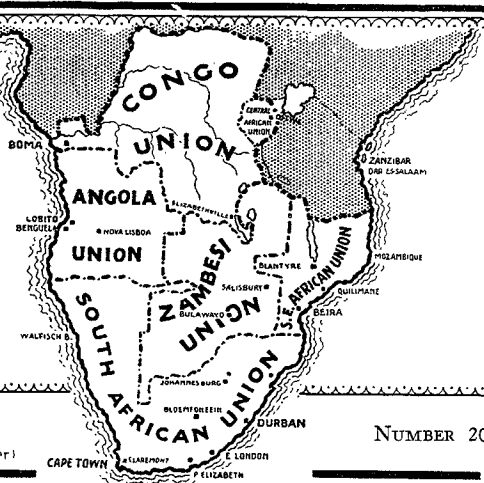


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A Balanced Study of the Bible

IT has often been said by sceptics that the Bible may be used to prove any view that one may hold. There is some plausibility in the charge when one looks out upon the innumerable array of sects, each of which claims to base its belief on the Bible. But the Bible cannot say yea and nay. Why, then, this wide difference of views? Why, indeed, is there to be found, sometimes even within our own ranks, a difference of view on the part of brethren, when both sides appeal to the Scriptures?

Whatever other reasons may be given, this one is probably the primary explanation: Some lone passage or a limited group of passages are fervently believed, to the virtual exclusion of other scriptures that have a bearing on the question. In other words, there is a failure to obtain the complete Bible testimony on the subject at issue. It is as if one note in an orchestration were played so loudly and continuously that the true harmony the composer intended to convey is wholly lost. A sense of balance is a very necessary thing, and never so necessary as in studying the Bible. With an inspired volume at our hand, filled with thousands of verses, it is tragic that any one should take an exceedingly limited portion, perhaps only one verse, and stress it to the complete obscuring of the full harmony of Scripture.

There are those who have gone out from us for just this very reason. Nothing could move them from the stand they had taken regarding so small a portion of Scripture as even a lone phrase. It is not sufficient for such persons to contend that they are taking the plain word of God. The word of God in one passage of Scripture is to be interpreted by the word of God as found throughout all the remainder of the Book. Simply because a man can be confident that a little statement of Holy Writ is true—as of course it is—he is not justified in moving out immediately to proclaim a new doctrine to the world. One true statement may be greatly modified by another equally true statement.

Take, for example, that beautiful truth that God is love. There are those who fasten their eyes on this to the exclusion of other equally plain statements of Scripture, and go forth to preach that all men will be saved. But no conclusion could be farther from the truth.

No one is exempt from the danger of an unbalanced view of Bible truth. There is, for example, the tendency on the part of some to rest very heavily upon the inspired declaration, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If this text be presented to the exclusion of other texts, there is danger of thinking that our diet is the all-important thing in the religious life.

Some who are a little restive under the restraints of health reform are tempted to fasten upon another text, and will quote it as a blanket excuse for giving no heed to counsel on diet. The text reads, "The life is more than meat, and the body is more than raiment." Both texts state great truths, but they should be taken together in order to obtain a correct picture of the properly balanced Christian life in the matter of diet.

Then there is the tendency on the part of some to stress out of proportion the mighty texts that declare we must be obedient to God's commands if we would inherit eternal life. So strongly have these texts been stressed that our enemies have sometimes been able to give at least a semblance of plausibility to their charge that Adventists base their hope of salvation on the keeping of the law. This charge, of course, is not true, but how unfortunate that an undue emphasis on certain scriptures should lay us open to such a charge in any degree. We need to give equal emphasis to that great array of scriptures which emphasise the truth that "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." If we can keep a happy balance between the joyous truth of righteousness by faith and the rugged doctrine of obedi-

ence to God's commandments, we shall have a true picture of the Christian life.

There is another area of the Scripture where we are often tempted to put disproportionate emphasis on one truth to the exclusion of its complement. We refer to the mighty stress which we place upon those declarations of Christ and the great Bible prophets concerning the definiteness of the advent and of how we may know when it is near, even at the door. But there are other scriptures which warn us of the danger of Christ's coming like a thief in the night, and of the great need that we watch and pray lest that day overtake us also.

The first of these two truths, the definiteness of the advent, gives to us an assurance and a confidence which can prove a source of solace in the darkest hour. But to hold to this one aspect of the advent doctrine is to run the risk of unconsciously feeling that simply because we are members of the church, believers in this Advent movement, all is well with us. It is the other scriptures which teach us that we cannot know the day or the hour, that bring to our hearts a realisation of a daily need to make ready for Christ's coming. Only when we keep this second group of texts in our mind can we see the true meaning to the warning of Christ: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Let us strive to be diligent students, not only of the Bible, but of the *whole* Bible, that we may understand the whole counsel of God, and proclaim a well-balanced message at all times.—*F. D. Nichol, in the Review and Herald.*

Encouraging Reports from the South African Union

Church Evangelism

A. W. STAPLES

SEPTEMBER, 1933, has been a very busy month in the Missionary Volunteer department. The writer has only spent four days at the office, the rest of the time has been spent visiting our churches. The Holy Spirit has been manifestly present, speaking to hearts.

Our first contacts with the native work have been made. One Sabbath was spent with the church at Sophiatown. Another Sabbath was spent at the Benoni location in general meetings with our believers on the East Rand. Meetings were held at Germiston, Alexandria and Bethlehem.

We were impressed with the intelligence and earnestness of our native brethren and sisters on the Rand. Their Harvest In-gathering results were a surprise to me—they seemed to be doing as well as our European churches of like size. The spirit of the message has gripped their hearts. They are spiritually alive and are actively working for the Master. These contacts lead us to believe that God has His faithful witnesses among the vast native populations along the reef.

In visiting the European churches, we are working on the plan of spending one half week with each church. Special revival services have been conducted in the centres visited. These are planned especially to meet the needs of our young people, but the church members in general have joined with the young people in these special services of heart searching and decision. During the day we try to visit each home where there are children and young people.

Pretoria, Brakpan, Boksburg North, Krugersdorp, Potchefstroom and Bethlehem were all visited. In all, but one, of these centres the attendance was large and general. The overflowing meetings indicated a hunger and thirst for righteousness among our people. This deep spiritual interest on the part of both parents and young people encourages us to press on with this programme of evangelism within the church. We are trying to make these meetings practical in the definition of sin and worldliness, as well as in pointing the way to a change of heart, and the living of the converted life.

