address your enquiries to:

Pastor F. G. Clifford,

P.O. Box 468,

Bloemfontein, O. F. S.

Angola Union Mission

Goal £100

Received

EACH BLOCK REPRESENTS £2

Congo Union Mission

Goal £175

Received

EACH BLOCK REPRESENTS £2

S. E. A. Union Mission

Goal £175

Received £26.

EACH BLOCK REPRESENTS £2

Zambesi Union Mission

Goal £550

Received

EACH BLOCK REPRESENTS £4

S. A. Union Conference

GOALS

Union £3,800

S. A. Conf. £3,075

Cape Coloured £175

S. A. Mission £550

RECEIVED

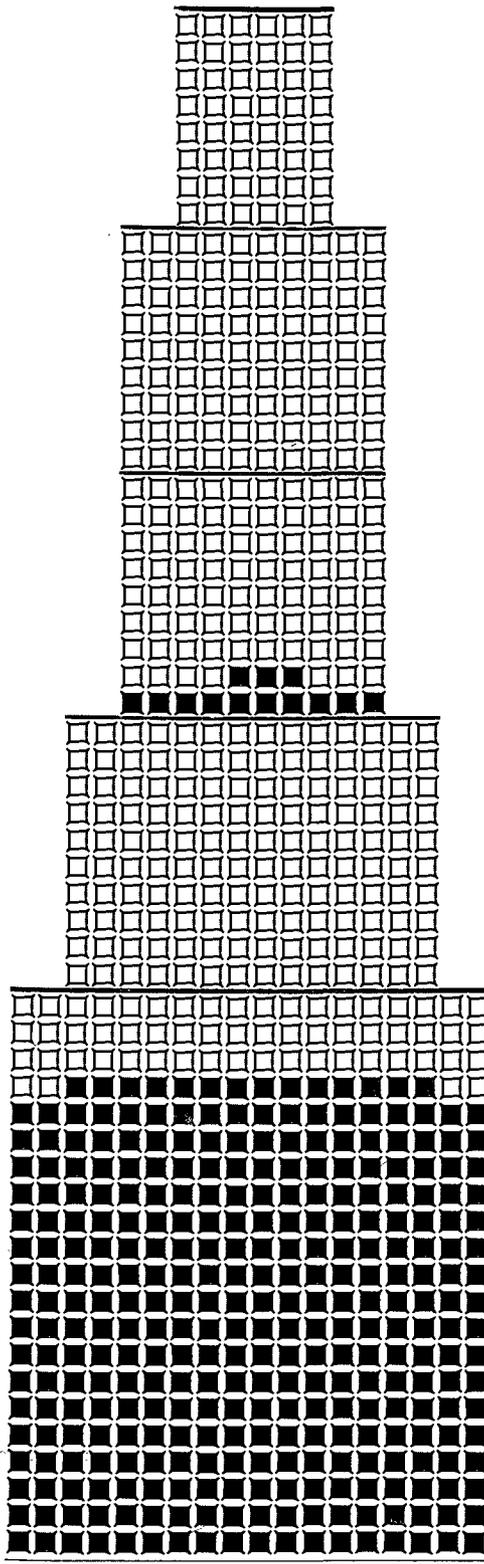
Union £3,204

S. A. Conf. £2,567

Cape Coloured £137

S. A. Mission £500

EACH BLOCK REPRESENTS £10



An S O S

TO THE WORKERS AND BELIEVERS IN THE SOUTHERN AFRICAN DIVISION

A Bit of History

About three years ago the editor of the *Signs of the Times* having repeatedly been approached on the subject of publishing the *Signs* in the Afrikaans as well as the English, took the proposition up with the Sentinel Publishing Board and the South African Union Conference looking forward to working out some arrangement for the publication of an Afrikaans missionary periodical in South Africa to meet the growing demand for such a publication. After some months of careful study of the probable success of such an undertaking the

Enterprise Was Launched

The Sentinel Publishing Company was at that time publishing from ten to twelve thousand copies of the English *Signs* monthly and making a small margin of profit. Realising the need, however, of an Afrikaans paper in the field they entered into an agreement with the conferences in the South African Union to publish the Afrikaans paper if the conferences would agree to take 5,000 copies each month, irrespective of what the church clubs and subscription list might prove to be, the balance to be sent out on a missionary basis. Under this plan the *Tekens van die Tye* was launched in January, 1932, and has been published up to the present on this basis.

