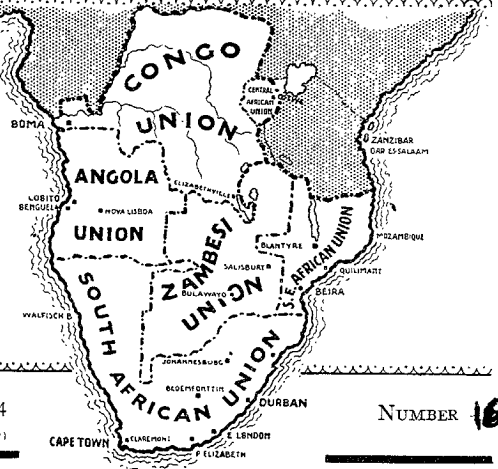


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The Bible in Afrikaans

J. J. B. Combrinck

It is "an incredible phenomenon of seeing 300,000 Afrikaans Bible sold when Afrikaans speaking white South Africans only number about 1,000,000," said the *Sunday Times* of Johannesburg in commenting on "probably the biggest individual indent for books ever placed in the Union," when 10,000 copies of the Afrikaans Bible were ordered in one day.

The first shipment of Afrikaans Bibles arrived about eleven months ago, and months before arrival it was booked with cash by a people hungry and waiting for the Bible in their mother tongue. Successive shipments were sold as soon as they were unpacked. This version of the Bible has gone through its second print. More than £1,000 has so far been paid to the South African Railways for freight on the Afrikaans Bibles. The weight of copies so far sold exceeds 200 tons.

This monster order of 10,000 copies was placed by the Orange Free State Education Department to supply a Bible free to any child who cannot afford to buy one. In some cases families went without the day's meals in order to buy the Bible in their mother tongue.

August 27, 1933 was a festival in all the Afrikaans-speaking churches throughout South Africa celebrating the appearance of the Afrikaans Bible. The thanksgiving services in Bloemfontein were held in the Market Hall where over 4,000 people assembled, the proceedings being broadcast. The first sentences read in the service that day were the Ten Commandments, showing what respect the Afrikaans-speaking people generally pay to the law of God.

The Bible used by the Voortrekkers and their forefathers was the Dutch Version translated between 1625 and 1634 and officially authorised by the States-General and consequently known as the *Staten-Bybel*. The Afrikaans Bible was translated and authorised by a committee representing the three Dutch (i.e. Dutch Reformed) churches in South Africa.

The Afrikaans Language

Concerning the Afrikaans language it should be stated that it has evolved and descended from the seventeenth century Dutch. Various influences have been at work and left their marks on "Die Taal." Afrikaans today is recognised as a young sister language of the present-day Dutch of Holland. It is the second simplest language in the world and is spoken from Cape Town to the Zambesi River with hardly a dialectic difference. The greatest influence in preserving the purity of Afrikaans and of keeping the Europeans from intermingling and intermarrying with the black races, has been the Bible. It was a revered and sacred Book to the Voortrekkers. These people in the early nineteenth century spoke Afrikaans but read and wrote only Dutch as best they could.

The two official languages in South Africa are English and Afrikaans. The census of 1926 showed that of children under seven years of age 47.2 per cent spoke only Afrikaans, 22.6 per cent only English, and 30 per cent were bilingual. Of children over seven years of age, 19.6 per cent spoke only Afrikaans, 21.6 per cent only English and 58.5 per cent were bilingual. Of children in rural schools, 69.2 per cent spoke only Afrikaans, 8.1 per cent only English, and 22.4 per cent were bilingual.

These facts show that not one-half per cent of the children in South Africa are speaking Dutch, and this made it extremely necessary to have the Bible in Afrikaans. The rising generation had no very great interest in, and love for, the Bible in a foreign tongue. That the need to have the Bible in Afrikaans was felt a long time is evinced by the fact that already in 1875 Mr. A. Pannevis made the suggestion to the British and Foreign Bible Society to have the Bible printed in Afrikaans. His suggestion and request was turned down for certain reasons. In 1885 the Rev. S. J. du Toit, who was then superintendent of education in the Trans-

vaal, was asked by the society representing the Afrikaans language to begin translating the Bible. Different parts that were translated, appeared in the Afrikaans monthly magazine. In 1893 "Genesis" was published in book form and before the end of the century "Matthew," "Revelation" and in the beginning of the twentieth century "The Psalms" were published in book form.

The Latest Translation

However, the real translation of the Bible into Afrikaans was left till about ten years ago when Drs. J. D. Kestel, J. D. du Toit, E. E. van Rooyen, H. C. M. Fourie and B. B. Keet were asked to undertake this great and sacred task. The work was carried on during the ten years and a very good and representative work in Afrikaans was the result. The *Natal Mercury*, an English daily newspaper, stated that certain sections of the Afrikaans Bible contained greater beauty of expression than the corresponding passages in the Authorised Version. The *Rand Daily Mail* in its editorial said that the Afrikaans Version will mean the same to Afrikaans-speaking South Africa as the Authorised Version meant to the English-speaking world.

The translation is very good and harmonised with the marginal readings of the Authorised Version. However, a few peculiarities will be interesting to note. Joseph's coat of many colours is called a "long coat with sleeves." The third plague in Egypt is said to have been mosquitoes instead of lice. Furthermore, the Hebrew names of things are almost all translated. The "ephod" is translated "shoulder garment." "Shittim" is "acacia." The tabernacle with its furniture is described in language so plain that an ordinary Afrikaans child of five years can follow it. The Hebrew name Azazel is preserved in Leviticus 16. The Afrikaans word for "immortality" also occurs in Proverbs 12: 28. The superscriptions above the Psalms are almost all translated fully and that

forms the first verse in the chapter. Psalm 54:1 is in the Afrikaans version the superscription according to the English and reads thus: "To the chief musician on the stringed instruments. A Psalm of David." Ps. 56:1 reads, "To the chief musician to the tune of: The Dove of the distant Oaks." Ps. 45:1, "To the chief musician, to the tune of 'Lilies,' for the children of Korah."

The translation is in harmony with the latest excavations and findings, and the most reliable manuscripts extant, and it is noteworthy to find the truth of some texts, assailed by certain critics, preserved in the Afrikaans version, e.g., 1 John 5:7 and Rev. 22:14. Unfortunately, a few texts have been obscured as regards the sacred truth taught. Daniel 9:25 reads thus: "Know therefore and understand: from the going forth of the commandments to restore Jerusalem and to build Jerusalem unto an anointed, a prince are seven weeks; the plains and ditches will be built in sixty-two weeks." Interesting is Job 23:12, "The words of His mouth I have kept more than my own law," instead of "I have esteemed the words of His mouth more than my necessary food," according to the King James Version. There is just one text incomplete because of the incompleteness of the ancient manuscripts: Ps. 75:7 (in the English, verse 6) reads: "For neither from the east, nor from the west, nor from the desert of mountain heights . . ." without a further word, and only these dots.

The children of the Boers, the Afrikaners, could not wait for the Bible to appear in their mother tongue. Requests by the thousand reached the British and Foreign Bible House. When the manuscripts were finally placed in the hands of the printers, viz., the Cambridge University Press, the work was rushed through. Consequently we find a few typographical errors and two more verses incomplete. But this time it was the mistake of the typesetter and the proofreader, and in the second impression, Acts 16:33 and Titus 2:4 were corrected.

This new Bible has come to South Africa at an opportune time: we are experiencing a general revival in the reading of the Bible. At this time God is pouring out the latter rain upon His remnant people in South Africa, so that they may give His last message of mercy to this part of the world field.



The New Education Fellowship Conference

MILTON ROBISON

THE recent conference of the New Education Fellowship was probably one of the most important educational gatherings that has been held for some time in South Africa. A larger number of speakers from other countries were present, and their lectures on the different phases of education gave much food for thought. Brother Hanson and I had the privilege of attend-

ing the conference at Johannesburg for the entire time. Brother Cadwallader and Brother Higgins, from the Zambesi Union, were also in attendance.

It was very evident in most of the addresses that the speakers recognised that we are living in a time of great crisis. As we listened to these men and women talk of the problems of education and try to point out the way to success, we were glad that we, as a denomination, have so definitely outlined for us the great principles of Christian education.

A number of the speakers spoke of the great need of spiritual and moral uplift in education, but of course they are confronted with the difficult situation of knowing how to bring this about in schools where definite instruction along religious lines is not permitted. We were made to appreciate more than ever before the work being done in our schools and the wonderful opportunity our young people have in coming under their influence.

The problem of Native education received special attention. A large number of missionaries and educators from different societies were present and took part in the discussions. It was generally agreed in this section that it would be difficult to successfully carry on Native education without a definite spiritual atmosphere. Several speakers urged that no plan should be made to take education away from the mission societies, but rather that they should be encouraged to raise the standards and strengthen their work.



Does Christianity Appeal to the Native?

AFRICA, the dark continent of a century ago, is rapidly becoming civilised; thousands of its millions of dark-skinned human beings are accepting Christianity. But what does Christianity mean to the Native? What is there in Christianity that appeals to him, and what is the matter with his own religion that he is so eager and willing to break away from it?

