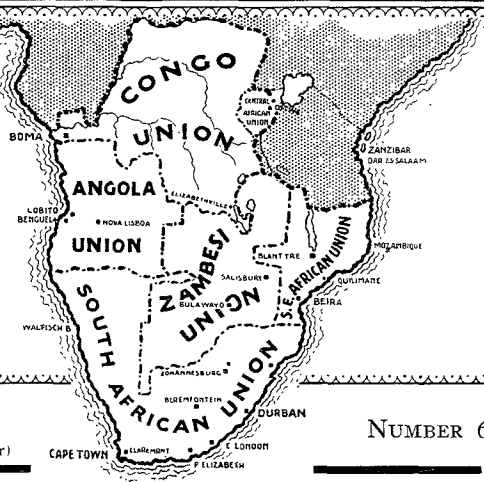


# The SOUTHERN AFRICAN DIVISION OUTLOOK



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## A Further Cut in Appropriations and Important Division Committee Actions

J. F. WRIGHT

THE Spring Council of the General Conference convened in Washington, D.C., U.S.A., April 22-28, 1932. This council is recorded as one of the most deeply spiritual and far-reaching in its scope of any held for many years. The present financial depression, the unsettled conditions in the Far East, together with many other present difficulties, however, brought the council face to face with a number of very grave problems as the brethren endeavoured to lay plans for the needs of our world-wide work.

While the council was one greatly blessed of God, and while the plans laid by it will mean much toward the onward march of the message, the brethren were made sad indeed to be compelled to pass on to the division fields another heavy cut in 1932 appropriations. The cut voted was eight per cent, and it was retroactive as from the first of January this year. This is the third cut made during the last eighteen months. The total of the three cuts passed on to us since January 1, 1931, amounts to 24%, which means that we now have £14,297 less with which to operate our work in the Southern African Division than we had during 1930.

Now the last cut of eight per cent has given us the most perplexity and the gravest concern of any yet voted. Really, we have hardly known just how to handle it, and yet not retrench our ever-growing work. We are happy to say, however, that we

have not become discouraged at all because of this additional cut in the budget, but have turned the more earnestly to our all-wise heavenly Father for a still larger share of His divine leadership and wisdom in the solution of our problems.

The available members of the Division Committee have just been in session for two days, wrestling with our problems. We are glad the Lord has helped us, and we desire to pass on, to both our workers and laity, some information regarding certain actions which will mean further economies in our work.

### Suggested Reorganisation

In the recent "open letter" which the writer placed in the OUTLOOK it was stated that earnest study would be given to cutting down administrative expense wherever possible. So, at the meeting of the Committee just closed, certain recommendations were passed which we feel will mean further financial economies, and yet, at the same time, we believe will not weaken our present efficiency. The action dealing with this matter reads as follows:

"In view of the serious financial situation in the Southern African Division and in the world at large which has made it necessary for the General Conference to cut the Division budget by twenty-four per cent during the past eighteen months, and, whereas, the General Conference Committee passed a resolution at the Fall Council of 1931, suggesting a

reorganisation in, or an amalgamation of such union fields as will effect economies in operation, the Southern African Division Committee, therefore recommends that the following take effect January 1, 1933:

The reorganisation of the Angola, Congo and Central African Union Mission fields into two union mission fields as follows:

1. *The Central African Union Mission*, to consist of the following provinces and mandated territories of the Belgian Congo: Equatorial, Orientale, Ruanda and Urundi.

2. *Angola-South Congo Union Mission*, to consist of Angola and the following provinces of the Congo: Kattanga, Kasai and the Lower Congo.

WHEREAS, The General Conference Committee has suggested the reorganisation of such unions as can be carried out effectively with the view of making economies in administration and releasing officers for evangelistic work, we therefore recommend that the following changes be effected as soon as possible:

1. To the Zambesi Union Mission Field committee that they unite under one administration the Northeast Rhodesia and the Northern Rhodesia Mission fields, and that the Southern Rhodesia and the Bechuanaland Mission fields be united under one administration.

2. To the South African Union Conference committee

(a) The uniting of the Transvaal-

Delagoa and Kaffirland Mission fields under one administration.

(b) The reorganisation of the departmental work in the South African Union by the adding of a Home Missionary and Missionary Volunteer secretary, and a Field Missionary secretary to the Union staff, who shall also serve as local conference departmental men in their respective departments."