After Two Years

Now after two years what is the result? We at the Sentinel Publishing Company are becoming quite concerned, not over the *Tekens van die Tye*, for we have a contract with the South African Conference to take the balance of the 5,000 which are not sent out in subscriptions and clubs and a portion of the camp-meeting funds and other pledges is covering this expense for the conference. Our concern, however, is for the English paper, the *Signs of the Times*. For two years now the circulation of this paper has been falling off rapidly until now it is about 5,000 less than it was three years ago. This means that by introducing the Afrikaans paper, we have not really increased our total circulation at all. We have only divided it between the English and Afrikaans papers instead of circulating 11,000 of a one language paper as we did some time ago.

Situation Serious

You will readily see that from the standpoint of the publishers this is a serious situation. Our expenses have been doubled in the publication of the two periodicals instead of one. The material in both papers is the same each month, but this does not cut down the expense for, in the preparation of the material, in setting up, in printing, and in fact in every respect the papers are two publications. So the

cost to the publishing house is now twice what it was three years ago when we published only the *Signs*. But our income for our periodicals has not increased proportionally, in fact it is almost exactly the same as it was at that time, for the total circulation has not been increased to any extent at all. As a result the periodical department at the Sentinel is now losing money every month and cannot continue on as at present.

What Can Be Done?

I do not believe that we need to argue with any believer in the Southern African Division to convince him of the importance of the literature ministry in our work. This we all acknowledge, and we all would readily admit that we should have, and in fact must have a missionary periodical in this Division. This we have had now for nearly forty years and no one would think of its discontinuance. But the question is—can we support two papers in this field—one in the English and the other in the Afrikaans? If these papers are to be continued they must be made self-supporting. The Sentinel Publishing Company cannot continue them on a losing basis. We expected to lose something on the *Tekens van die Tye* when we launched the enterprise, thinking that our small profits on the English paper would enable us to carry on without any loss on our periodical department as a whole. But now we are losing on both periodicals. We therefore face a crisis. So we are sending out this S O S to all our people throughout the field asking for your whole-hearted co-operation in building up the circulation of especially the English *Signs* to where it was two years ago. We must depend on your help. The Sentinel Publishing Company has no agents in the field to circulate these papers. They are your papers and we publish them to help in our extensive evangelistic programme in this Division. We are your servants, and so we come to you for help and co-operation in this hour of need. We do not want to suggest the discontinuance of either the English or the Afrikaans paper. So we

are now appealing to every worker and every believer to come up to the help of the Lord in this crisis hour to

S-ave O-ur S-igns

How?

1. By materially increasing the church *Signs* clubs which have been falling off month by month for the last two years.
2. By every worker going out in active service and taking subscriptions to the *Signs* from door to door—not only once a year, but every month or two until we cover the field as we do in the Harvest Ingathering.
3. By our laymembers realising the importance of the literature ministry, and of the opportunity that is their's in the circulation of the *Signs* among their friends and neighbours.

What Will Your Answer Be?

J. I. ROBISON, *Circulation Manager*,
Sentinel Publishing Company.

The Work in Wynberg

B. W. ABNEY

We began an effort in Wynberg on Sunday night, Feb. 19. Wynberg is one of the suburbs of Cape Town. Meetings were held in a little tabernacle with a seating capacity of 250, located at a central point known as the "Tram Terminus." People could and did come from every direction to attend the services.

Associated with us in the effort were A. G. Kohen, serving as musical director and Bible worker, P. S. Jackson serving as Bible worker, Miss Mary Africa serving as musician, F. J. Geitzman and all of the faithful members of the Wynberg church. The young people especially helped in the singing which was an attractive feature of the effort. Our association was one of pleasantness and co-operation throughout the series. All rendered splendid service.

The attendance was good from the start. The building was filled all during the week, and especially crowded on Sunday nights. The Holy Spirit impressed hearts of men and women, causing them to give up their lives of sin, give their hearts to God, and



Elder and Mrs. Abney and those baptised in Wynberg on July 30, 1933.

accept Jesus as their personal Saviour. We believe that some of these will become future workers for God and be instrumental in saving others.

As a partial result of the effort, we were privileged to bury twenty-four with their Lord in baptism on Sunday, July 30. This is not such a large number as we desired to see, but their souls are precious in the sight of our Saviour. We did not rush to baptise them because we wanted them to be thoroughly converted which we believe they are. There are some others who are keeping the Sabbath and will be baptised at a later date.

The people gave us splendid financial support in offerings. A little more than £40 were donated which took care of the major part of the expense. Our prayer is that God may bless and keep these souls faithful to His truth, and that they in turn may lead many others to God.

Z. U. Mission

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

A Mission Aerodrome in Barotseland

S. M. KONIGMACHER

THE message for these times was carried by angels in the midst of heaven. Now the messengers of the truth are carried here and there in aeroplanes.