Could an American tourist drop from the sky into the heart of natural Africa, and then work out towards its borders, he would be able to give the answer to this important question. The savage native in his raw state is a victim to an innumerable number of fears and superstitions; he lives the life of the wild where might is right, and darkness is full of terror, and there is nothing in his religion that tends to make him cultured, refined, or in any way improved in his social life. In brief, the Native in his raw state is a savage and a very primitive savage at that.

When the native first comes into contact with Christianity as it is taught by the wonderful white man, though very simple and childlike, he is suspicious, and

weighs every pro and con before he will have anything to do with it. What is there to be gained by accepting this strange faith? There are no evil spirits that will come and worry him for his sins? Oh! if he could only believe that! but he knows that is not true for there *are!* he has seen them, and felt them trying to beat or strangle him!

But, even if that is not true, they are teaching other things that might be worth while hearing. Who is this wonderful Jesus that used to be here upon earth. And oh, if He were only here now to come and heal his wife and three children, all of whom are slowly dying of a terrible disease that the kind white doctor tells him is leprosy. There must be something in this strange tale; that white doctor believes and teaches it; and look how wonderfully kind and careful he is with all! There is something in this story that fills a place in him where for years there has been something lacking, and he yearns to hear more.

What of the powers of darkness that have and still are using all their terrible forces and feats to keep these poor people from the knowledge that would gladden their hearts? What of the awful powers of witchcraft and superstition that the Devil has let loose on these people? Stronger than the chains that bind a drunkard to his bottle, are the bonds that bind the savage to the fears and terrors of the unknown, but to them, very real spirit world. And maybe it is because of this that they are so eager to take up a faith that teaches that these things are not so, are impossible, and the promise of a new life in a beautiful land that is past the power of the imagination to conceive.

Africa can and will be won to the kingdom where fear is not known.

G. I.
"Rhetoric IX."



Appreciation of Signs and Tekens

WE are constantly receiving good words from our people concerning the *Signs of the Times* and *Tekens van die Tye*. A recent letter from one of our church members in the Transvaal contains the following interesting paragraph:

"I have quite a few interested readers of the *Signs* and *Tekens* here in ———, and I must say that these papers are doing a wonderful work. I have followed up some interests created by these valuable papers and have been able to do quite a bit of Bible work in this connection. Two readers of the *Signs* have thus far decided to keep the Sabbath, or at least have been keeping the Sabbath for the past three months and are now preparing for bap-

tism. I have only the evenings to do missionary work, but am praying always that the Lord will give me success in my work for Him, and also for the success of our wonderful papers. I would rather do without a meal than miss reading the *Signs*. God is surely blessing our wonderful soul-winning paper."

J. G. SLATE, *Manager,*
The Sentinel Publishing Company.

Publishing Dept.
F. E. Potter, *Secretary*

"One Soweth, and Another Reapeth"



PASTOR LE BUTT

THE following letter stands as a living testimony to the fruitfulness of the literature ministry. Let no one feel discouraged because fruit does not immediately follow his faithful efforts. Sow on, brother; sow on, sister! In His own good time God will grant the increase.

P. O. Bellevue,
Bulawayo, So. Rhodesia,
June 7, 1934.

DEAR ELDER LE BUTT,

No doubt you will be very much surprised at receiving this letter from me, but I feel that it will encourage you to learn the news I have to tell. For a long time we have been wondering who it was that actually brought us into this wonderful truth. Elder McNeil conducted an effort in Bulawayo in 1927 and it was then that we finally decided to accept the message. But quite a time before that, perhaps a couple of years, we bought "Daniel and the Revelation" from a colporteur, but have not been able, until now, to ascertain just who he was. A couple of weeks ago we read an article written by yourself telling of your colporteur work in the Zambesi Union some years ago, and we have come to the conclusion that you are the man. Mother had always told us that the colporteur was a man of small stature and brought with him a little boy and girl when he came to deliver the book to us. (This exactly fits Elder Le Butt's description.—F. E. P.)

We never expected to meet "our colporteur" until we reached the heavenly

city, but the dear Lord has seen fit to reveal him to us here on this earth. We want you to know that we are deeply grateful for what you have done in bringing us to a knowledge of the truth. Perhaps this little experience will help you to know that though the work of a minister of the gospel is hard, and often apparently fruitless, yet the Lord himself finishes the work in the hearts of men begun by His faithful servants.

Sincerely your sister-in-Christ,
(Sgd.) MAUD McEWEN.

So keep "pressing on," dear people, with the work of the great literature ministry. Soon the opportunity for service will be over and the faithful will all be gathered home. Then you will see the fruit of your toil here on this sin-sick world.

already doing this, and report what a blessing it has been to them to see their children getting ahead with their education, so that when they return to the homeland on furlough, the children can go right on in any church school, without a break, and secure full credits as if they had attended from the first.

We urge all parents who are facing this problem, to write us for full particulars, which will be gladly furnished on request.

HOME STUDY INSTITUTE.

Takoma Park, Washington, D. C., U. S. A.



"NOTHING so clears the vision and lifts up the life as a decision to move forward in what you know to be entirely the will of the Lord."

THANK YOU

The latest word that has reached the Division office states that over £5,100, or £1,255 over the goal, was reported as having been received by the South African Union Conference toward the Harvest Ingathering funds. This is a wonderful achievement, and one that will greatly assist in the financing of our mission programme. On behalf of the Division officers, the Division Treasurer wishes to thank all who have had a part, whether large or small, in making the good results possible.

A. E. NELSON.

The Missionaries' Personal Problem

ONE of the greatest personal problems missionary parents face is the education of their children. They are interested in their work, yet their little family is growing, and the children must secure as good an education as possible. They do not wish to leave the field, and their children are often too young to send away from home influences.

This has given some concern to members of our Foreign Mission Board, and they have urged the Home Study Institute to do what it can to meet the situation. We are glad to report that the Home Study Institute is now prepared to take the child through all grades from the first to the eighth. In these lower grades the mother or father, as circumstances demand, can help the children, and arrange for them a daily programme of study, so that they may complete any grade, just as they would in the church school. Many are

S. A. U. Conference

N. C. Wilson *President*
J. E. Symons *Secy.-Treas.*
Box 468, Bloemfontein, O. F. S.

Church School Teachers' Conference

E. D. HANSON

FROM July 5 to 11 the church school teachers of the South African Union Conference met at Helderberg College to study their problems, and to lay plans for more aggressive and progressive work. It was one of the most important conferences that has been held for our teachers in this union.

Nineteen teachers were present. Some of them were visiting Helderberg College for the first time and have returned to

their schools with a more comprehensive understanding of what the college means to our young people. Those seeing their Alma Mater again after a year or more of absence were impressed by the improvements that had changed several familiar spots. Not least among these was the walk leading from the two dormitories to the administration building.

The students of the Normal Department not only joined the teachers in all of the meetings of the conference, but also contributed to the questions and discussions. During the first few days a number of the teachers were content to sit and listen to the speakers who were leading out in the work of the conference, but as they began to consider the many suggestions made, helpful and instructive discussions followed.

Men and women of experience in the work of education in Africa led out. Professor Milton Robison came to us with the background of experience in many teachers' conferences. Mr. E. M. Cadwallader, of the Zambesi Union Mission, brought to us the results of his recent overseas researches in the field of the New Education. Miss H. M. Hyatt gave us the practical help of one who is preparing the Normal students of Helderberg College for places of responsibility in the schools of Africa. Mrs. A. B. Marais gave us the help of an expert teacher in the primary classroom.

Some time was given to the study of problems of discipline, organisation, and the keeping of records. The social and religious responsibilities of the teacher were also considered. A great deal of attention was given to the discussion on methods of teaching most effectively the subjects in the curriculum. In all of this discussion special attention was given to the problems of the one-teacher school. The teachers evinced a keen interest in the newer methods of teaching Reading, Handwriting, Spelling, and Arithmetic. They also took copious notes on the suggestions regarding seat work and Manual Arts.

The subjects enumerated, though forming only a part of those discussed, will serve to show the extent of the field covered. Though the meetings covered a period of eight hours a day of actual sessions, all of the members of the conference attended faithfully.

The teachers have returned to their schools with a new and glowing inspiration and with a renewed sense of the importance of Christian Education. They are entering the third quarter with optimism and courage. With the continued co-operation of the parents, this year should prove to be the most successful in the history of our church schools.



"THE world will never know the work secretly going on between the soul and God, nor the inward bitterness of spirit, the self-loathing, and the constant efforts to control self; but many of the world will be able to appreciate the results of these efforts."

Quiet Talks with the Medical Secretary

"MEDICAL missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. As through it men and women are led to see the importance of right habits of living, the saving power of the truth will be made known."—"Counsels on Health," p. 219.