We find our churches are blessed with numbers of young men and young women. Our appeal is to these, that they might dedicate liberated and uplifted lives to the service of the Lord Jesus.

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The Kensington Effort

S. S. HITEN

ON Sunday, September 10, Elder W. L. Hyatt began a series of tent meetings in Kensington, one of the suburbs of Johannesburg.

A large new tent, just from the manufacturers, was pitched in a central spot in this thickly populated area. It stands on a plot where six or seven roads meet, and right on the tram line, so, without the thousands of hand bills that were distributed, the tent was in itself a good advertisement. When the doors were thrown open at seven o'clock, there were already people waiting to enter. By the time the song service commenced, the tent was full. The interest has steadily grown since the first night and the workers are already visiting a large number of interested persons.

The first week the weather was ideal for a tent effort. Since then we have had a few stormy days, but the Lord has shown His approval of this work by marvelously protecting the pavilion.

Associated with Brother Hyatt in this effort are, Sister Hyatt, Sister Hiten and Sister Stow as Bible workers. Brother Wentzel Cowper is tent master and the writer leads in the singing. As workers, we appreciate the presence of Elder W. S. Hyatt, who is lending his influence to the work.

Our confidence in the message is undaunted. We ask our readers to join their earnest prayers with ours, that the Spirit may work mightily in Kensington, as the last message is brought to these people.

✻ ✻

The Literature Ministry at Helderberg

F. E. POTTER

THE group below features the students of Helderberg College who are joining the ranks of the literature ministry during the summer vacation. A deep spirit of earnestness and consecration was evident throughout the eight days of the colporteur institute recently held at the college. One and all sensed in a special manner the sacredness and importance of the literature ministry and its value as a soul-winning agency.



Student Colporteur Group, 1933

The field missionary secretary of the South African Union is receiving the following students into his field and has arranged excellent assistance for them this summer:

A. W. Austen, W. Bastiaans, N. Cowley, W. Cooks, M. Coetzee, D. Eva, D. Ficker, C. Fischer, J. Grobler, J. D. Harcombe, J. A. Hall, W. Hyatt, E. A. Hayward, E. Jewell, P. Mantell, L. Staples, A. W. Stevenson, W. Marais, J. de Villiers, Miss G. Willmore, A. W. Worsley.

Two other students are awaiting advice from the field missionary secretary of the Zambesi Union Mission regarding territory, as that field has accommodation for only a very limited number of European colporteurs.

We bespeak for these young students the prayers and support of our believers throughout the field. Helderberg's contribution to the ministry of the printed page is highly valued and we ask that in the areas where student-colporteurs are operating this summer our workers and believers give them every assistance and encouragement possible.

✻ ✻

Spring Programme for the Cape Coloured Field

L. S. BILLES

We look forward with keen anticipation to a very successful evangelical programme in the Cape Coloured Field this spring.

Elder Abney has launched a strong campaign in the portable gospel hall near the Elsie's River Station. With him are associated Brethren Jackson and Kohen. Their first meeting was held Sunday night, October 1. Then at Uitenhage Elder Hurlow is engaged in an effort with a strong corps of workers. With him is associated Brother P. S. Marks to help foster the interests of the Cape Coloured field.

An item of interest to all will be the effort opening about the middle of November, in Stellenbosch, conducted by two of the Helderberg College staff, Brethren Marais and Van Eck. A very suitable hall has been engaged in the right locality, and we are praying that God will richly bless their labours. This effort will be conducted in Afrikaans.

We feel that the time has arrived when the field must get under the burden of carrying the message further, and so it is fitting that our first coloured convert, Elder Theunissen, should proceed to Johannesburg as our first missionary to

the regions beyond the Cape Province, to foster the work there, and prepare the ground for an effort to be held early next year.

The prospects for the future are very bright indeed. Let us pray that God will endow these workers with power from on high as they carry the message to this, "the neglected race of Africa."



The Claremont Sabbath School

MRS. J. F. WRIGHT

SEPTEMBER 30 was a red letter day for the Claremont Sabbath school so far as offerings were concerned. Since this was the day appointed by the General Conference for Africa to be remembered in a special way, we had been looking forward to it and planning in a very definite way to do what we could on that day.

Early Sabbath morning as the people

Sabbath school members and their willingness to sacrifice for the cause of God in these hard times. Surely it is only the Spirit of God that can cause people to give like that in these days of reduced income.

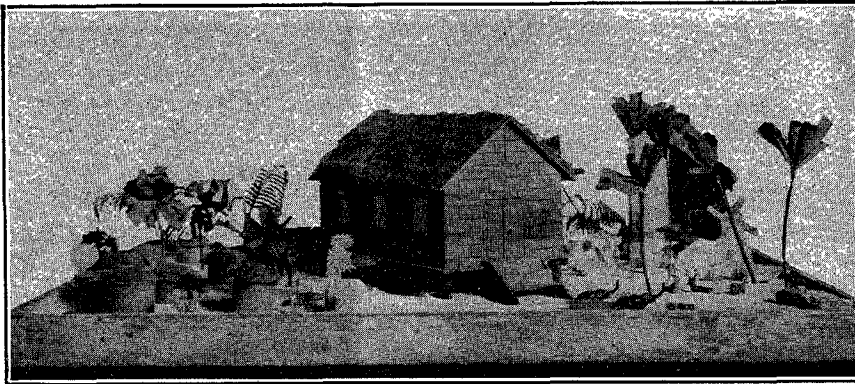
We also appreciate the co-operation of those trying to reach the other Sabbath school ideals. Our membership includes four travelling workers who carry a little card somewhat similar to that used by the Home Department members. All these cards were returned at the close of the quarter, showing that their owners had maintained a perfect Sabbath school record for the quarter, notwithstanding the fact that they were travelling in far-away fields such as Nyasaland, Rhodesia, and the Congo, or else visiting among the churches here at the Cape. Surely we who remain at home ought to be able to maintain a similar record.

Let us continue to support the Sabbath school, and we shall be the gainers thereby. If we give our means to the Sabbath

Classes in Afrikaans are being conducted by Brother Combrinck for the office staff at Bloemfontein. A keen interest is being taken in these classes and the office workers appreciate the opportunity of gaining a thorough working knowledge of Afrikaans.