We have just finished putting in a fine aerodrome 2,700 feet by 150 feet near the mission between a number of villages.

Next month we expect the brethren to come to camp-meeting in a plane. The magistrate and Mrs. Konigmacher flew over here from Kalabo to see the new aerodrome. The pilot dropped me the latest paper and two letters. Many of the wild Mawiko saw a plane for the first time. It looked beautiful as it hung out in space over the vlei.

Last year we had two camp-meetings for the river was too low in places to allow the motor boat to make good time. We hope to have the largest meeting ever held in these parts this year. We need the prayers of God's people for it is very hard for the natives to step out into the truth. The old custom of the "plural wife" is the hardest one for them to give up. It seems harder than giving up beer and tobacco.

In spite of hard times the Government has helped us with our medical work, and we have had some gratifying cures lately. Some are walking who were brought here in a machilla. A child who fell in the fire burning its face made very gratifying improvement and an old woman who fell from her bed in the fire and burned a big place on her back went home after seven days' stay in the hospital.

Boys have returned to school even

though they have to bring their own food from districts where there is hunger. The services keep up and God is very good to us.



Solusi Camp-meeting

LOUISE FOUCHÉ

TRAVELLERS on the road to Solusi Mission during July 6 to 9 passed many groups of Natives carrying large bowls of meal-meal exposed to the dust of the road, or large native pots. In addition to the burden on their heads most of the women had babies tied to their backs, but although having travelled long distances they looked happy, for was not this camp-meeting time, the best time of all the year to them? As cars sped past them an expression of anxiety was to be seen, and weary feet moved faster toward the mission, for the cars helped them to realise that the meetings were soon to begin.

About thirty Europeans from Bulawayo had a part in the spiritual blessings of the camp-meeting spending the week-end at Solusi. The four Solusi homes stretched out their hospitable arms a little wider than ever before to accommodate the Europeans who had come to attend the meetings. Dining rooms were turned into dormitories and mattresses spread on the floor served as beds for the happy young people who were privileged to visit Solusi over this week-end.

On Friday night the Solusi chapel was filled and many expectant faces gazed into the face of Elder Elliott who preached a beautiful sermon of God's love for us. It was indeed an inspiration to hear over a thousand voices raised in praise to God, and to see the earnestness and love of those whose voices had in times now past been raised in vulgar shouting and jesting at the beer feasts. Now here there were praising God for the knowledge of salvation, and how they could sing! The Natives indeed believe in praising God with a joyful sound. My mind ran forward into the future when the saints of God, gathered from all corners of the earth, shall raise their voices in praise for deliverance from sin and death.

Sabbath morning dawned clear and beautiful and at 9:30 over 1,300 worshippers gathered under the trees for the Sabbath services. Brother George Hiten acted as Sabbath school superintendent and the secretary, a girl student of Solusi, read a beautiful report of the previous week's Sabbath school. How near the Saviour seemed to earth during that hour!

At the eleven o'clock service Elder Elliott explained what it means to give ourselves as a "living sacrifice." His words sank deep into many hearts, but one especially, an old heathen, blind man, arose from the ground in the middle of the sermon and stood before Elder Elliott, saying, "M'fundisi, M'fundisi, I want to give myself to Jesus." He was asked to wait a little until a general appeal was made, at which time he, with eighteen others, took

their stand for Jesus for the first time. When this number were called in front in order that special prayer might be offered for them this old man threw his pipe on the ground—he comprehended what it means to offer himself as a living sacrifice. He was happy in a new found Saviour and realised that his "all" is little enough to offer for a Saviour's love. At the close of the sermon everyone present stood to signify a desire to walk with Jesus. The camp-meeting offering to missions in pledges and cash amounted to about £50.

The following morning the need of an industrial building at Solusi Mission was presented to the Native people. They were impressed with what it means for their boys and girls to receive a training for usefulness in this life and they pledged the sum of £39. Among those who gave was a man with a large family who is very poor in health as well as in this world's goods. All he had was one ox, but could he withhold that because it was all he possessed? No! While the work of God was in need, he could not, and gladly he gave it for the educational work at Solusi Mission.

On Saturday evening two parties of Europeans visited the various Native camps, which formed a complete circle around the mission homes and chapel. The camp-meeting is indeed a happy time for our Native people. As we visited each camp the members would commence singing hymns, until by the time we had gone the round of all the camps, hundreds of voices were to be heard in all directions, praising God. This singing lasted well into the night until finally around their camp fires, they fell asleep under the starry sky.