Now, friend, just stop and think about that a minute. "It is necessary to the advancement of the cause of God." If you think I am making too much of an unimportant subject, just you sit down and think that over. What is a 'necessary' article? And it uses as an example, "Food is necessary." So we would infer that health reform is as much needed for the advancement of the cause of God as is food for our physical advancement. And it is true that the two must go together. I had a talk with a man one day about smoking. "Yes," he said, "I know it is foolish, harmful, and expensive. But I like it." Now what can you do with a man like that? I'll tell you. When that man is converted and realises that Jesus has bought his body as well as his soul, he will long to glorify God in his body which is His. One must have an incentive to clean, healthful living. What is yours? Are you saying, as did the cigarette user, "Yes, I know eating meat is dangerous, for meat is diseased today. I know tea and coffee are stimulating and unhealthful. But I like the taste of meat, and I do feel so much better after a 'good cup of tea'?" It seems to me, we, as Seventh-day Adventists have the highest incentives to healthful living. Firstly, our bodies are the temples of the Holy Spirit. Secondly, God requires our service, in precept and example.

Notice further. In this quotation from "Counsels on Health" we are told that the medical work is what often brings the truth of the third angel's message to people. And how often that is true. One visits a neighbour. After a few minutes the tea cups are brought out. One has to explain that he does not drink tea. And, as it is a matter of principle, one does not want to be considered discourteous; it is necessary to explain the position as a tenet of your Christian belief. This gives one an opportunity to call the attention of his friends to the teaching of the Bible in other matters, for more often than not he will be asked about it.

But most often it is the neighbourly helpfulness in the time of illness that wins the heart and opens the way to teach the message. Let us do all in our power to fit ourselves to do this important work,—the work of the right hand of the message. And do not forget that fitting yourself for this work means, first of all, the practice of health reform in every detail in our homes, and more important still, in public. For what we do at home but few people know. But the whole world knows what

we do in hotels or the homes of unbelievers. Let us be like Daniel, and "Purpose in our hearts that we will not defile ourselves."



Sabbath School News Notes

GRADES

For the information and encouragement of our Sabbath schools we are setting forth the standing of our schools at the end of the June quarter according to the grading plan.

The schools are graded upon three objectives:

1. 85% of the Sabbath school membership, perfect in attendance for the quarter.
2. 65% of the Sabbath school membership perfect in daily study for the quarter.
3. 75% of the offering goal of 9d. per week per church member in the case of European Members, and 4d. for Coloured members.

An "A" grade indicates that these three objectives have been attained. A "B" grade indicates that any two objectives have been reached. "C" indicates any one objective reached, while "D" indicates the low level of no objective having been reached.

We are glad that there is a slight improvement over last quarter and we sincerely hope that more of our schools will reach the higher grades next quarter.

Sabbath School Grades for Quarter Ending June 1934

- Grade Sab. School Superintendent*
- (A) Port Elizabeth, Mrs. L. B. Westaway.
 (A) Bloemfontein, Mrs. E. W. H. Jeffrey.
 (A) Karmmelkspruit, Mrs. G. W. S. Marais.
 (A) Nongoma, Dr. W. H. Haupt.
 (A) Elliot, Miss D. Webster.
 (A) Senekal, Mr. J. H. de Beer.
- (B) Worcester, Mrs. A. Myburg.
 (B) Krugersdorp, Mrs. J. J. Boshoff.
 (B) Orange Grove, Mr. A. Webster.
 (B) Grahamstown, Miss C. F. Willmore.
 (B) Cathcart, Mr. H. E. Tarr.
 (B) Aberfeldy, Mr. Adolf Smit.
 (B) Fochville, Mr. D. W. Jonker, Snr.
 (B) Helderberg, Miss A. Visser.
 (B) Aliwal North, Mrs. A. van Blerk.
 (B) Sweetwaters, Mrs. G. Imray.
 (B) Bethlehem, Mr. A. Smith.
 (B) East London, Mrs. M. L. Syms.
 (B) Douglas, Mr. J. M. Coetzee.
 (B) Claremont, Mrs. A. Floyd Tarr.
 (B) George, Mrs. W. D. Smith.
 (B) Rietfontein, Mrs. G. F. Rautenbach.
 (B) Cape Town, Mr. J. N. Krum.
 (B) Lilani, Mr. C. M. Blaine.
 (B) Uitenhage, Mr. J. G. Hartman.
 (B) Ceres, Mrs. D. J. Kruger.
 (B) Germiston, Mr. D. F. du Plessis.
 (B) Queenstown, Mrs. M. Wilson.
- (C) Hlobane, Mr. W. Birkenstock.
 (C) Kingwilliamstown, Mrs. A. Richter.
 (C) Benoni, Mrs. K. Metcalf.
 (C) Langkloof, Mr. M. J. L. Kritzinger.
 (C) Doornpoort, Mr. J. C. Breedt.

- (C) Frankfort, Mr. E. H. Harebottle.
- (C) Vredendal, Mr. P. J. Reeder.
- (C) Durban, Mrs. Davison.
- (C) Booysens, Mr. L. J. Combrinck.
- (C) Maritzburg, Mrs. E. W. C. Grabe.
- (C) Christiana, Mr. C. F. J. Pretorius.
- (C) Brankpan, Mr. L. A. J. Stark.
- (C) Bonnievale, Miss Lenie Meiring.
- (C) Vantondersput, Miss. A. M. Cilliers.
- (C) Rokeby Park, Mrs. Emma Davies.
- (C) Ermelo, Mrs. P. J. Swart.
- (C) Johannesburg, Mrs. Jankowitz.
- (C) Pretoria, Mr. A. Moller.
- (C) Stellenbosch, Mr. P. S. Rossouw.
- (D) Kimberley, Mrs. Nezar.
- (D) Boksburg North, Miss Anna Small.
- (D) Standerton, Miss L. Lund.
- (D) Parys, Mrs. J. D. Briel.
- (D) Reitz, Mrs. C. F. Sauerman.
- (D) Potchefstroom, Mr. W. Uys.
- (D) Steynsburg, Mr. A. B. Jandrell.

Cape Field

- (A) Wynberg, Mrs. Bailey.
- (B) Elim, Mr. A. da Silva.
- (B) Somerset West, Mr. F. Martin.
- (B) Uitenhage, Miss Margaret Japtha.
- (B) Salt River, Mrs. A. Cupido.
- (B) Johannesburg, Mrs. K. E. Theunissen.
- (C) Beaconsfield, Mr. G. McKay.
- (C) Donkin Street, Mrs. A. Kannemeyer.
- (C) Kensington, Mrs. K. Filies.
- (D) Athlone, Mr. Gold Theunissen.
- (D) Elsie's River, Miss M. Turner.



Offerings

WE know that our members will rejoice in the knowledge that our Sabbath school offerings for the quarter ending June 30, 1934, show a gain of £114 over the previous quarter.

Below we show the amounts given per church member per week for the schools in the South African Conference and Cape Field.

Many schools have shown a decided improvement and we know that others are raising the standard of giving this quarter.

Amount of Sabbath School Offerings Given per Week per Church Member for Quarter Ending June, 1934

Sabbath School	June	March
Nongoma	4/3	4/1
Lilani	1/11½	2/0½
Hlobane	1/10½	1/9
Queenstown	1/9	1/7
East London	1/2¾	1/1½
Senekal	1/1	9d.
Orange Grove	1/0¾	1/-
Elliot	1/-	11d.
Durban	11½d.	9½d.
Sweetwaters	11d.	10d.
Port Elizabeth	10½d.	11d.
Johannesburg	10d.	7d.
Rokeby Park	9½d.	1/-

Karmmelkspruit	9d.	1/8
George	9d.	
Uitenhage	8½d.	10d.
Aliwal North	8d.	4d.
Bloemfontein	8d.	8d.
Cathcart	8d.	10½d.
Claremont	7¾d.	10d.
Maritzburg	7½d.	6½d.
Worcester	7½d.	6d.
Helderberg	7d.	7d.
Krugersdorp	6½d.	6d.
Bethlehem	6½d.	4d.
Grahamstown	6½d.	5d.
Aberfeldy	6d.	1½d.
Cape Town	6d.	4d.
Douglas	6d.	6d.
Germiston	5d.	1d.
Benoni	4d.	5d.
Booyens	4d.	3d.
Kingwilliamstown	4d.	2d.
Pretoria	3¾d.	4d.
Ermelo	3d.	2½d.
Frankfort	3d.	2d.
Vredendal	2¾d.	2d.
Stellenbosch	2¾d.	
Fochville	2½d.	3d.
Steynsburg	2½d.	2d.
Bonnievale	2d.	¾d.
Boksburg North	2d.	2d.
Brakpan	2d.	1d.
Standerton	2d.	2d.
Potchefstroom	1½d.	¾d.
Reitz	1½d.	4d.
Langkloof	1d.	1d.
Vantondersput	1d.	
Ceres	1d.	4d.
Doornpoort	1d.	½d.
Christiana	¾d.	1d.
Parys	½d.	½d.

Cape Field

Salt River	6d.	4¾d.
Elim	4½d.	2½d.
Wynberg	2¾d.	4d.
Johannesburg	3½d.	
Athlone	3d.	3d.
Beaconsfield	3d.	2d.
Uitenhage	3d.	4½d.
Donkin Street	2¾d.	3d.
Kensington	2d.	2d.
Elsie's River	1½d.	2d.