Elder E. D. Hanson, union education secretary, has recently visited the church schools in the Transvaal and Natal, as well as several of the mission schools. Brother Hanson reports a keen interest throughout the field in Christian education and feels encouraged by the work being done in the various schools visited. It is hoped that two new church schools will be opened next year.

Elder F. G. Clifford, Union Conference Sabbath school and home missionary secretary, conducted an institute in Kimberley, September 29 to October 2, covering the interests of his departments. He was assisted by Elder N. C. Wilson. The Kimberley church is active and zealous in missionary endeavour and is planning larger things for God during coming months. It was a privilege and blessing to meet with the brethren and sisters at Kimberley again, and we wish them every success in their labours of love for God.



Device used on Thirteenth Sabbath at Claremont.

came flocking into the church they were greeted at the door by one of the members who presented to each a unique reminder of Africa's need.

After the opening exercises, the children expressed themselves in verse and song. They reminded us that,

"Although we are so very small
You must count us in;
For how can we do anything
If we don't begin?"

A well rendered dialogue made a strong appeal in behalf of missions, and the accompanying device was used when the offering was received. We had set our goal at £16, each section of the building requiring a certain amount. One class provided the foundation, another the walls, others the doors, the windows, etc., while the Home Department members helped to put on the roof.

Soon the £16 was in hand and our combined school and chapel building was completed. Should we stop giving? No! Workers were also needed. And so the money kept coming and coming until the grand total of £25-12-6 was reached.

We appreciate deeply the loyalty of our

school, we are laying up treasure in heaven. If we give our hearts to the Sabbath school "the Sabbath school will return the gift ready for the Master's service."



News Notes

The Kaffirland section of the mission field is having the privilege of a visit from Elder and Mrs. Campbell, who are accompanied by Elder J. E. Symons. This visit will bring courage and inspiration to the workers and believers in Kaffirland, and will enable the brethren to give attention to a number of important problems in that section of the far flung mission field.

Stirring reports are reaching us from the evangelistic efforts being conducted at Johannesburg by Elder W. L. Hyatt and co-workers; by Elder W. H. Hurlow and associate workers at Uitenhage; and by Brother A. J. Herholdt and co-workers at Germiston. Thousands of earnest and fervent petitions to the throne of grace should ascend from the Advent homes of South Africa for these brethren and sisters engaged in this most important ministry.

Z. U. Mission

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

Box 573, Bulawayo, S. Rhodesia

Notice

Sabbath School Quarterly Covers in Keratol Binding

WE have just ordered from overseas a small supply of the above covers. The price overseas is 25 cents so out here it will be about 1/6 or 1/9. To save disappointment or waiting for a further shipment from overseas order yours *now*.

We have a fine assortment of Oxford Bibles ranging in price from 5/- to 30/-, post paid. Write to us for particulars.

Prophetic Symbols

Lay members and Bible workers, we have a set of "Prophetic Symbols of Daniel and Revelation," size 10½ in. x 7 in. (20 charts to a set). Price 2/-, post paid. Just what you need in giving Bible studies!

At your service

RHODESIA-BECHUANALAND CONFERENCE
Box 573, BULAWAYO



THE Zambesi Union reports by telegram: "Harvest Ingathering total to date £508." This brings them within £42 of their goal.

Camp-meetings in Northern Rhodesia

E. W. MARTER

ALONG with many others we had arrived at the Musofu Mission for camp-meeting. This mission is situated on a little hill around the base of which flows the stream which gives the mission its name. It is in the bush country on the northern border of Rhodesia.

The church was filled the first evening, and throughout the following days meetings were held under the trees outside and the fundamentals of our faith were again presented to the people. Sitting in front at each meeting, in full regalia, was the ruling chief of a nearby area, usually accompanied by one or two uniformed messengers. When a call was made in one of the early meetings for confession of sin, speaking in English, he gave the following testimony. "I am a heavy drinker. I am a great gambler. I have committed many adulteries. My father and brothers are Mohammedans. I want to be a Christian. I have seen many other missions, but they are all jealous of one another, and they do not teach us the Bible as you do. There has been a mission in my district for forty years, but today my people do not know anything. We want you to come and teach us the Bible. You must give us a school this year. I have arranged everything with the "boma," and the papers are all ready to be signed. I want to take a teacher back with me." In a later interview we learned that there are two hundred and seventy-eight villages under this man's control, and he estimated that there were three hundred boys and six hundred girls ready to go to school.

One morning, after the writer had spoken on Sabbath observance, several questions were asked from the audience. So closely had this leader of his people followed the discourse, and so keen was his grasp of the subject, that he asked permission to answer the questions for me. His replies were clear and direct, and such that further explanation was unnecessary.

Visiting his area ten days after this meeting, I found that the site for the school had been chosen and the teacher and evangelist whom Brother Siepman had sent over were already gaining an interest among the people.

Now, how did this interest begin? It was through the witnessing of an Adventist boy, a lay member, who happened to be employed in a trading store in this man's village. Whether approached by a native teacher or by a white missionary, he gave such clear answers and such cogent reasons for the hope that was within him, that the chief, overhearing him one day, took him apart to his own house and enquired of him further. Thus he became both interested and convinced. What a lesson in home missionary work!

At this same camp-meeting there was a representative from another chief with

RELIGIOUS BOOK DEPOSITORY

It is time for our churches to renew their subscriptions to overseas periodicals, and we give a revised list of prices for the coming year:

PERIODICALS

Church Officers' Gazette, (monthly)	4/-
Two or more to one address, each	3/6
Good Health, English, (monthly)	4/-
Home and School, (monthly)	7/-
Liberty Magazine, (quarterly)	1/9
Life and Health, (monthly)	3/6
Ministry, (monthly)	5/-
Our Little Friend, (weekly)	6/-
Five or more copies to one address, each	5/-
Present Truth, English, (fortnightly)	6/-
Present Truth, American, (monthly)	1/6
Review and Herald, (weekly)	11/-
Sabbath School Quarterly, (per year)	1/4
Single copies	4d.
Sabbath School Worker, (monthly)	4/-
Two or more to one address	3/6
Signs of the Times, African, (monthly)	2/6
Five or more to one address, each	1/6
Signs of the Times, American, (weekly)	9/-
Southern African Division Outlook, (semi-monthly)	2/6
Watchman Magazine, (monthly)	6/-
Workers' Picture Roll, (quarterly), per year	18/-
Workers' Picture Roll, (quarterly), single copy	6/-
Workers' Picture Series, (quarterly), per year	1/-
Workers' Picture Series, (quarterly), single set	6d.
Youth's Instructor, (weekly)	8/-
Five or more copies to one address, each	7/-
"Big Four" (Review and Herald, Life and Health, Liberty Magazine, Present Truth). Combination Price	13/-
"Family Group" (Review and Herald, Youth's Instructor, Sabbath School Worker, Church Officers' Gazette, Life and Health, Present Truth, Liberty Magazine). Combination Price	25/-

Particular attention is called to the reduction in price of the Family Group (viz., from 27/6 to 25/-) and the increase in price of the Sabbath School Quarterly (viz., from 3d. to 4d. each).