Owing to the drought which had prevailed in Southern Rhodesia for the past year, water is scarce and the only pool suitable for baptism, which could be found, was five miles from the mission. Sunday afternoon found an assemblage of about 1,000 gathered around this pool for the baptism. A rock above the water formed a natural pulpit, from which Brother E. W. Marter preached the baptismal sermon. Following this 122 souls were baptised and will unite with the various native churches in the district.



Life and Teachings of Ellen G. White

IN this small volume an attempt has been made to make available for busy readers a brief sketch of Mrs. White's remarkable religious experience as a child and youth and her call to public ministry; also to present a choice selection of short articles from her pen as she prepared them for the church. This story is told in her own simple language and presents to the reader a most interesting narrative of Christian service. Here is a pamphlet which should be read by every Seventh-day Adventist. 132 pages, illustrated, paper covers. Price 2/6, postpaid.

Send all orders to your local depository.

Waar Iedereen 'n Sabbat-houer is.

IEDEREEN sal belangstel in hierdie beoëdigende berig van die Nu-Guinea sending. Ouderling G. McLaren skryf o.m. as volg:

"Vandat ek u laas geskryf het, het die werk hier in Nu-Guinea groot vordering gemaak. Die eilandegroep, 250 myl van die hoofkwartier, doen goed. Al die inboorlinge, 2,000 van hulle, is vandag ernstige, getroue Sewende-dag Adventiste.

"Toe ek die eiland vir die eerste keer besoek het, was al die mense nog in die duisternis van die heidendom. Van die Here het hulle niks geweet nie, die naam van 'Jesus' het hulle nooit eens gehoor nie. Ek was verwonderd toe hulle sê: "Ons het vir u gewag." Toe hulle die naam van 'Jesus' hoor, was hulle baie bly, hulle het hul afgode weggedaan en hul ou heidense godsdiens opgegee en die lewende God begin dien. Honderde van hierdie wilde, nakende barbare het onmiddellik vreedzaam, kalm mense geword. Ek is oortuig dat ons hier voldoende bewys van die uitstorting van die Gees van God het. *Binne 'n paar dae* het honderde van hulle kom vra om gedoop te word. Hierdie inboorlinge was algar—manne, vroue en kinders—verslaaf aan tabak en betelneut. Die goewermensbeamptes het dit by hul besoeke nodig gevind om inboorlinge-polies met gelaai geweer op wag te sit, terwyl hulle eet en slaap. Besoekers is eenvoudig uit moordlus doodgemaak. Vandag is alles anders. Sonder die minste vrees vir gevaar kan mens vyftig myl om die eiland Mussau rondloop en baie dorpe besoek en van hul gasvryheid gebruik maak. Elke persoon wat mens daar ontmoet, is 'n goeie Sewende-dag Adventis. Mens kan hier vyf dae ver loop en alleen ons eie mense ontmoet. Nergens is daar 'n vark te sien nie. Voor ons in hierdie eilandegroep kom arbeid het, het die bevolking saam met die varke geleef. In een dag is honderde varke geslag en hul dooie liggeme in die see gegooi.

"Vandag het ons ag nuwe kerkgeboue, deur die inboorlinge self gebou; dis groot kerke, in twee van hulle is daar sitplek vir 500 mense. Hierdie geboue is sonder spykers of enige soort metaal gebou.

"Verlede jaar het ons 300 gelowiges gedoop, en vandag het ons weer 500 wat vir die doop klaarmaak. Twee keer per dag kom al die inboorlinge, manne, vroue en kinders, na die huis van gebed in hul dorpe en aanbid saam. Elke dag as die son opgaan, hoor mens die gesange van Sion wat honderde gelowiges in elke dorp sing. 'n Paar maande gelede kon mens gereeld elke dag die oorlogstrommels hoor. Vandag doen dit mense goed om die 2,000 gelowiges in die more te sien saamkom en te hoor hoe hulle teen die aand weer die Here prys. Waarlik die Here het Sy Gees op die eilandegroep van Admiralty uitgestort.

"Wat betref die eiland Noesi wat ek 'n tydjie gelede besoek het, meen ek het ek u vertel dat ek die eerste blanke was wat

oort op hierdie eiland, amper op die ekwator, geland het. Die inboorlinge is baie primitief. Eers het hulle geweier om naby my of my inboorlinghelpers te kom. Hulle het ons selfs met asgaaië en klubs gedreig. Ek het hulle nou gereeld vir meer as 'n jaar besoek. Hulle begin nou tekens te gee dat hulle ons besoek waardeer. Ons het hulle geleer om 'n hand te gee en ons het hul gebruike en gewoontes leer verstaan. Die inboorlinge van Mussau praat dieselfde taal as die van Noesi. Een van die gelowiges van Mussau, sy naam is Petrus, wil graag onder die Noesiane as hul sendingeling bly. Petrus het my gesoebat om hom tog toe te staan om 'op die eiland te slaap. Hy wou drie maande lank onder hulle bly, totdat ek weer sou kom. Ek verklaar toe vir hom, dat die barbare hom dalk kan doodmaak. Met tranen in sy oë het hy geantwoord: "O, Meester, al maak hulle my dood, dit maak nie saak nie, ek is gewillig om my lewe vir die Here Jesus af te lê. Hierdie mense is my vriende. Hulle weet niks van hierdie wonderlike waarheid nie. Ek moet onder hulle bly."