An Encouraging Report

L. S. BILLES

THE first baptism service as the result of Elder Staples' effort held at the beginning of the year, took place on Sunday, August 5. It was a joyful and solemn occasion when twenty-eight earnest and faithful souls were added to the church. The large majority of these new members will unite with the Salt River church

where their presence will give added strength and vigour. Never in the writer's experience, have we welcomed into the church a more faithful and consistent company. Our experience in this effort leads us to feel that it pays to thoroughly ground new believers in the faith before baptism. In their preparation a long period has elapsed between the beginning of the effort and the baptism.

We were happy on this occasion to have Elder Staples with us to baptise these converts. Owing to our limited facilities at the Salt River church, the Cape Town members very kindly invited us to their church for this occasion. Their cordial welcome extended to us was deeply appreciated. We are looking forward to a further baptism of about twenty in the very near future, as a result of the Woodstock effort.

All along the line most encouraging reports are being received. Elder Abney and Brother Jackson have proceeded to Port Elizabeth to conduct an effort there. We are eagerly awaiting further developments, and praying that God will bless their labours.

Some time ago, during the Woodstock effort, a report reached me of a large number of believers in Namaqualand, keeping the Sabbath, who were calling for someone to instruct them further. Recently Elder Hiten visited them to investigate this report. He brings back a most remarkable account of God's leadership of a strong and deeply spiritual company possessing a knowledge of the truth. One of them who had heard part of the message through a man from East Africa, stepped out into the light he had received, and ultimately settled in Calvinia. There he began to teach the people all he knew. Later a colporteur led them a little further into the truth.

Thus in various ways they have received knowledge of every doctrinal point of our faith except our message on the sanctuary and the Spirit of prophecy. The leader of this group had been praying that someone be sent to help them. In a dream he saw three men coming to their assistance. Great was his joy, therefore, when Elder Hiten and two of the brethren from Vredendal arrived, whom he recognised as the ones who should come.

Thus the opening providences of God have made the fields white all ready to harvest; but the reapers are woefully few. God's people, however, are faithful. The tithe receipts which are very encouraging, make it possible to look forward to strengthening our little band of workers in the near future. We know, however, that our strength does not lie chiefly in a greater working force, but rather in the power from on high. We, therefore, earnestly beseech our brethren everywhere to continue to pray for our heavenly Father's blessing upon and guidance of His work.

SOUTHERN AFRICAN DIVISION

Statement of Mission Offerings for Six Months Ended June 30, 1934

CONFERENCE OR MISSION	PER WEEK GOAL	MEMBER. END 1932	GOAL TO DATE	AMOUNT RAISED	AMOUNT OVER	AMOUNT SHORT	AVERAGE P.W.P.M
South African Conference	1/8	2261	£4898 16 8	2294 11 6		2604 5 2	9½
South African Mission Field	1/8	26	56 6 8	201 16 11	145 10 3		5/11½
Total European	1/8	2287	£4955 3 4	2496 8 5		2458 14 11	10
South African Mission Field	2d.	1478	£320 4 8	216 13 10		103 10 10	1½
Cape Field	9d.	394	384 3 0	202 13 10		181 9 2	4¾
Total Missions		1872		419 7 8			
South African Union		4159		2915 16 1			
Northern Rhodesia Mission Field	1/8	12	£26 0 0	53 7 9	27 7 9		3/5
Southern Rhodesia Mission Field	1/8	17	36 16 8	68 5 0	31 8 4		3/1
Bechuanaland Mission Field	1/8	6	13 0 0	10 7 4		2 12 8	1/4
North East Rhod. Mission Field	1/8	2	4 6 8	4 3 0		3 8	1/7
Rhodesia - Bechuana. Conference	1/8	187	405 3 4	268 9 11		136 13 5	1/1
Total European	1/8	224	£485 6 8	404 13 0		80 13 8	1/5
Northern Rhodesia Mission Field	½d.	2898	£156 19 6	48 3 2		108 16 4	2/13d
Southern Rhodesia Mission Field	½d.	3789	205 4 9	114 4 1		91 0 8	2/7d
Bechuanaland Mission Field	½d.	296	16 0 8	11 13 8		4 7 0	1/3d
North East Rhod. Mission Field	½d.	345	18 13 9	1 6 9		17 7 0	1/28d
Total Native	½d.	7328	£396 18 8	175 7 8		221 11 0	7/32d
Zambesi Union		7552		580 0 8			
South Nyasa Mission Field	1/8	19	£41 3 4	106 15 6	65 12 2		4/4
Unattached Missions	1/8	8	17 6 8	48 3 6	30 16 10		4/8
Total European	1/8	27	£58 10 0	154 19 0	96 9 0		4/5
South Nyasa Mission Field	½d.	4784	£259 2 8	117 6 9		141 15 11	½
Unattached Missions	½d.	938	50 16 2	17 12 4		33 3 10	1/6d
Total Native	½d.	5722	£309 18 10	134 19 1		174 19 9	3/14d
South East African Union		5749		289 18 1			
Luz Mission	1/8	3	£6 10 0	20 17 11	14 7 11		5/4
Lucusse Mission	1/8	2	4 6 8	13 14 9	9 8 1		5/3
Namba Mission	1/8	2	4 6 8	2 13 7		1 13 1	1/-
Bongo Mission	1/8	10	21 13 4	62 1 8	40 8 4		4/9
Huambo Mission	1/8	2	4 6 8	21 17 6	17 10 10		8/5
Total European	1/8	19	£41 3 4	121 5 5	80 2 1		4/11
Luz Mission	½d.	?	?	2 3 3			?
Lucusse Mission	½d.	?	?	1 12 7			?
Namba Mission	½d.	?	?	1 12 0			?
Bongo Mission	½d.	?	?	7 14 1			?
Bongo Out-schools	½d.	?	?				?
Huambo Mission	½d.	?	?	17 2			?
Total Native	½d.	503	£27 4 11	13 19 1		13 5 10	½
Angola Union		522		135 4 6			
Bikobo Hill Mission	1/8	4	£8 13 4	23 3 0	14 9 8		4/6
Buganda Mission	1/8	1	2 3 4	18 3 7	16 0 3		14/-
Gitwe Mission	1/8	12	26 0 0	46 1 9	20 1 9		2/11
Katanga Mission	1/8	10	21 13 4	40 8 10	18 15 6		3/1
Kirundu Mission	1/8	4	8 13 4	29 18 2	21 4 10		5/9
Ngoma Mission	1/8			78 2 10	78 2 10		
Rwankeri Mission	1/8	3	6 10 0	25 9 7	18 19 7		6/6
Songa Mission	1/8	8	17 6 8	69 14 3	52 7 7		6/8
Total European	1/8	42	£91 0 0	331 2 0	240 2 0		6/1
Bikobo Hill Mission	¼d.	26	14 1	7 2 8	6 8 7		2½
Bukanda Mission	¼d.	70	1 17 11	8 7 8	6 9 9		1 1/9d
Gitwe Mission	¼d.	513	13 17 10	7 2 0		6 15 10	1/8d
Katanga Mission	¼d.	328	8 17 8	20 10 6	11 12 10		5/9d
Kirundu Mission	¼d.	23	12 6	11 3 11	10 11 5		4½
Ngoma Mission	¼d.			14 0 9	14 0 9		
Rwankeri Mission	¼d.	301	8 3 0	25 13 11	17 10 11		7/9d
Songa Mission	¼d.	260	7 0 10	19 6 5	12 5 7		2/3d
Total Native	¼d.	1521	£41 3 10	113 7 10	72 4 0		9/13d
Congo Union		1563		444 9 10			

SOUTHERN AFRICAN DIVISION

Statement of Mission Offerings for Six Months Ended June 30, 1934

SUMMARY

UNION	PER WEEK GOAL	MEMBER END 1932	GOAL TO DATE	AMOUNT RAISED	AMOUNT OVER	AMOUNT SHORT	AVERAGE P.W.P.M.
South African Union	1/8	2287	£4855 3 4	2496 8 5		2458 14 11	10
Zambesi Union	1/8	224	485 6 8	404 13 0		80 13 8	1/5
South East African Union	1/8	27	58 10 0	154 19 0	96 9 0		4/5
Angola Union	1/8	19	41 3 4	121 5 5	80 2 1		4/11
Congo Union	1/8	42	91 0 0	331 2 0	240 2 0		6/1
Total European	1/8	2599	£5631 3 4	3508 7 10		2122 15 6	1/0½
South African Union	9d.	394	£384 3 0	202 13 10		181 9 2	4¾
Total Coloured	9d.	394	£384 3 0	202 13 10		181 9 2	4¾
South African Union	2d.	1478	£320 4 8	216 13 10		103 10 10	1¼
Zambesi Union	½d.	7328	396 18 8	175 7 8		221 11 0	7/32d
South East African Union	½d.	5722	309 18 10	138 19 1		174 19 9	3/14d
Angola Union	½d.	503	27 4 11	13 19 1		13 5 10	¼
Congo Union	½d.	1521	41 3 10	113 7 10	72 4 0		9/13d
Total Native		16552	£1095 10 11	654 7 6		441 3 5	
Division							
European	1/8	2599	£5631 3 4	3508 7 10		2122 15 6	1/0½
Coloured	9d.	394	384 3 0	202 13 10		181 9 2	4¾
Native		16552	1095 10 11	654 7 6		441 3 5	
TOTAL DIVISION		19545	£7110 17 3	4365 9 2		2745 8 1	

SOUTHERN AFRICAN DIVISION

Report of Tithe for 6 Months Ended June 30, 1934

	<i>European</i>	<i>Native</i>	<i>Total</i>
South African Union	£6306 17 9	835 11 9	7142 9 6
Zambesi Union	1084 0 3	210 3 11	1294 4 2
South East African Union	167 17 8	90 8 3	258 5 11
Angola Union (1st quarter only)	71 19 9	10 13 2	82 12 11
Congo Union (partial report received)			41 12 4
Totals	£7630 15 5	1146 17 1	8819 4 10

During July the weather was so bitterly cold that it was decided to pack up the tent and to have us visit all of the outlying members between Bulawayo and Umtali. We had a good experience and, on the whole, found the people of good courage. It is interesting and encouraging to find all along the main line, little lights of the Truth. In all our travels we covered 1,700 miles by car. Communion services were held with some who had not partaken for over eight years. We visited members who do not see another Adventist from one year's end to the other. Those who live in town with others of like faith little realise, I fear, their blessings.