Please send cash with order to
THE RELIGIOUS BOOK DEPOSITORY

P.O. Box 256

BLOEMFONTEIN, O. F. S.

a similar call. Still another had sent his messenger a few days before the meeting began to make sure of getting his teacher. I know you are glad that we could answer the case described above, but it was one favoured above many others equally urgent, and equally deserving. Ethiopia is stretching out her hands unto God. Pray that the Lord may send out labourers.

Our next camp-meeting was held at Sala, thirty miles west of Lusaka. This mission has been directed by Pastor Stephen Mulomba, but Pastor Matthew, who has spent fifteen years labouring around Musofu has now taken over.

Our school here, which had one hundred pupils in March, had now only five children in attendance, owing to the migration

of whole villages to other sections since the locusts destroyed their crops and to the fact that what children still remain are sent out early in the morning to "find" their food for the day. Nevertheless, there was a good representation at the camp-meeting, and the offering given was a convincing testimony of the love our native believers bear to the Lord and to this message.

Here again, as at previous meetings, we listened to the Bible teacher of our Solusi Training School, Pastor Isaac N'komo, as he pleaded with the people to give their girls a Christian education. His pleas for the raising of the women of Africa aroused many a mind to an entirely new train of thought and the over-filled dormitory for girls at Rusangu Mission when it opened

for the new school year on August 24: was evidence that a new spirit had taken root among our native believers. This new vision was also revealed by the growing fund for the girls' industrial building at Solusi which has largely been subscribed by our native believers under Pastor N'komo's enthusiastic leadership.

Musofu and Sala were two of the smaller camp-meetings held in Northern Rhodesia this year, but they are a sample of the gatherings in that field where a total of 3,640 of our people met together for Christian fellowship and the pleasure of united study and worship, and where

441 souls were added to the Lord, and £120 given to support the message that has brought light and hope to those who sat in great darkness.

Free Papers

THE office of the South African Conference has quite a good supply of surplus free papers. *The Review and Herald*, *The Youth's Instructor*, *Gazette*, and a few others may be had free of charge on application to the conference office, P.O. Box 256, Bloemfontein, O. F. S.

'n Eweredige Studie van die Bybel

ONGELOWIGES beweer dikwels dat mens met die Bybel enige punt of insig kan verdedig. Dit lyk aanneemlik as mens in aanmerking neem die ontelbaar sektes waarvan elkeen beweer dat hulle eksklusief op die Bybel steun. Ongelukkig kan die Bybel self geen ja en geen nee sê nie. Vanwaar hierdie groot verskeidenheid van insigte, en dit selfs onder ons as broeders, terwyl tog iedereen hom op die Heilige Skrif beroep?

Watter rede ook kan gegee word, dit is waarskynlik die vernaamste oorsaak: Die een of ander enkele aanhaling of beperkte groep van aanhalings word vurig geglo en feitlik al die ander skriftuurplase wat op die vraagstuk betrekking het, word uitgesluit en verwaarloos, m.a.w. daar is 'n gebrek aan die volledige getuie-nis van die Bybel oor die onderwerp onder bespreking. Dis net so goed of een noot in 'n orkes voortdurend en luid gespeel word, sodat die eintlike harmonie wat die maker van die stuk daarin gelê het, verlore gaan.

'n Begrip van eweredigheid is 'n baie noodsaaklike ding en nêrens so nodig as by die studie van die Bybel. Met die geïnspireerde Boek in ons hand, vol duidende tekste, is dit tragies dat iemand 'n baie beperkte deel daarvan, altemit net een vers, sou neem en daarop bly hamer en so die volle harmonie van die Skrif verduister.

Daar is persone wat ons geleedere uit hierdie oorsaak verlaat het. Niks kon hulle beweeg om die standpunt te verlaat wat hulle op so 'n kleine gedeelte van die Woord as 'n enkel, alleenstaande teks ingeneem het nie. Dis nie voldoende dat sulke persone beweer dat hulle op die eenvoudige Woord van God staan nie. Die Woord van God in 'n enkele skriftuurplaas moet verklaar word deur die Woord van God soos ons dit deur heel die res van die Boek vind. Eenvoudig omdat iemand die volste vertrouwe het dat 'n klein gedeelte van die Heilige Skrif waar is,—en natuurlik is dit waar—dit gee hom tog nie die reg om onmiddellik uit te gaan en aan die wêreld 'n nuwe leer te verkondig nie. Een ware gesegde kan mos heel wat gewysig word deur 'n

ander gesegde wat net so waar is.

Neem b.v. die heerlike waarheid dat God liefde is. Daar is mense wat hulle daarop blind staar met uitsluiting van andere net so duidelike gesegdes van die Skrif. Hulle gaan uit en predik dat alle mense sal salig word. Maar geen konklusie kon verder van die waarheid wees nie.

Niemand is uitgesonder van die gevaar van 'n oneweredige gesigspunt van Bybelwaarheid nie. Daar is b.v. die neiging van party mense om te veel gewig te heg aan die geïnspireerde verklaring: "Of julle dan eet of drink of enigiets doen, doen alles tot verheerliking van God." 1 Kor. 10:31. As mens alleen op hierdie teks let met uitsluiting van ander tekste, dan loop jy gevaar om te dink dat ons diëet die allerbelangrikste ding in die godsdiens-tige lewe is.

Party wat 'n bietjie steeks word onder die beperkings van die gesondheidshervorming, is geneig om weer 'n ander teks aan te haal en dit as 'n genoegsaam ekskuus te gee waarom hulle geen notisie neem van die raadgegings in sake die diëet nie. Hier is die teks: "Is die lewe nie meer as die voedsel en die liggaam as die klerie nie?" Matt. 6:25. Albei die tekste bevat groot waarhede; maar mens moet hulle saamvat en in hul verband laat om 'n juiste begrip van die behoorlik gebalanseerde Christelike lewe in sake die diëet te kry.