"So gaan die boodskap in hierdie Nu-Guinea. Die getrouheid van hierdie donkerkleurige gelowiges is so welgemeend dat hulle my beskaamd maak. Dikwels laat hulle my dink aan die woorde van die Here Jesus in Matt. 23: 15 en 21:31: "Wee julle, skrifgeleerdes en Fariseërs, geveinsdes!" "die tollenaars en die hoere gaan julle voor in die koninkryk van God." Partykeer dink ek ons wilmense is die eerstes en hierdie wilde nasies is die tollenaars en sondaars. Ek is vas oortuig dat wanneer die Here Sy volk uit elke stam en nasie, geslag, taal en volk sal byeenvergader, baie van hierdie inboorlinge op die see van glas sal staan. Waar ons die werk sien wat vir die heidene gedaan word, laat ons daar bly wees en ons hoofde ophef, want ons verlossing is naby. Mag ek u vra om vir ons te bid dat die boodskap met krag kan gaan en algar netnou sal gehoor het van die Here Jesus en Sy krag om van sonde te verlos."



Die Waarheid Oorwin in Niasaland

A. F. TARR

ONGEVEER drie honderd myl Noordwes van Blantyre, net oor die grens van Rhodesië, lê die sendingstasie Mwami, die eenzaam wagpos van die adventbeweging in 'n groot uitgestrektheid wat dele van Niasaland, Noord-Rhodesië en Portugees Oos-Afrika insluit. Die werk is hier begin deur dokter E. G. Marcus wat nou op Malamoelo is. Op Mwami het ons die voorreg gehad om Dokter en Mevr. Janzen en Suster Pearson en familie te ontmoet. Broeder Pearson wat in die laaste maande as sekretaris-tesourier van die Suid-Oos-Afrikaanse Unie optree, het saam met ons van Blantyre gereis. Die kampvergadering op Mwami het hom geleentheid gegee om sy familie weer te ontmoet.

'n Gees van ernstige bedrywigheid het

die verskillende werksaamhede op hierdie sendingstasie gekenmerk. Nietenstaande die verantwoordelikhede wat op hom rus in verband met die kolonie vir melaatses en die hospitaal, is Dokter Janzen volkome toegewy aan die ontwikkeling van die opvoedkundige en industriële fases van die sendingwerk. Daarby is die evangeliewerk nie oor die hoof gesien nie. Dokter Janzen het sy bes gedaan om die belangstelling van die omliggende dorpe in die boodskap vir hierdie tyd op te wek. Sy manier van optree is daarby geheel enig.

Toe Dokter Janzen besluit om 'n aantal vergaderings te hou in 'n dorp ses-entertig myl van die sendingstasie, het hy, om sy vergaderings behoorlik bekend te maak, die plan gevolg om persoonlik elke dag verskeie dorpe te besoek. Hy het die sentrale dorp waar hy sy vergaderings wou hou, as basis geneem en elke more na die naaste dorp in 'n seker rigting gery en daar die kaptein gevra om sy mense bymekaar te roep. As hulle bymekaar is, het hy hulle toegesprek vir twintig tot dertig minute oor die een of ander Bybelonderwerp waarin hy meen dat hulle belang stel en hulle dan genooi na die middagdiens in die sentrale dorp. Daarna het hy verder gegaan na die volgende dorp en daar weer so 'n vergadering gehou en die mense daar weer genooi vir die middagdiens. As hy dan so vier of vyf dorpe besoek het, het Dokter Janzen na die sentrale dorp teruggekeer om daar die skare wat opgekrom het, toe te spreek. Die volgende more het hy dan in 'n ander rigting uitgery en die dorpe daar besoek en die mense vir die middagdiens genooi. En so het hy elke more al verder en verder gery, totdat die mense van die omliggende dorpe algar na die vergaderings genooi is.