Sunday, August 5, we commenced another series of meetings in another suburb of Bulawayo. The attendance was small, in fact, almost negligible. It is feared that some have an idea that we rather glory in the fact of small attendances. Not so by any means, but we have mentioned what we find. I verily believe that here in Rhodesia we are experiencing the condition foretold, when the Lord withdraws His Spirit from the earth. The people, on the whole, are utterly indifferent to religion of any kind. They are friendly as one visits at the home, but they have no desire to attend meetings and listen or converse regarding religious things. Last evening we had only one adult stranger at the meeting. I have often wondered when when we should consider the attendance is too small to continue. We are, however, keeping on and praying that we may see some soul stand for the truth from these meetings. Remember us in your prayers. We are encouraged by the thought that the battle is not ours but God's, and, therefore, can but do our best.

Z. U. Mission

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

Box 573, Bulawayo, S. Rhodesia

Evangelism in Bulawayo

A. N. INGLE

GREETINGS from Bulawayo! We are of good courage here and the work, though slow, is nevertheless progressing. We held our first baptism on March 10. At that time there were nine adults that went forward. A further baptism was held on June 9 when four were baptised. These additions to the church have given courage to the little Bulawayo company. We have thus far held three series of meetings. The first one was held in the centre of the town, which closed in January last. Then we transferred the tent to a suburb about four miles out of town and continued there until the middle of April. Finally we moved the tent back into Bulawayo where a series of meetings were continued especially for the coloured community.

Soul Temple

NATHANIEL KRUM

I SOUGHT an ancient temple where
the Lord might dwell
On earth with those He calls His
very own;
I viewed each ivied abbey and high
altar set
Aside for God—but none could be
His throne.
The quest seemed more than hope-
less, while I sat
With tearful eye and face in hands,
apart,
Until the Master, drawing near me,
said, "Behold,
You search in vain—God's temple
is *your* heart!"

Life's Record

THE shadows lengthen over all,
And sunsets glow reveals
Another year is almost gone,
And sadness o'er us steals.

What is the record of the hours
Which have so quickly passed?
Have we been diligent or not?
Time will reveal at last.

The record made cannot be changed;
The future is before,
And we can make it what we will;
What does it hold in store?

So "help us number all our days,"
That when they end we may
Be ready for life's record true
Which we shall make today.

BURTON CASTLE.

Die Bybel in Afrikaans

J. J. B. COMBRINCK

Dis 'n „ongeloofbare verskynsel dat daar 300,000 Afrikaanse Bybels verkoop is, daar die blanke Afrikaanssprekende bevolking slegs omtrent 1,000,000 siele tel," het die *Sunday Times* van Johannesburg gesê in sy kommentaar oor „waarskynlik die grootste bestelling vir boeke wat nog ooit in die Unie geplaas is," toe 10,000 Afrikaanse Bybels op een dag bestel is.

Die eerste verskeping Afrikaanse Bybels het ongeveer elf maande gelede aangekom, en maande voor die tyd was hulle al bespreek met die kontant daarby, deur 'n volk hongerig en wagende vir die Bybel in hul moedertaal. Agtereenvolgende verskepinge was uitverkoop onmiddellik na hul aankoms. Hierdie vertaling van die Bybel het al sy tweede druk beleef. Die Suid-Afrikaanse Spoorweë het al meer as 'n £1,000 ingesamel as vraggeld op Afrikaanse Bybels. Die gewig van eksemplare wat alreeds van die hand gesit is, beloop meer as tweehonderd ton.

Hierdie reusebestelling van 10,000 eksemplare is deur die Onderwys Departement van die O. V. S. geplaas, met die doel om 'n Bybel kosteloos te gee aan elke kind wat nie een kan bekostig nie. In sommige gevalle het gesinne 'n dag sonder kos gebly teneinde 'n Bybel in hul moedertaal te kan koop.

Die verskyning van die Afrikaanse Bybel was op 27 Augustus 1933, in alle Afrikaanse kerke in die Unie gevier. Die dankdienste op Bloemfontein, het in die markgebou plaasgevind, waar oor die 4,000 mense vergader het,—die verrigtinge was uitgesaai. Die eerste woorde wat in die diens daardie dag gelees was, was die Tien Geboue, wat bewys lewer van die groot respek wat die Afrikaners oor die algemeen vir die wet van God koester.

Die Voortrekkers en hul voorvaders het die Nederlandse Bybel gebruik wat tussen

1625 en 1634 vertaal is en op las van die State-Generaal uitgegee is, en gevolglik bekend is as die Statebybel. Die Afrikaanse Bybel is vertaal en goedgekeur deur 'n gesamentlike kommissie wat die drie Hollandse Gereformeerde kerke in Suid-Afrika verteenwoordig.

Die Afrikaanse Taal

Wat die Afrikaanse taal betref, dit het ontwikkel uit die Nederlands van die sewentiende eeu. Verskeie faktore het „Die Taal" beïnvloed en gewysig. Afrikaans word vandag beskou as 'n jong sustertaal van moderne Nederlands. Dit is die tweede eenvoudigste taal in die wêreld en word gepraat van die Kaap tot aan die Sambesie met baie min dialektiese afwykings. Van die faktore wat daartoe bygedra het om die Afrikaanse taal sowel as die wit ras suiwer te hou, is die invloed van die Bybel die belangrikste. Vir die Voortrekkers was dit die heilige Boek wat almal eerbiedig het. Hierdie mense van die negentiende eeu het Afrikaans gepraat, maar hulle het Nederlands gelees en geskrywe, so goed as hulle kon.

Die twee offisiële tale van Suid-Afrika is Afrikaans en Engels. Volgens die sensus van 1926 praat 47.2% kinders onder die sewe jaar net Afrikaans, 22.6% net Engels en 30% is tweetalig. Wat kinders oor die sewe jaar betref, praat 19.6% net Afrikaans, 21.6% net Engels en 58.5% is tweetalig. Van die kinders in plattelandse

skole, praat 69.2% net Afrikaans, 8.1 net Engels en 22.4% is tweetalig.

Uit hierdie feite sien ons dat nie eers $\frac{1}{3}$ van die kinders in Suid-Afrika Nederlands (d.i. Hooghollands) praat nie, dit was dus gebiedend noodsaaklik om die Bybel in Afrikaans te hê. Die opkomende geslag het geen belangstelling of liefde gehad vir die Bybel in 'n vreemde taal nie. Dat die behoefte aan 'n Afrikaanse Bybel lankal gevoel was, blyk uit die feit dat Mnr. Pannevis alreeds in die jaar 1875 aan die hand gegee het dat die Britse en Buitelandse Bybelgenootskap die Bybel in Afrikaans druk. In 1885 was Ds. S. J. du Toit wat toentertyd superintendent van onderwys vir die Transvaal was, genader met die versoek om 'n begin te maak met die vertaling van die Bybel in Afrikaans. Die vertaling van verskillende dele het in die Afrikaanse maandblad verskyn. In 1893 was „Genesis" in boekvorm uitgegee en voor die einde van die eeu het „Matthéüs" en die „Openbaring" verskyn, en aan die begin van die twintigste eeu is die „Psalms" in boekvorm gedruk.

Die Jongste Vertaling

Omtrent tien jaar gelede is die gewigtige en heilige taak om die gans heilige Skrif in Afrikaans oor te sit opgedra aan 'n kommissie bestaande uit Dr. J. D. Kestell, Dr. J. D. du Toit, Dr. E. E. van Rooyen, Dr. H. C. M. Fourie en Dr. B. B. Keet. Dit het tien jaar geneem om die werk te voltooi, en die vertalers het hulself uitstekend van hul taak gekwy. Die *Natal Mercury*, 'n Engelse dagblad, het gesê dat sekere dele van die Afrikaanse Bybel skoner taal bevat as dieselfde dele in die Engelse Bybel. Die *Rand Daily Mail* het in 'n hoofartikel die mening uitgespreek dat die Afrikaanse vertaling net soveel vir die Afrikaanssprekende bevolking van Suid-Afrika gaan beteken as die King James vertaling vir die Engels-sprekende wêreld.