You will note that the first section of these recommendations relates to the uniting of three union fields, bringing the work under two union administrations. However, before such an action can be finalised, we shall need to secure the approval of the General Conference. This we shall seek to secure at the time of the Fall Council this year.

The second section of the recommendations which refers to reorganisation in the Zambesi Union Mission Field and the South African Union Conference, will become effective, we trust, at a very early date. In fact, plans are already laid to bring these recommendations before the two unions at once.

Also, in this connection, we would state it is felt that if the South African Union could have strong departmental men who would serve as secretaries in both the union and local field departments, it would be an economy and a strengthening of the departmental activities within the union as compared with the present arrangement; hence the recommendation to the Union to give earnest consideration to the matter.

In carrying out the foregoing resolutions, certain men, as well as several hundred pounds, will be released for evangelistic work. Therefore, we feel that the message will be advanced by the carrying out of these recommendations.

#### Further Cuts in Salaries and Travelling Expenses

The committee also voted a further cut of five per cent in both European and Native salaries to become effective June 1, 1932. This will mean that to date our European salaries have been cut twenty-five per cent [5% in 1927 on wage scale; the following on salaries: 5%, 1931; 10% and 5% in 1932.—Ed.] and our Native salaries ten per cent. Such reductions in salaries mean much to our workers, for at best the wages which we pay have never been high. Yet, in times of

financial shortage like the present, our workers are loyal and always ready and happy to join with our laity in sacrifice that the work of God be not retarded.

The committee has also recommended that all travelling expenses be reduced as far as is consistent, and that every additional economy in our offices be effected as we seek to balance our budgets for the remaining eight months of the year.

#### Postponement of Furloughs

Beginning with January 1, 1933, all oversea workers are being asked to postpone their furloughs one year in order to effect further savings at this time of financial crisis. Of course, due to health conditions, some may have to be granted a furlough, but, generally speaking, we feel that our workers in this Division will cheerfully concur in the suggestion of the committee that all furloughs be postponed one year.

#### Conclusion

Well, my dear workers and fellow church members throughout the Division field, we sincerely trust, as we pass along to you the foregoing actions and recommendations, that the same will bring courage to every heart, as well as mean much in advancing our work. Let me cheer you on in the "Blessed Hope." Our "Cause" will soon triumph gloriously and victoriously, so let us join our hearts in sacrifice, and our hands in service as never before, as we press on unitedly in the finishing of the work of God on earth.

In closing may I just pass on to you two statements from the Spirit of prophecy which have meant much to me during recent months. They read as follows:

"The means in our possession may not seem to be sufficient for the work; but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. If the work be of God, He Himself will provide the means for its accomplishment. He will reward honest, simple, reliance upon Him. The little that is wisely and economically used in the service of the Lord of heaven will increase in the very act of imparting. In the hand of Christ the small supply of food remained undiminished until the famished multitude were satisfied. If we go to the Source of all strength, with our hands of faith outstretched to receive, we shall be sustained in

our work, even under the most forbidding circumstances, and shall be enabled to give to others the bread of life."

"All who consecrate soul, body and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."

These have been a great source of strength, comfort and encouragement to me in these days of peril. May they mean the same to all our dear believers at this time is my sincere and fervent prayer.



### Story of One Tract

AWAY in the Argentine Chaco, Brother Zenon Hardy has a tract entitled, "Who Changed the Sabbath?" On the cover of the tract is a picture of the Pope chiselling out the fourth commandment. A neighbour of Brother Hardy asked to borrow the tract for two weeks and the request was granted on the condition that it be returned without fail as it was the only copy Brother Hardy had and he valued the tract very highly. A friend of this neighbour saw the tract and borrowed it for two weeks. Another individual asked to borrow the tract, and on it went from one hand to another for a month and a half. When it returned to its owner it was sadly worn from use, but nine persons accepted the truth as a result of the message it brought to them.



### Some Emphatic Statements

"As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people." *"Counsels to Teachers,"* p. 43.

"There is no work more important than the education of our youth."—*Id.*, p. 46.

# Sacrifice and the Present Crisis

C. H. WATSON

IN the year's round of doing things for God in the work of the third angel's message, we are now approaching the special season of sacrifice in behalf of our needy cause. When we speak of "the cause," we are speaking of that to which many of us dedicated our lives and service years ago. To many others it is a cause which they have recently espoused, but love no less than those who have been devoted to it for a lifetime. To us all it is both sacred and precious.