Verder is daar die neiging van sommige om die groot tekste wat sê dat ons die gebooie van God moet gehoorsaam wees as ons die ewige lewe wil beërwe, heeltemal uit hul verband te ruk. Soveel nadruk is op hierdie tekste gelê dat dit ons vyande tenminste die ekskuus gegee het om te beweer dat Adventiste hul saligheid bou op die hou van die gebooie. Natuurlik hierdie beskuldiging is nie waar nie, maar tog hoe jammer is dit dat 'n oordrewe nadruk op seker skriftuurplase ons tot op seker hoogte sou blootstel aan hierdie beskuldiging. Ons behoort net so groot nadruk te lê op die groot reeks van tekste wat die waarheid van Ef. 2:8, 9 op die voorgrond stel: "Want uit genade is julle

gered; deur die geloof, en dit nie uit julleself nie—dit is die gawe van God; nie uit die werke nie, sodat niemand mag roem nie." As ons die eweredigheid bewaar tussen die heerlike waarheid van die regverdigmaking deur die geloof en die strenge leer van gehoorsaamheid aan die gebooie van God, sal ons ook die juiste beeld van die Christelike lewe hê.

Daar is nog 'n ander gebied van die Heilige Skrif waar ons geneig is om 'n oneweredige nadruk op sekere waarhede te lê met uitsluiting van hul aanvulling. Ons bedoel die groot nadruk wat ons lê op daardie uitsprake van Christus en die groot profete van die Bybel met betrekking tot die sekerheid van die wederkoms en hoe ons kan weet dat dit naby, ja, voor die deur is. Maar daar is ander skriftuurplase wat ons vir die gevaar waarsku dat die koms van Christus sal wees soos 'n dief in die nag en dat ons dus moet waak en bid sodat die dag ons nie sal oorval nie.

Die eersgenoemde waarheid—die sekerheid van die wederkoms, gee ons 'n versekering en vertrouwe wat 'n bron van troos in die donkerste uur is. Maar om alleen aan hierdie kant van die adventleer vas te hou maak dat ons gevaar loop om te meen dat alles wel is met ons, omdat ons lede van die gemeente is en in hierdie Adventbeweging glo. Dis die ander skriftuurplase wat leer dat ons die dag of die uur nie kan weet nie, wat ons laat beseft dat ons elke dag moet klaar wees vir die wederkoms van Christus. Alleen dan as ons die tweede groep tekste in gedagte hou, verstaan ons die ware betekenis van wat Christus sê in Lukas 21:34-36: "Maar pas op vir julleself, dat jul harte nie miskien beswaar word deur swelgery en dronkenskap en sorg van die lewe nie, en dié dag julle nie skielik oorval nie. Want soos 'n strik sal hy kom oor almal wat op die hele aarde woon. Waak dan en bid altyddeur, sodat julle waardig mag geag word om al hierdie dinge wat kom, te ontvlug en te staan voor die Seun van die mens."

Laat ons daarna streef om ywerig ons Bybels te studeer en wel die *hele* Bybel, sodat ons die volle raad van God mag verstaan en aldeur 'n eweredige boodskap verkondig.—F. D. Nichol, in die *Review and Herald*.

Evangelisasie onder die Kerke

A. W. STAPLES

SEPTEMBER 1933 was 'n baie besige maand in die Sending Vrywilligers departement. Die skrywer was net vier dae op die kantoor, die orige tyd was hy op besoek onder die kerke. Die Heilige Gees was kenlik in ons midde en het tot harte gespreek.

Ons het ons eerste kontak met die naturelwerk gehad. Een Sabbat was ons met die gemeente van Sophiastad; 'n ander Sabbat in die lokasie van Benoni waar ons

algemene vergaderings met ons gelowiges aan die Oos Rand gehou het. Vergaderings is gehou te Germiston, Alexandra, en Bethlehem.

Die intelligensie en die erns van ons natuurlike broeders en susters op die Rand het 'n indruk op ons gemaak. Die resultate van hul Oes Insameling was 'n verrassing vir my—hulle het amper net so goed gedaan as die Europese gemeentes van dieselfde grootte. Die gees van die boodskap leef in hul harte. Hulle is geestelik gevoelig en aktief besig vir die Meester. Hierdie kontak het ons laat besef dat die Here ook Sy getroue getuie het onder die uitgebreide natuurlike bevolking aan die Rand.

In ons besoek aan die Europese gemeentes volg ons die plan om 'n halwe week met elke gemeente deur te bring. Spesiale opwekkingsdienste is in die sentrums wat ons besoek het, gehou. Hulle het veral die jongmense op die oog, maar die gemeentelide het oor die algemeen saam met die jongmense opgekom na hierdie spesiale dienste van hartgrondige ondersoek en beslissing. Op die dag probeer ons elke huis waar kinders en jongmense bly, te besoek.

Pretoria, Brakpan, Boksburg Noord, Krugersdorp, Potchefstroom en Bethlehem het algar hul beurt gehad. In al hierdie sentrums, op een na, was die opkoms groot en algemeen. Die oorlopende volle vergaderings wys dat daar 'n honger en 'n dors na geregtigheid onder ons mense is. Hierdie diep geestelike belangstelling van ouers sowel as van jongmense gee ons moed om aan te gaan met hierdie program van evangelisasie onder die gemeentes. Ons probeer om hierdie vergadering prakties te maak en te wys op sonde en wêreldsgesindheid en hoe om 'n andere hart te kry en 'n bekeerde lewe te lei.

Ons vind ons gemeentes gesien met heel wat jong manne en vroue. Ons doen 'n beroep op hulle dat hulle vrygemaak mag word en hul veranderde lewe mag wy aan die diens van die Here Jesus.

* *

Bediening van die Leesstof op Helderberg

F. E. POTTER

ONDERSTAANDE name verteenwoordig die studente van Helderberg Kollege wat gedurende die somervakansie kolporteurswerk gaan doen. 'n Gees van erns en van toewyding het geheers gedurende die week wat ons die kolporteurs instituit by die kollege gehou het. Op 'n besonder manier was algar onder die indruk van die heiligheid en die gewig van die kolporteurswerk en die waarde daarvan as 'n middel om siele te win.