As gevolg van hierdie plan is daar groot belangstelling en ook as gevolg van later arbeid het hulle nou in die dorp waar die eerste poging gehou is, 'n kampvergadering nodig geag toe ons daar was. Ouderling Sparrow en Dokter Janzen het in die naweek 300 belangstellendes ontmoet en tien nuwe lede is toe gedoop.

Intussen het Ouderling Pearson en die skrywer die kampvergadering op Mwami bygewoon en 'n aangename tyd daar gehad. Negentien, waaronder 'n aantal melaatses is toe gedoop. Skrywer het die voorreg gehad om ook van die melaatses te doop.

Die Goewerneur van Noord-Rhodesië het onlangs Mwami besoek en was baie tevree oor die werk wat die sending doen. As gevolg van hierdie besoek was die goewermentamptenare vriendeliker en meer simpatiek as hulle met sake in verband met die sendingstasie te doene het.

Die volgende kampvergadering was op Loewasi, ongeveer drie honderd myl noordoos van Mwami en vyftien myl van Nkatabaai, die noordwestelike hawe van Niasameer. Die sendingstasie lê in 'n baie bergagtige streek. Ouderling en Suster Lyndon Tarr is op hierdie stasie en doen goeie werk. In hierdie deel van die wêreld het 'n paar jaar gelede 'n aantal lede van die Sewende-dag Baptiste Gemeente na ons

gekomp. Baie van hulle was onder die 978 persone wat die vergadering bygewoon het. Witmense woon hier ver uitmekaar en besoekers is dus hoogs welkom op Loewasi.

Ouderling en Suster Lyndon Tarr het saam met ons na Mombera gegaan. Hierdie stasie is onder bestuur van Prediker James Malinki. Sy naam is baie bekend onder ons. Broeder Malinki dink nog baie aan die goeie dae toe hy die Generale Konferensie van 1929 kon bywoon. Hy doen baie goeie werk op Mombera. Meer as een duisend mense het die Sabbatdiens van hierdie kampvergadering bygewoon en vier-en-twintig nuwe lede is daar gedoop.

Dit was die laaste kampvergadering van skrywer se besoek aan Niasaland. Daar moes nog drie gehou word, maar hy kon tot sy spyt hulle nie bywoon nie.

Aantal kampvergaderings	10
Opkoms	23,952
Gedoop	930

Ten dat die kampvergaderings oor is, sal die aantal gedooptes seker die getal van een duisend oortref. Hierdie syfers wys dat die Gees van die Here op die harte van die mense in hierdie belangrike deel van die divisieveld werk. Hoe anders kan ons verklaar dat die mense so wonderlik na God vra, waar hulle so lank in die mag van die heidendom verkeer het?

Daar is nog uitgestrekte onbewerkte gebied. Dis waar, ons doen alreeds 'n goeie werk, maar die gebied waar ons nog nie gewees het nie, is groter as waar ons nou arbei. Dis 'n groot oproep vir ons. Hoe gaan ons die mense ooit bereik? Moontlik lê in die evangelisasie deur die leke die oplossing van hierdie probleem. Die moontlikhede daarvan veral in 'n veld soos Niasaland is onberekbaar. Dink net wat kan gedaan word deur die duisendes wat hierdie jaar se kampvergaderings bygewoon het. Dis waar algar was nie lede nie, maar algar het tog met die gees van hierdie boodskap in aanraking gekom. As hulle alleen die boodskap aan ander wou gee, wat 'n magtige uitwerking sou dit hê op die magte van die duisternis. Meer en meer moet daar op elke gelowige in hierdie waarheid die las gelê word om die boodskap wat hom in die voorsienigheid van die Here met sy reddende mag gevind het, aan ander te bring.

Die Here gebruik die werkers van die Suid-Oos-Afrikaanse Unie op 'n magtige manier om Sy doel te bereik. Daar rus op Europeane en op inboorlinge albei 'n ontsaglike verantwoordings. Hulle het behoefte aan ons voorbidding dat die seën van die Hemel op hulle mag rus waar hulle die laste dra en hul gemeentelêre leer om diensbaar te wees, want die Here verwag van hulle om Sy werk klaar te maak.



“En ek het 'n ander engel in die middel van die lug sien vlieg met 'n ewige evangelie om te verkondig aan die bewoners van die aarde en aan alle nasies en stamme en tale en volke.” Openb. 14:6.