Die vertaling is baie goed en kom ooreen met die kantttekeninge van die Engelse „Authorised Version." 'n Paar eienaardighede is egter noemenswaardig: Josef se veelkleurige rok heet „'n lang rok met moue," die derde plaag is „muskiete" in plaas van luise. Verder word die Hebreuse benaminge vir dinge byna deurgaans vertaal: „efod" word „skouerkleed" en „sittimhout" is vertaal as „akasiahout." Die tabernakel met sy meubels word in sulke eenvoudige taal beskryf dat die gewone Afrikaanse kind van vyf jaar dit kan volg. Die Hebreuse naam Asasel is behou in Levitikus 16. Die woord „onsterflikheid" kom in Spr. 12:28 voor. Die opskrifte bokant die Psalms is almal volledig vertaal en vorm die eerste vers van die Psalm: Psalm 54:1 (die opskrif volgens die Engelse Bybel) lui aldus, „Vir die musiekleier; met snaarinstrumente. 'n Onderwysing van Dawid." Ps. 56:1 lees, „Vir die musiekleier; op die wysie van „Die Duif van die ver Eikebome." Ps. 45:1, „Vir die musiekleier; op die wysie van „Lelies." Van die kinders van Korag."

Die vertaling stem ooreen met die jongste opgrawings en bevindings, en die be-

Excused From Giving to Missions

HORACE BUSHNELL

Those who believe that the world is not lost and does not need a Saviour.

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the Gospel to every creature."

Those who believe that the Gospel is not the power of God, and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself," in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory of Christ.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

troubaarste bestaande manuskripte, en dit is opmerklik om te vind dat die waarheid van sommige tekste, wat deur die hoër critici aangeval word, bewaar bly in die Afrikaanse vertaling b.v. 1 Joh. 5:7, Openb. 22:14. Ongelukkig kom die goddelike waarheid nie duidelik uit in sommige tekste nie. Daniël 9:25 lui as volg: „Nou moet jy weet en verstaan: van die uitgang van die woord af om Jerusalem te herstel en op te bou tot op 'n gesalfde, 'n vors, is sewe weke; en twee en sestig weke lank sal dit herstel en opgebou word, met pleine en slote, maar in tye van benoudheid.” Interessant is Job 23:12: „Die woorde van Sy mond het ek bewaar meer as my eie wet” i.p.v. „Die redenen Zijns monds heb ek meer dan mijn bescheiden deel weggelegd.” Net een teks is onvoltooi, omdat die ou manuskripte daar onvolledig is, n.l. Ps. 75:7 (vers 6 in die Engels) wat as volg lui: „Want nie van die opgang of van die ondergang, ook nie van die woestyn van berghoogtes nie. . .” Die sin word nie voltooi nie, en die vertalers dui aan dat daar iets ontbreek.

Die nakomelinge van die Boere, die Afrikaners, kon nie langer wag op die verskyning van die Bybel in hul moedertaal nie. Duisende versoeke om 'n vertaling is aan die Britse en Buitelandse Bybelgenootskap gerig. Toe die Afrikaanse manuskripte eindelijk persklaar was, het die Cambridge University Press haastig die werk klaargemaak. Gevolglik is daar 'n paar drukfoute en een of twee verse is onvolledig. Maar hierdie slag was dit die skuld van die setter en die proefleser.

Die Nuwe Bybel het op 'n geleë tyd in Suid-Afrika verskyn; daar is 'n algemene herlewing van Skrifondersoek. In hierdie tyd stort die Here ook die spade reën uit op Sy oorblyfsel kerk in Suid-Afrika, sodat hulle die laaste genadeboodskap kan verkondig in hierdie deel van die wêreldveld. (Vertaal uit die Engels—M.)



Die Nuweonderwys Konferensie

MILTON ROBISON

Die onlangse Nuweonderwys konferensie was seker een van die belangrikste byeenkomste op die gebied van onderwys, wat in Suid-Afrika die laaste tyd gehou is. 'n Groot aantal sprekers uit ander lande was teenwoordig, en hul lesings oor verskillende fases van die opvoedkunde het veel stof tot nadenking verskaf. Broeder Hanson en ek het die voorreg gehad om die konferensie te Johannesburg, die hele tyd by te woon. Broeder Cadwallader en Broeder Higgins van die Sambesi Unie was ook daar.

Uit die toesprake het geblyk dat die sprekers besef dat ons in kritieke tye leef. Toe ons so sit en luister hoe hierdie manne en vroue oor die opvoedkundige vraagstukke uitwei, en trag om die weg na sukses aan te wys, was ons bly dat vir ons, as 'n

denominasie, die groot beginsels van Christelike opvoeding so duidelik uiteengesit word.

'n Aantal van die sprekers het melding gemaak van die groot behoefte wat daar bestaan vir geestelike en sedelike opheffing op die gebied van onderwys, maar natuurlik het hulle voor die moeilikheid te staan gekom om te weet hoe om dit toe te pas in skole waar bepaalde godsdiensonderwys nie toegelaat word nie. Dit het ons meer as ooit tevore daartoe gebring om op prys te stel wat in ons eie skole gedaan word, en die grote voorreg wat ons jong mense geniet om 'n onder sulke invloed te kom.

Die Naturelleonderwys-vraagstuk het spesiale aandag geniet. Daar was baie sendelinge en opvoeders van die verskillende genootskappe teenwoordig, en het deelgeneem aan die besprekings. Daar was oor die algemeen ooreengestem dat dit moeilik sou wees om Naturelleonderwys voort te sit sonder 'n bepaalde geestelike atmosfeer. Verskeie sprekers het daarop aangedring dat daar geen maatreëls getref word nie om die opvoeding uit die hande van die sendinggenootskappe te neem, maar liever dat hulle aangemoedig sou word om hulle werk te verbeter en uit te brei.

S. A. Unie-Konf.

N. C. Wilson President
J. E. Symons Sekr.-Tes.
Bus 468, Bloemfontein, O. V. S.

'n Onderhoud met die Mediese Sekretaris

„MEDIESE Sendingwerk is die regterhand van die evangelie. Dit is noodsaaklik vir die vooruitgang van die saak van God. Wanneer manne en vroue, deur middel van die mediese werk, die belangrikheid van 'n regte leefwyse insien, sal die reddende mag van die waarheid bekend word.”—„*Counsels on Health*,” bls. 219.

Geagte vriende, laat ons 'n oomblik hierby stilstaan. „Dit is noodsaaklik vir die vooruitgang van die saak van God.” As u dink dat ek te veel waarde heg aan 'n onbelangrike onderwerp, dink dan net 'n oomblikkie daaroor na. Wanneer is 'n artikel „noodsaaklik.” Neem byvoorbeeld die sin „Voedsel is noodsaaklik.” Ons mag hieruit aflei dat gesondheidshervorming net so noodsaaklik is om die saak van God te bevorder as wat voedsel vir ons liggaamlike vooruitgang is. En dit is waar dat die twee moet saam gaan. Ek het een dag 'n gesprek met 'n man gehad oor rook. „Ja,” het hy gesê, „Ek weet dat dit dwaas is, en nadelig en duur. Maar ek hou daarvan.” Wat kan 'n mens met so iemand aanvang? Ek sal u sê. As daardie man tot bekering kom en besef dat Jesus sy liggaam, sowel as sy siel, gekoop het, sal hy verlang om God te verheerlik in sy liggaam „wat aan God behoort.” 'n

Mens moet iets hê om jou aan te spoor tot 'n skoon, gesonde lewe. Het u? Sê u, soos die sigaretroker, „Ja, ek weet dit is gevaarlik om vleis te eet, daar vleis vandag vol siektes is. Ek weet dat tee en koffie prikkelend en ongesond is. Maar ek hou van die smaak van vleis, en ek voel soveel beter na 'n lekker koppie tee?” Myns insiens het Sewende-dag Adventiste die hoogste aansporing tot 'n gesonde leefwyse. Ten eerste is ons liggaam die tempel van die Heilige Gees en ten tweede het God ons diens, in woord en daad, nodig.

Merk verder, dat dit volgens hierdie aanhaling uit „*Counsels on Health*” die mediese werk is wat in die meeste gevalle die Derde-engelboodskap versprei. En hoe dikwels is dit nie waar nie. Ons besoek ons bure. Dit duur nie lank voor die tee ingebring word nie, en ons moet duidelik maak dat ons nie tee drink nie. En, daar ons nie wil aanstoot gee nie, is ons verplig om duidelik te maak dat dit by ons 'n gewetenssaak is wat onse godsdiensige lewe raak. Nou bied die geleentheid hom aan om ons vriende attent te maak op die leer van die Bybel oor ander punte, want in die meeste gevalle sal hulle ons uitvra.