Die veldsendingssekretaris van die Suid-Afrikaanse Unie neem onderstaande studente in sy veld en sorg dat hulle hierdie somer uitstekende hulp kry:

O. W. Austen, W. Bastiaans, N. Cowley, W. Cooks, M. Coetzee, D. Eva, D. Ficker, C. Fischer, J. Grobler, J. D. Harcombe, J. A. Hall, W. Hyatt, E. A. Haywood,

E. Jewell, P. Mantell, L. Staples, A. W. Stevenson, W. Marais, J. de Villiers, Mej. G. Willmore, en A. W. Worsley.

Nog twee studente wag op antwoord van die veldsendingssekretaris van die Sambië Unie Sending met betrekking tot plek, want daardie veld het alleen plek vir 'n beperkte aantal Europese kolporteurs.

Ons vra vir hierdie jong studente die voorbidding en ondersteuning van al ons gelowiges oor die hele veld. Ons waardeer baie wat Helderberg in die rigting van kolporteurswerk doen, en ons vertrou dat ons studente-kolporteurs in die buurte waar hulle hierdie somer sal werk, al die moontlike ondersteuning en bemoediging van ons werkers en gelowiges sal ontvang. Dankie.

* *

Die Poging te Kensington

S. S. HITEN

SONDAG 10 September het Ouderling W. L. Hyatt 'n series tentvergaderinge begin te Kensington, een van die voorstede van Johannesburg.

'n Nuwe groot tent, pas van die makers, het hulle in 'n sentrale plek in hierdie digbevolkte voorstad opgesit. Dit staan op 'n stuk grond waar ses of sewe paaie bymekaar kom, vlak by die tramlyn en selfs sonder die duisende strooibiljette wat rondgebring is, is die tent self 'n goeie advertensie. Toe die deure om sewe uur oopgaan, was daar reeds mense wat wag om binne te gaan en teen die tyd dat die sangdiens begin het, was die tent vol. Van die eerste aand af het die belangstelling toegeneem, en die werkers is alreeds besig om 'n groot aantal belangstellende persone te besoek.

Die eerste week was die weer ideaal vir 'n tentpoging; daarna het ons 'n paar stormagtige dae gehad, maar die Here het genadig Sy hand oor die tent gehou en daardeur Sy goedkeuring betoon.

Broeder Hyatt word in hierdie poging gehelp deur Susters Hyatt, Hiten en Stow as Bybelwerksters. Broeder Wentzel Cowper is tentmeester en skrywer lei die sangdiens. As werkers waardeer ons die teenwoordigheid van Ouderling W. S. Hyatt wat die werk deur sy invloed steun.

Ons vertrou in die boodskap is onbevoë. Ons vra die voorbidding van ons lesers dat die Gees van die Here kragdadig mag werk waar ons die laaste genadeboodskap aan die bewoners van Kensington bring.

* *

Program vir die Voorjaar vir die Kaapse Kleurlinge

L. S. BILLES

Ons sien hierdie voorjaar met groot verwagting uit na 'n baie suksesvol, evangelistiese veldtog onder die Kaapse Kleurlinge.

Ouderling Abney het 'n sterke veldtog begin in die draagbaar evangeliesaal naby Elsie's River Stasie. Broeders Jackson en Kohen help hom. Hul eerste vergadering het Sondagaand, die eerste Oktober, begin.

Verder is Ouderling Hurlow besig met 'n poging te Uitenhage met 'n sterke groep werkers waaronder Broeder P. S. Marais wat vir die belange van die veld sorg.

Algar sal belangstel in die poging wat Broeders C. C. Marais en P. J. van Eck, van die onderwysersstaf van Helderberg, ongeveer die midde van November te Stellenbosch gaan hou. Hulle het 'n baie geskikte saal in die regte plek gekry. Hierdie poging gaan in Afrikaans wees. Mag die Here hul arbeid ryklik seën.

Ons voel dat die tyd aangebreek het, waarin die veld moet help om die boodskap verder uit te brei. Daarom ook dat ons eerste bekeerling onder Kleurlinge, Ouderling Theunissen, Johannesburg toe gestuur is as ons eerste sendeling vir Geleures buite die Kaapprovinsie om daar die werk op te hou en toebereidels te maak vir 'n poging by die begin van aanstaande jaar.

Die uitsig vir die toekoms is helder. Mag die Here ons werkers aangord met krag om die evangeliebodskap te verkondig aan die verwaarloosde ras van Suid-Afrika.

* *

Nuus van die Suid-Afrikaanse Unie Konferensie

Ons ontvang roerende berigte omtrent die evangelistiese pogings wat in die veld gehou word:

1. Te Johannesburg deur Ouderling W. L. Hyatt en helpers.
2. Te Uitenhage deur Ouderling W. H. Hurlow en helpers.
3. Te Germiston deur Broeder A. J. Herholdt en helpers.

Duisende ernstige en vurige gebede behoort van Adventiste huisgesinne in Suid-Afrika op te gaan tot die troon van genade vir hierdie broeders en susters wat besig is in die hoogs belangrike bediening van die Woord.

Van 29 Sept. tot 2 Okt. het Ouderling F. G. Clifford, Sabbatskool- en Buurtsendingsekretaris van die Unie Konferensie, te Kimberley 'n instituut gehou in belang van sy departemente. Ouderling N. C. Wilson, die president van die Uniekonferensie, was hom daarby behulpsaam. Die gemeente van Kimberley is fluks en ywerig in sendingwerk en wil in die eersvolgende maande groot dinge vir die Here doen. Dit was 'n voorreg en 'n seën om die broeders en susters van Kimberley weer te ontmoet. Mag die Here hul liefdearheid met sukses bekroon.

Ouderling E. D. Hanson, die sekretaris van opvoedkunde vir die Unie, het onlangs die kerkskole en ook verskeie sendingskole in Transvaal en Natal besoek. Broeder Hanson rapporteer dat daar oral groot belangstelling in Christelike Opvoeding is en dat die werk van die verskillende skole aanmoedigend is. Volgende jaar hoop ons twee nuwe kerkskole te open.

Kafferland het die voorreg van 'n besoek van Ouderling en Mevr. J. R. Campbell en van Ouderling J. E. Symons.

Hierdie besoek sal ons werkers en gelowiges in Kafferland nuwe moed en besieling gee en tegelyk die broeders 'n kans gee om 'n aantal belangrike probleme in daardie verafgeleë sendingveld hul aandag te gee.