'n S O S

AAN DIE WERKERS EN GELOWIGES IN DIE SUIDELIKE AFRIKAANSE DIVISIE

'n Stukkie Geskiedenis

ONGEVEER drie jaar gelede, nadat die redakteur van die *Signs of the Times* herhaaldelik genader is om die blad tog in Afrikaans sowel as in Engels uit te gee, het hy die versoek voor die Raad van die Sentinel Uitgewers Huis en die Suid-Afrikaanse Konferensie gelê en uitgesien na die een of ander plan om 'n sendingblad in Afrikaans uit te gee en op die manier aan die toenemende vraag na so 'n publikasie in Suid-Afrika te voldoen. Na maande van sorgvuldige oorweging van die moontlike sukses van so 'n stap is

Die Onderneming op tou gesit

Die Sentinel Uitgewers Maatskappy het in daardie dae elke maand tien tot twaalf duisend eksemplare van die Engelse *Signs* gedruk en 'n geringe wins daarop gemaak. Hulle het egter die behoefte aan 'n Afrikaanse blad gevoel en toe met die konferensies in die Suid-Afrikaanse Unie ooreengekom om die Afrikaanse blad uit te gee as hulle bereid sou wees om elke maand 5,000 eksemplare te neem, ongeag hoe groot die klubs vir die gemeentes en die lys van intekenaars sou wees, die origes sou as 'n poging tot sendingwerk uitgestuur word. Op hierdie voorwaarde is die *Tekens van die Tye* in Januarie 1932 uitgegee en ons werk vandag nog op hierdie basis.

Na Twee Jaar

En nou na twee jaar wat is die gevolg? Hier by die Sentinel Uitgewers Maatskappy voel ons taamlik besorg, nie soseer oor die *Tekens* nie, want ons het 'n kontrak met die Suid-Afrikaanse Konferensie om wat oorby van die 5,000 eksemplare, wat nie na intekenaars en klubs uitgestuur word nie, oor te neem, en die konferensie word weer gedek deur 'n gedeelte van die kampvergaderingsfondse en ander beloftes. Ons is bekommer oor ons Engelse blad, die *Signs of the Times*. Twee jare lank nou het die sirkulasie van hierdie blad vinnig verminder, totdat dit vandag amper 5,000 minder is as drie jaar gelede. Dit beteken dat met die verskyning van die Afrikaanse blad ons totale sirkulasie gladnie toegeneem het nie. Ons het dit nou oor die Engelse en Afrikaanse blaie verdeel, in plaas van 'n sirkulasie van elf duisend blaie in 'n eentalige blad te hê soos 'n tydjie gelede.

Ernstige Toestand

U sal dadelik sien dat van die standpunt van die uitgewers die toestand ernstig is. Ons onkoste is verdubbel deur die publikasie van twee blaie in plaas van een blad soos vroeër. Die leesstof in albei die blaie is elke maand dieselfde, maar dit maak die onkoste nie minder nie,—want in die bereiding van die leesstof, in die klaarmaak vir die pers, in die druk van die blad, feitlik in elke opsig is die blaie twee publikasies. Die onkoste vir die Uitgewers

is vandag twee keer so groot as drie jaar gelede toe hulle net die Engelse blad die *Signs* uitgegee het. Maar ons inkomste van ons blaie het na eweredigheid nie toeneem nie, feitlik is dit amper dieselfde as drie jaar gelede, want die totale sirkulasie het nie noemenswaardig toegeneem nie. Bygevolg verlies die afdeling van maandblaie by die Sentinel nou elke maand geld, en dit kan nie so bly aanhou nie.

Wat kan ons maak?

Ek glo nie dis nodig om elke gelowige in die Suidelike Afrikaanse Divisie daarvan te oortuig dat die leesstof 'n belangrike plek in ons werk inneem nie. Ons erken dit algar en ons sal algar onmiddellik saamstem dat ons 'n sendingblad in hierdie Divisie eenvoudig moet hê. Ons het dit nou al veertig jaar amper, en niemand sou daaraan dink om dit te laat val nie. Maar die vraag is—kan ons twee blaie in hierdie veld ondersteun—een in Engels en een in Afrikaans? As ons hierdie blaie wil aanhou, dan moet ons hulle selfbetalend maak. Die Sentinel Uitgewers Maatskappy kannie hulle aanhou met verlies nie. Ons het verwag om iets op die *Tekens* te verloor toe ons die blad begin, met die gedagte dat die bietjie profyt op die Engelse blad ons sal help om ons afdeling vir blaie as 'n geheel sonder verlies te kan aanhou. Maar nou verloor ons op albei die blaie. Ons staan dus voor 'n krisis. Daarom stuur ons hierdie *S O S* aan al ons mense oor die hele veld en vra vir die hartelike saamwerking van algar om die sirkulasie, veral van die Engelse blad die *Signs*, weer te bring waar dit twee jaar gelede was. Ons is afhanklik van u hulp. Die Sentinel Uitgewers Maatskappy het geen agente vir hierdie blaie in die veld nie. Dis u blaie; ons druk hulle om ons uitgebreide evangelisasieprogram in hierdie Divisie te ondersteun. Ons is diensknegte van u en daarom soek ons u hulp en saamwerking in hierdie uur van nood. Ons het geen begeerte om voor te stel dat ons een van die blaie, die Engelse of die Afrikaanse blad sal laat val nie. Ons doen dus 'n beroep op elke gelowige en op elke werker om in hierdie uur ons blaie te red.