In verreweg die meeste gevalle, egter, is dit ons vriendelike hulpvaardigheid in tye van siekte wat harte win en mense gewillig maak om na die boodskap te luister. Laat ons alles in ons vermoë doen om onself bekwaam te maak vir hierdie belangrike werk,—die werk wat die regterhand van die boodskap is. En onthou dat die eerste vereiste vir hierdie werk is om 'n ware „gesondheidshervormer” te wees in u eie huis en, wat nog belangriker is, buite u eie huis, want baie min mense weet wat ons tuis doen, maar die hele wêreld weet wat ons in hotels en in die huise van ongelowiges doen. Laat ons soos Daniël wees en onself voorneem om ons nie te verontreinig nie.



Konferensie van Kerkskoolonderwysers

E. D. HANSON

VANAF 5 tot 11 Julie het die kerkskoolonderwysers van die Suid-Afrikaanse Unie Konferensie, op Helderberg, konferensie gehou, om hul vraagstukke te bespreek en om planne te beraam vir beter en meer agressiewe werk. Dit was een van die belangrikste konferensies wat tot dusver vir ons onderwysers in hierdie unie gehou is.

Daar was negentien onderwysers teenwoordig. Dis die eerste besoek wat sommige aan Helderberg Kollege gebring het, en hulle is terug na hulle skole met 'n beter begrip van wat die kollege vir ons jongmense beteken. Diegene wat hulle Alma Mater weer gesien het, na 'n tyd van afwesigheid, was getref deur die veranderinge wat party van die welbekende plekkies ondergaan het, en nie die minste hiervan was die wondelpaadje tussen die twee koshuise en die kollegegebou.

Die Normaalstudente het nie alleen al die

vergaderings bygewoon nie, maar het ook deelgeneem aan die besprekings. Gedurende die eerste paar dae was 'n aantal van die onderwysers tevrede om maar net te sit en luister na die sprekers, dog na hulle die aan die hand gegewe wenke begin oorweeg het, het daar nuttige besprekings gevolg.

Manne en vroue van ondervinding in opvoedkundige werk in Afrika het voorligting gegee. Professor Milton Robison, met die agtergrond van baie onderwyserskonferensies, was daar. Mnr. E. M. Cadwallader, van die Samesie Unie Sending, wat onlangs in die buiteland, op die gebied van die Nuwe Opvoedkunde, navorsingswerk gedoen het, het ons toegesprek. Mej. H. A. Hyatt, wat met die opleiding van die Normaalstudente belas is, het ons praktiese wenke gegee. En Mevr. A. B. Marais het ons, as vakkundige in die primêre afdeling, bygestaan.

Heelwat tyd was bestee aan die vraagstukke wat betref dissipline, organisasie, en die hou van rekords. Die sosiale en godsdienstige verantwoordelikhede van die onderwyser het ook aandag geniet. Daar was baie tyd bestee aan die bespreking van meer doeltreffende onderwysmetodes in verband met die onderwerpe in die leerplan. In hierdie besprekings was daar spesiale aandag geskenk aan die probleme van die een-onderwyser skool. Die onderwysers het groot belangstelling getoon in die nuwe onderwysmetodes wat betref Lees, Skryf, Spelling, en Rekenkunde. Hulle het ook volledige aantekeninge gemaak van die wenke in verband met „seat work” en handekunste.

Hoewel baie meer onderwerpe onder bespreking gekom het, sal die paar wat genoem is, ons 'n idee gee van wat alles gediskuseer was. Ofskoon die sittings elke dag agt uur in beslag geneem het, het al die lede van die konferensie dit tog getrou bygewoon.

Die onderwysers is terug na hulle skole toe vol inspirasie en met 'n dieper besef van die belangrikheid van Christelike opvoeding. Hulle begin die derde kwartaal met optimisme en moed. Met die medewerking van die ouers, behoort hierdie jaar die suksesvolste te wees in die geskiedenis van ons kerkskole.

Kaapse Veld

L. S. Billes Superintendent

'n Bemoedigende Rapport

L. S. BILLES

Op Sondag, 5 Augustus, het die eerste doopdiens, as gevolg van die poging wat Leraar Staples aan die begin van die jaar gehou het, plaasgevind. Dit was 'n aangename en plegtige oomblik toe agt-entwintig ernstige en getroue siele tot die kerk toegevoeg was. Die meeste van hier-

die nuwe lede sal by die Soutrivier kerk aansluit, waar hulle teenwoordigheid nuwe krag en lewe sal bring. Nog nooit in my ondervinding het ons 'n getrouer en vaster groep tot die kerk verwelkom nie. Die ondervinding wat ons in hierdie poging opgedoen het, laat ons voel dat dit betaal om eers die nuwe gelowiges goed in die leer te bevestig alvorens hulle te doop. Daar het 'n geruime tydjie verloop vandat die poging begin het totdat hulle gedoopt is.

Ons was bly om vir die geleentheid, Leraar Staples in ons midde te hê, wat ook hierdie lede gedoopt het. Weëns die beperkte fasiliteite by die Soutrivier kerk, was die Kaapstadse kerklede so vriendelik om ons uit te nooi na hulle kerk vir die plegtigheid. Ons waardeer ten eerste die hartlike ontvangs wat ons daar te beurt geval het. Ons sien uit na 'n ander doopdiens van nog sowat twintig lede, in die nabye toekoms, as verdere vrugte van die Woodstockse poging.

Van alle kante ontvang ons bemoedigende rapporte. Leraar Abney en Broeder Jackson het na Port Elizabeth vertrek om 'n poging daar te hou. Ons wag gretig verdere ontwikkelinge af, met die bede dat God hulle werksaamhede daar sal sien.

'n Tydjie gelede, tydens die Woodstockse

Diegene wat nie aan die Sending hoef te gee nie

HORACE BUSHNELL

Diegene wat glo dat die wêreld nie verlore is, en nie 'n Saligmaker nodig het nie.

Diegene wat glo dat Jesus 'n fout begaan het toe Hy gesê het, „Gaan die hele wêreld in en verkondig die evangelie aan die ganse mensdom.”

Diegene wat glo dat die evangelie nie die krag van God is, en nie die heiden kan red nie.

Diegene wat wens dat sendelinge nooit na ons voorouers gekom het, en dat hulle self nog heidene was.

Diegene wat glo in die leus, „Elke man vir homself,” in hierdie wêreld, en wat saam met Kain die vraag stel: „Is ek my broer se wagter?”

Diegene wat geen aandeel wil hê in die uiteindelijke oorwinning van Christus nie.

Diegene wat glo dat hulle nie aan God hoef rekenskap te gee van die geld wat Hy aan hulle toevertrou het.

Diegene wat bereid is om die laaste vonnis te aanvaar: „Vir sover julle dit nie gedoen het aan een van hierdie geringstes nie, het julle dit aan My ook nie gedoen nie.”

poging, het ons berig ontvang dat daar 'n taamlike groep gelowiges in Namakwaland is wat die Sabbat hou en verlang dat iemand hulle verder sal kom onderrig. Onlangs het Leraar Hiten hulle besoek. Hy het aan ons 'n merkwaardige verslag gebring van 'n sterke en ernstige groep mense met 'n kennis van die waarheid. Een van hulle wat 'n deel van die waarheid gehoor het van iemand uit Oos-Afrika, het in die lig wat tot hom gekom het, gewandel, en eindelijk het hy hom metterwoon op Calvinia gevestig. Daar het hy die mense alles geleer wat hy geken het. Later het 'n kolporteur hulle verder in die waarheid gelei. En so het hulle langs verskillende weë kennis opgedoen van al ons leerstelsels, uitgenome die van die Heiligdom en die Gees van profesie. Die leier van hierdie groep het gebid dat God iemand sou stuur om hulle te help, en in 'n droom het hy drie manne gesien wat hulle tot hulp gekom het. Toe Leraar Hiten en twee van die Vredendalse broeders daar aankom, was sy blydschap groot, en hy het in hulle diegene wat sou kom, herken.

So lei die Voorsienigheid ons, en ons sien die lande dat hulle al wit is vir die oes; maar die arbeiders is jammerlik min. Gods volk is egter getrou. Die tiendes kom bemoedigend in, en dit maak dit moontlik om uit te sien na die uitbreiding van ons werkerskorps. Ons besef egter, dat ons krag nie skuil in meer werkers nie, maar veeler in die krag uit die Hoogte. Daarom versoek ons ons broeders orals om te volhard in die gebed om die sien van ons hemelse Vader, en om Sy leiding in ons werk.