Broeder J. J. B. Combrinck gee les in Afrikaans vir die kantoorstaf van die Uniekonferensie te Bloemfontein. Die klasse word met groot belangstelling gevolg en die kantoorwerkers waardeur dit om op die manier 'n behoorlike kennis van Afrikaans op te doen.



Kampvergaderings in Noord-Rhodesië

E. W. MARTER

SAAM met baie ander het ons by Moesofoestatie vir die kampvergadering aangekom. Hierdie stasie lê op 'n koppie aan die voet waarvan die rivier loop waarna die sending genoem is. Dis in die boswêreld van die noordelike grens van Rhodesië.

Die eerste aand was die kerkie vol en die volgende dae het ons buite onder die bome vergader en daar opnuut die beginsels van ons geloof vir die mense duidelik gemaak. Vooraan by elke vergadering in vol regalia, het die regerende kaptein van 'n naburige streek gesit, gewoonlik met een of twee boodskappers in uniform. Toe by een van die eerste vergaderings 'n oproep tot belydenis van sonde gedaan is, het hy in Engels die volgende getuienis afgelê: "Ek is 'n groot drinker, ek is 'n groot dobbelaar, ek het baie keer owerspel bedrywe. My vader en broeders is Mohammedane. Ek wil 'n Christen wees. Ek het baie ander sendelinge gesien, maar hulle is algar jaloers op mekaar. Hulle leer ook nie die Bybel soos julle doen nie. In my distrik is daar 'n sendingstasie vir die laaste veertig jaar al, maar vandag weet my mense niks nie. Ons wil hê dat julle ons moet kom leer. Julle moet ons hierdie jaar 'n skool gee. Ek het alles al met die "boma" gereël en die papiere moet net nog geteken word. Ek wil 'n onderwyser met my saamneem." Later het ons uitgevind dat daar twee honderd ag-en-sewentig dorpe onder bestuur van hierdie man is. Hy reken dat daar drie honderd seuns en ses honderd meidjies klaar staan om skool toe te kom.

Een more toe die skrywer oor die Sabbat gepraat het, het die gehoor verskeie vrae gevra; en hierdie leier van sy volk het so noukeurig na die toespraak sit luister en die onderwerp so goed verstaan dat hy verlov gevra het om daardie vrae te mag beantwoord. Sy antwoorde was duidelik en beslis, verder verklaring was onnodig.

Tien dae na die vergadering het ek sy distrik besoek en uitgevind dat hy al 'n plek vir die skool gekies het en dat die onderwyser en evangelis wat Broeder Siepman gestuur het, alreeds belangstelling onder die mense opgewek het.

Hoe het dit begin? Deur die getuienis

van 'n Adventis, 'n leek, wat in diens was van 'n winkel in die dorp van hierdie kaptein. Wanneer 'n naturel onderwyser of 'n blanke sendeling hom nader, het hierdie seun sulke heldere antwoorde gegee en so oortuigend gepraat van die hoop wat in hom is, dat die kaptein, toe hy een dag staan en luister, hom na sy eie hut geneem en hom verder ondervra het, met die gevolg dat hy belangstellend en oortuigend geword het. Wat 'n les in Buurt-sendingwerk!

Op hierdie kampvergadering was daar nog 'n verteenwoordiger van 'n ander kaptein met gelyksoortige versoek, en nog 'n ander het 'n paar dae voor die vergadering sy boodskapper gestuur om tog seker te wees dat hy sy onderwyser sou kry. Julle sal bly wees om te hoor dat ons in bostaande geval kon voorsien, maar dit was 'n voorreg bo baie ander net so dringend en verdienstelik. "Kus sal haastig sy hande uitsteek na God." Ps. 68:32. Laat ons bid dat die Here arbeiders mag uitstuur. (Matt. 9:38.)

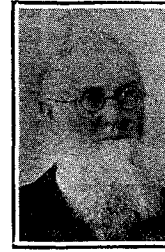
Ons volgende kampvergadering was te Sala, dertig myl wes van Loesaka. Hier het Prediker Stephen Moelomba die sendingstasie bestuur, maar dis nou onder Prediker Matthew wat vyftien jaar in die buurt van Moesofoe gearbei het. Ons skool, wat in Maartmaand een honderd studente gehad het, het nou net vyf kinders gehad, want hele dorpe het na ander dele verhuis, omdat die sprinkane hul oes verniel het; en die kinders wat daar nog is, word vroeg in die more uitgestuur om hul kos vir die dag te vind. Maar daar was 'n goeie opkoms by die kampvergadering en hul offerande was 'n oortuigende bewys van die liefde wat die naturelle gelowiges het jeens die Here en hierdie boodskap.

Soos by vorige vergaderings het ons Bybelonderwyser van die opleidingskool van Soloesi, Prediker Isaac Nkomo, met die mense gepleit om tog hul dogters 'n Christelike opvoeding te gee. Sy pleitrede vir die verheffing van die naturelle vrou in Afrika het by baie 'n nuwe gedagtegang opgewek. En toe op die 24ste Augustus die nuwe skooljaar begin het, het ook die oorvolle tuisplek vir meidjies op die Roessangoestatie bewys dat daar 'n nuwe gees onder ons naturelle gelowiges werksaam is. Dit het ook uitgekóm in die toenemende fonds vir die industriële gebou vir meidjies op Soloesi waarvir die bydrae onder die geesdriftige leiding van Prediker N'komo grotendeels van ons naturelle gelowiges kom.

Moesofoe en Sala was maar net twee van die kleinere kampvergaderings wat hierdie jaar in Noord-Rhodesië gehou is. Maar hulle is 'n staaltjie van wat in hierdie veld aangaan, waar 3,640 van ons mense saamgekóm het vir Christelike gemeenskap en gesamentlike studie en aanbidding, waar 441 siele tot die Here toegedaan is en £120 gegee is tot ondersteuning van die boodskap wat lig en hoop gebring het aan die wat in groot duisternis gesit het.

Obituary

STURDEVANT.—Elder M. C. Sturdevant was born near Onarga, Illinois, U. S. A., April 5, 1865 and died at his home in Sheridan, Illinois, August 18, 1933, at the age of sixty-eight years.



At the age of nine years he was converted and joined the Methodist Church. In the fall of 1879 he heard the truth as taught by Seventh-day Adventists and with his father and eldest brother began

the observance of the Sabbath and kindred truths.

On September 14, 1886 he was united in marriage with Miss Maggie Foreman. To this union were born two sons, the younger dying in infancy. Years later the older son passed away at the Solusi Mission, Bulawayo, South Africa.