S O S

Op watter manier?

1. Laat ons die gemeenteklubs vir die *Signs* wat in die laaste twee jaar maand vir maand minder geword het, weer op sy vorige getal bring.
2. Laat elke werker in aktiewe diens uitgaan en van huis tot huis probeer intekenaars kry, nie maar een keer in die jaar nie, maar om die andere maand, totdat ons deur die hele veld gegaan het net soos ons dit in die Oes-Insameling doen.
3. Laat ons gemeentelêre die belang van hierdie bediening deur middel van die leesstof besef en gebruik maak van die geleentheid wat hulle kry om die *Signs* onder hul vriende en bure te versprei.

Wat gaan u Antwoord wees?

J. I. ROBISON, *Sirkulasiebestuurder*,
Sentinel Uitgewers Maatskappy.

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Obituary

TARR.—Virginnia Orrellton Tarr, nie Phillips, passed away peacefully at East London, South Africa, on Sunday evening, July 23, 1933, at the age of sixty-three years and eleven months.

Sister Tarr was born in 1869 in Kentucky, United States of America. Later she attended Battle Creek College, and also took her nurses' training at the old Battle Creek Sanitarium. Having completed her training she entered the work in the Kansas Conference as a Bible worker associated with Elder McReynolds.

It was while at Battle Creek that she and Brother D. F. Tarr met. (Brother Tarr was the first English speaking South African to embrace the message and had gone to Battle Creek College to study.) They were united in marriage in 1893 and came to South Africa the same year. All the intervening years have been spent in united and devoted service. All the large, and many of the smaller centres, have been blessed by their services. In all her 40 years of labour Sister Tarr only took one furlough.

Her life was lived and spent for others. Like her Lord, she tended the sick and laboured for the salvation of all. She will ever be remembered as a devoted church worker. The last three and a half years of her life were spent in East London, the scene of former labours. Here she bore heavy burdens. She worked and led the sisters in raising funds for the erection of the new church. Her health failed as the building was completed. The last service she attended was the dedication of this neat church.

There are left to mourn, her husband, five sons and other relatives as well as sisters in the United States of America, and an aged mother, Mrs. S. C. Phillips, who is 92 years old, and lives in Port Huron, Mich., with her daughter. Sister Tarr's earnest wish had been to see her mother again, and this privilege will be her's in the soon-coming kingdom of our Lord.



The writer hastened from Rokeby Park to East London to conduct the funeral services. Prayer was offered at the home. The services at the church and graveside were attended by a large grief-stricken audience. God spoke to the hearts of all present.

Our hearts go out in deep sympathy to God's aged servant, Elder D. F. Tarr, his sons and their families. May God comfort and sustain them in this sad hour of deep loss. We laid our sister to rest in the gospel assurance of the glorious resurrection to eternal life.

A. W. STAPLES.

"HAPPINESS is the echo of the pleasant words we speak to others."

Notes From Durban

AFTER spending the best part of four months in Bloemfontein assisting Elder Clifford in a city effort we were delighted to be back again in Natal to be among the brethren and sisters of the Durban, Pietermaritzburg and Sweetwaters churches. Although we enjoyed our association among the Bloemfontein members, and were glad to meet and to make new friends, yet it was a pleasure to be back home again among the flock over which it is our happy privilege to minister, and to once again take up the work of feeding "the church of God which He hath purchased with His own blood."

While we were glad to look into the faces of loved ones, yet we were made sad as we noticed a vacant seat in the Durban church for, during our absence our heavenly Father in His infinite wisdom had thought fit to lay to rest Sister L. M. Bourne. This dear sister had been ill for five months before her death.

Towards the end of last year it was thought advisable to perform an operation, after which she seemed to improve, and just before I left for Bloemfontein we chatted together on her verandah and she appeared to be making a complete recovery. But this was not to be, for a little later it was found necessary to operate again, and she never recovered. Sister Bourne has been with the remnant people for about ten years, during which she has been a very active and faithful member, being a deaconess for a number of years. She was always a willing helper and her counsel upon the church board was always of a sound nature. Our hearts go out in sympathy to the loved ones left to mourn.

A. C. LEBUTT.

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