S. U. Sending

E. C. Boger Superintendent

D. A. Webster Sekr.-Tes.

Bus 573, Boelawajo, S. Rhodesië

Evangelie in Boelawajo

A. N. INGLE

HEILWENSE uit Boelawajo! Ons is vol moed hier, en die werk, hoewel dit stadig gaan, maak nietemin vordering. Op 10 Maart het ons ons eerste doopdiens gehou. By daardie geleentheid was nege volwasse gesins gedoopt. Op 10 Junie het ons weer 'n doopdiens gehou toe nog vier gedoopt was. Hierdie toevoegings tot die kerk, het die Boelawajo lede met nuwe moed besiel. Tot dusver het ons drie reekse dienste gehou. Die eerste reeks was in die middel van die dorp gehou en het in Januarie 1.1. gesluit. Toe het ons die tent in een van die voorstede, omtrent vier myl uit die dorp, opgeslaan, en het daar tot die helfte van April gebly. Eindelijk het ons weer teruggekeer na Boelawajo, waar ons 'n reeks dienste spesiaal vir die bruin-

mense gehou het. Die teenstand was kwaai en die opkoms gering. Op die oomblik is daar vier gereed vir die doop, en daar is nog ses, afgeleë in die distrik, wat verwag om in Oktober gedoop te word. Hierdie laaste ses is die vrugte van die werk van laasjaar, en van drie jaar gelede in Oemtali.

In Juliemaand het dit so bitter koud geword dat daar besluit was dat ek die tent sou afbreek, en die afgeleë lede tussen Boelawajo en Oemtali besoek. Algemeen gesproke, het ons goeie ondervindings gehad, en die mense vol moed gevind. Dis interessant en bemoedigend om al langs die hooflyn, skynende liggies te vind. Alles te same het ek 1,700 myl per motor afgeleë. Die Nagmaal was uitgedeel aan sommige wat dit oor die agt jaar laas gebruik het. Ons het lede besoek wat van die een jaar na die ander nooit 'n ander Adventis sien nie. Ek vrees dat diegene wat in die stede woon, saam met ander gelowiges, nie hulle seëninge op prys stel nie.

Op Sondag, 5 Augustus het ons weer 'n reeks dienste in een van die ander voorstede van Boelawajo begin. Die opkoms is swak—byna niks. Ek vrees dat daar sommige is wat sal dink dat ons behae skep in swak opkomstes. Geheel-en-al nie, ons sê maar net hoe sake staan. Ek glo waarlik dat ons hier in Rhodesië die toestande beleef wat sal heers wanneer die Here Sy Gees van die aarde onttrek. Oor die algemeen is die mense absoluut onverskillig teenoor godsdiens van enige soort. Hulle is taamlik vriendelik as mens hulle besoek, maar het geen begeerte om die dienste by te woon, of te luister, of te praat oor godsdiens nie. Gisteraand was daar een vreemde in die diens. Ek het dikwels gewonder wanneer die opkoms so skraal sal word dat ons maar die dienste sal moet staak. Ons hou egter maar aan en bid dat daar tog die een of ander sal wees wat sal uitstaan vir die waarheid in hierdie dienste. Gedenk aan ons in u gebede. Ons skep moed uit die gedagte dat die stryd nie ons saak is nie, maar die Here s'n, en daarom gaan ons voort om ons bes te doen.



Dankbetuiging

BROEDER T. J. J. VAN RENSBERG, van Ermelo, wens om deur middel van die OUTLOOK, sy dank te betuig aan die broeders en susters vir die betoning van hul medelyde, en hul gebede vir hom en die syne met die treurige heengaan van sy eggenote.



Appreciation

BROTHER T. J. J. VAN RENSBERG of Ermelo wishes, through the columns of the OUTLOOK, to thank the brethren and sisters for their expressions of sympathy to him and their prayers for him and his family in their sad bereavement upon the death of Sister van Rensburg.

Gaan Dan Heen

Deur wyle

AMOS R. WELLS

Is die wêreld dood in misdaad? Gaan dan heen! Kan die kruis verlos van kwaad? Gaan dan heen! Daar die duiwel en sy mag, roem en spog met sy groot krag; die ondergang van almal trag, gaan dan heen. Kort die lewe hier op aard, gaan dan heen; spoedig eindig al sy vaart, gaan dan heen. Mense sterwe vroeg en laat, lot beslis na elk'eens daad, gaan dan heen. Christus die gekruisde kom, gaan dan heen; bring die siele t'rug na Hom, gaan dan heen. Al Sy woorde, moeit en pyn, mag verlore tog nie skyn, gaan dan heen. Krag vir werk van Hom verleen, —gaan dan heen—Hy gaan met u, wees 'n seën! Hy's getrou en ewig waar, gaan dan heen. Hy bly met u jaar na jaar, gaan dan heen. En hierna kry u die loon; „Mooi so,” spreek Hy van Sy troon, op u hoof 'n goue kroon, gaan dan heen. GAAN!

Vry vertaal.

Obituary

GARNETT.—Mabel Eliza Garnett, née Leigh, was born in England, August 26, 1878, and died in Cape Town at the New Somersset Hospital, August 16, 1934.

When she was still a girl she came to Cape Town with her brother, Captain R. A. Leigh with whom she resided until her marriage to Captain C. E. Garnett in 1905. To this marriage was born one son, Norman Yule Garnett. In 1918 the father died leaving his widow and son to face the problems of life alone. She was a very devoted mother and, with firm determination and resolute purpose, she undertook the task of making a livelihood and providing for the education of her son.

After a time she accepted an appointment as prison warden. In this responsible position she served for twelve years, bringing the influence of a deeply spiritual life to many a soul in distress. She was the only church that many ever knew, and numbers of letters came to her telling of the help and blessing that had come to the writers as they had felt the calm faith and trust in God that ever radiated from her life. She was not only an official but a friend to those who came under her care.

At times her task was made difficult by ill health, but she never wavered from her purpose. There was always evident that depth of character and calmness of soul which characterise a true child of God. She fought the battle bravely and saw her

desire accomplished. Her son finished school and went into business. About a year ago Mrs. Garnett resigned from her position and the mother and son were happy in their little home. She now had opportunity for more active church fellowship and regular attendance at the Church of England of which she was a member.

When Elder and Mrs. Boger were down at the Cape on coastal furlough, late in 1933, they met the Garnetts. Mrs. Garnett became deeply interested in the work of Seventh-day Adventists and their teachings of the Bible. Soon Mrs. Boger began giving her Bible studies and she attended a series of meetings held at the Claremont church. Her heart rejoiced as she learned more and more of the message of truth for these last days, and she was baptised on the second of June, 1934, by Elder J. I. Robison. She was faithful in attendance at church and prayer meetings, and took an active interest in the work of the church until the time of her illness.

In spite of her suffering and distress, Sister Garnett was of good courage and expressed her faith and confidence in God. She fell asleep peacefully on Thursday, August 16. She leaves to mourn her departure her son, Norman, and her brother, Captain Leigh, besides a sister and other relatives in England.

Believing it would be his mother's wish, the son planned that the burial should take place in the beautiful and secluded little Pieter Meintjies cemetery, where the father and husband is resting. At dawn Friday morning, the journey was begun through the beautiful valleys, and over Bain's Kloof and Hex River mountains to the sacred spot. At one o'clock, surrounded by the stillness and quiet of the Karoo we laid her to rest in the shelter and protection of the nearby hill to await the coming of her Lord and Saviour whose voice will call her forth in newness of life to meet the Lord in the air. A brief service was held at the grave side, and on Sabbath, August 25, a memorial service was conducted at the Claremont church. Words of comfort were spoken by the writer from 1 Thess. 4:13-18.

MILTON ROBISON.

“JA, my siel is stil tot God; van Hom is my heil. Hy alleen is my rots en my heil, my rotsvesting; ek sal nie grootliks wankel nie. Wees net maar stil tot God, my siel, want van Hom is my verwagting! Sekerlik, Hy is my rots en my heil, my rotsvesting; ek sal nie wankel nie. By God is my heil en my eer; die rots van my sterkte, my toevlug is in God. Vertrou op Hom altyd, o volk! Stort julle hart uit voor Sy aangesig! God is 'n toevlug vir ons. Sela. Een ding het God gespreek, twee is dit wat ek gehoor het: dat die sterkte aan God behoort, en aan U, o Here, behoort die goedertierenheid; want U vergeld elkeen na sy werk.” Uit Ps. 62.

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Helderberg New Notes

THE terracing of the slope in front of the buildings is at last nearing completion. Several visitors have commented on the favourable impression created by the wall and terrace.

BROTHER W. E. Phillips, assistant auditor of the General Conference, with Mrs. Phillips recently visited the college. During his visit to the Division office at Claremont, Brother Phillips audited the Division books.

A VERY excellently organised programme was given by the Primary School on a recent Sunday evening. Now that a platform has been erected in the Gymnasium, programmes of this kind can be well presented there.

A NEW College Song was recently adopted. A committee of the staff worked on this for some time. The new song and hymn was presented in Chapel on August 20. Both song and hymn are sung to the same music, and each consists of one stanza only.

UNFORTUNATELY a second outbreak of measles has occurred at the college. About fifteen are down at present. The parlours in the school hostels have been turned into wards. All the patients are progressing favourably at present. This is the first epidemic that has occurred at Helderberg, and we hope that it may be the last for a long time to come.

ENQUIRIES have come to hand regarding visitor's rates at the college during the long holiday, November 1, to February 1. The rate as set by the college board is 27/6 a week. This covers all expense except transportation. We believe that when the location of the college is fully known by our people that many might choose to spend their sea-side holidays here. Frequently the weather is much more pleasant here than directly on the beach six miles away. The college being upwards of 1,000 feet above sea level, the view of the sea is quite majestic.

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