In 1892 he with his family went south to Tennessee where he was engaged in the canvassing work. A few years later he began work for the coloured people of Alabama, where a church was raised up. Ten years were spent in the south. In 1902, the call came for him and his family to go to South Africa. On March 5, 1902, they left New York arriving at Cape Town April 1. One week was spent at the Cape when he left with his family for Solusi Mission, arriving there April 17. He laboured there eight and one half years. In November, 1910, he opened the Inyazura Mission labouering there four years when failing health compelled him to give up mission work. The year 1915 was spent in Johannesburg where he worked for both Europeans and natives. In May, 1916, he returned to Rhodesia working in Umtali. After labouering there for two years he was called to Durban to work for the Europeans, later working for the Indian people. He also laboured in Barberton and Kingwilliamstown. In 1929 he and his wife left Africa for the homeland. One year was spent labouering for the church in Ottawa, Ill. On account of failing health he was compelled to give up all work.

In his last hours he was often heard in prayer for the work of God and his many friends.

He leaves his wife and one sister and many friends to mourn their loss, but they sorrow not as others which have not the blessed hope. Words of comfort were spoken by Elder E. R. Potter to a large assembly of friends and neighbours.

Mrs. M. C. STURDEVANT.

"SHALL I tell you what sustained me amidst the loss, the hardship and loneliness of my exiled life? It was the promise 'Lo, I am with you always, even unto the end.'"—David Livinstone.

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Circulation of the Bible

MEYER VAN COLLER, *Secretary*
British and Foreign Bible Society,
Johannesburg

THE British and Foreign Bible Society was founded in the year 1804. It belongs to no particular church, but is a union of Christians of the different religious bodies with only one great and sublime purpose, and that is to place the Word of God in the hands of every person on earth in his own mother tongue.

It publishes the Scriptures without note or comment so as to avoid anything which is of a denominational character. The matter of Scriptural instruction it leaves to the authorised teachers of the various churches. For these reasons the Bible Society has the confidence and friendship of all who seek to extend the kingdom of God among the nations. It is the handmaid of all the churches, and the backbone of all missionary work, since it supplies the missionaries with all the Scriptures in all the languages they require. Today there is a chain of missions around the world which are dependent upon the Society for their supplies of Scriptures.

In whole or in part, the Scriptures have already been translated by the Society into about 665 languages, and there is being added on an average, a new language every six weeks. Every year we circulate about ten million copies of the Word in whole or in part. Altogether the Bible Society has sent out into the world about 425 million copies. It also publishes the Bible for the blind in about 40 different languages. By means of the raised type the blind can feel the letters with their fingers. A Bible for the blind consists of 39 volumes.

For the purpose of bringing the Scriptures to the nations of the earth, the Bible Society has agencies or depots in 100 of the leading cities of the world.

The Bible Society does its work at a very great loss of money. The year before last it spent about £375,000. On every pound spent, the Society lost 12/3. Our losses on our missionary issue are the heavi-

est, because in fixing our prices we never take into consideration the cost or production, but what the poorest are able to pay. To make good our losses we are dependent upon the help which the Society gets from its friends. Last year in this agency alone, which includes Transvaal, Orange Free State, Natal and Rhodesia, there was a drop in our income from church collections and personal gifts of over £1,000, as compared with the previous year. This will show what a difficult time the Society is passing through, owing to the world-wide depression. If the Society suffers through the lack of funds, the kingdom of God suffers, because missionary work becomes paralysed.

We therefore make an earnest appeal to all who love the Word of God, to help us with their prayers and monetary gifts, to carry out the command of our Lord and Saviour Jesus Christ—"Go ye into all the world and preach the Gospel to every creature."



General News Notes

Elder D. F. Tarr has arrived at the Cape from East London and has taken over the pastorate of the Cape Town church.

We are glad to welcome Elder Wright back to the Cape after his extended trip to Northern Rhodesia, the Congo and Ruanda Urundi.

Elder E. D. Hanson was a recent visitor to the Division office, having called on his way to Helderberg where he expects to spend a few days.

We are happy to pass on the cheering word that the Harvest Ingathering goal for the Division has been reached and passed. The total amount reported to date is £5,027 on a goal of £4,800. The Angola and Congo unions commenced their campaigns later and when their reports are in we hope to add a substantial figure to our overflow.

Elder and Sister V. E. Toppenberg and family sailed from Cape Town for Mombasa on October 9, on their return to service in Uganda. The Peninsula members have greatly enjoyed their association with these workers during the time of their furlough and a large number of friends were at the boat to bid them farewell.



South East African Union News Notes

We are happy to welcome Miss Fortner back to the office. She looks well and has enjoyed her holiday.

Congratulations to Pastor and Mrs. E. L. Tarr, of Luwazi Mission, on the birth of their little daughter, born September 6. We wish this new missionary much prosperity in every respect.

We very much regret that Elder Davy has had a slight sunstroke and has been in bed for several days. He is up again now and we are pleased that he is able to resume his duties.

Our Harvest Ingathering campaign has come and gone. Our goal was £175. We are happy to report that we have £181 in cash at present and there are some who have not yet reported.

Elders Davy and Nash plan to leave, October 3, for Ncheu and Zomba where they will hold a six weeks' effort. Let us remember them daily in our prayers that the work may be opened in those unentered areas.

Brother Pearson left Blantyre on September 29. He has given good service in our office and his help is greatly appreciated. We wish him much success as he takes up his work as director of Mwami Mission.

Brother E. B. Jewell writes that they are busy repairing their school house and preparing for evangelistic efforts. Sister Jewell is having her hands fully occupied with their medical work. They plan to leave for their Cape furlough by the end of November, 1933.

Brethren Sparrow and Stevenson and Pastor Roman have just spent some time visiting the centres of the Cinyama section. Pastor Roman is doing excellent work in urging the people to put up brick churches. A very fine church building is going up at Naluso. A strong evangelistic work is moving forward.

A very encouraging Native council has just been held at Malamulo. Some very strong resolutions were made concerning our church work. This council was greatly needed and judging by the spirit manifested during the council, every delegate went back to his church determined to raise the standard higher than ever before.

The field superintendent and Brother Stevenson lately visited the settlement at the new Zambesi Bridge in the interests of the work there. Later Brethren Stevenson and Davy went to the same place in the interests of the Harvest Ingathering campaign. Nearly £20 was raised and several meetings were held. There is a live interest in that part.