When we speak of the need of our cause, no words we may use can emphasise it beyond its reality in a time like the present. The need itself speaks with more eloquence and appeal than mere words can express. When we speak of sacrifice in relation to the needs of our cause, we believe it is not an unwelcome sound to the ears of our believers. You who read these words will feel that we are dealing with a thing of the heart, and you will want us to speak to your heart. There is not a loyal member among us who does not cherish in his soul a longing to see the work of God finished speedily in the earth. God has promised to do a quick work, and to cut it short in righteousness; but He has chosen to accomplish His purpose through His people. To co-operate with God by sacrifice is therefore our highest privilege.

## The Meaning of Sacrifice

What do we mean by sacrifice? Looking at the meaning of the word itself, we learn that to sacrifice means literally to make holy. In other words, it is to set apart for a holy use, to devote to a holy cause. It is to transfer a personal possession from an ordinary to a holy purpose. What cause can be so holy as co-operation with God in the finishing of His work of grace in this world of sin? To what purpose could our pounds be devoted that is so holy as that of winning souls?

But does not making a sacrifice mean to give up something, to deny oneself of a cherished possession? It may look that way at first thought, but if we measure the cost of giving by what we get in return, we may look upon parting with our substance for a holy cause as a privilege and joy, not a hardship.

The greatest gift ever bestowed by sacrifice was the gift of the Son of God for the fallen race. Can we suppose that God gave His Son reluctantly? No, God so loved that He gave the greatest gift that heaven could bestow. Love always works joyfully and freely. Can we suppose for a moment that Jesus gave Himself grudgingly? No, the Scripture says He gave Himself "for the joy that was set before Him."

Did Hannah give her only child Samuel to the temple service with reluctance? No, she said in her heart: "For this child I prayed; and the Lord hath given me my petition. . . . Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." And the Lord made of him one of the greatest of His prophets.

What spirit possessed the believers in the apostolic church? The record is that "great grace was upon them all. . . . As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet," for use in the work of the church.

## Giving in the Time of Christ

In connection with these examples of giving, it is worth while to observe that in every instance the gift by sacrifice was in a time of crisis. When God gave Jesus, His only Son, man was lost and helpless in sin, having no hope and without God in the world. When Hannah gave her only son, himself a direct gift of God, the temple service and the spirituality of God's people were at an amazingly low ebb. When the apostolic believers gave so liberally of their possessions, the infant church and its leaders were under great persecution and in dire need.

Who can say that the church of God, represented in the Advent movement, is not facing a serious crisis from the viewpoint of sustaining its world-wide work? One year ago, at the very time when our missionaries in all lands were gathering souls into the kingdom in unprecedented numbers, we were faced with the necessity of reducing our foreign budgets six per cent, or an amount which, if applied to the pay-roll alone, would be approximately equivalent to the salaries of about a

hundred missionaries for a year. Even after applying the cut to other things than the pay-roll, this serious step has meant the gradual return of a missionary here and there from various fields at a time when they were never more needed and when their labour was never more fruitful in souls.

## What of the Present Crisis?

How is it with us today? So far from being able to restore the six per cent cut of last year, we are faced with the necessity of reducing our budget appropriations an additional amount, possibly ten per cent more. While our outlying divisions are doing their utmost to reduce costs in every other way, it is inevitable that more missionaries must be returned because of a new cut, unless by the sacrifice of God's people for a holy cause the deficit can be made up and an additional reduction in the budget avoided.

Can our people meet the crisis in our funds? It is timely to say that they did do it in 1922, when we were faced with a twenty-eight per cent cut. It was at that time that our Week of Sacrifice was first instituted. Our people rallied then to the need by sacrificial giving, and the cheering news was cabled to the fields. Shall we do it again in the present crisis?

## A Fact of Great Importance

In answering this question for ourselves, one thing of the greatest importance should be borne in mind. The Spirit of God is moving out in a marvellous way, far ahead of our present work, and much beyond anything in our past experience, to turn the hearts of men and women toward the light of the Gospel of the soon-coming Jesus. Apparently the Lord does not recognise any financial crisis in the moving of His Spirit. Does He not know what resources and possessions there are among His people, entrusted to them as His stewards? Is it not possible that our present work could be fully sustained and that all the opening providences of His Spirit could be filled, if God's loyal people would bring of their possessions freely, and lay them at the feet of their leaders in the present crisis in the cause they love?

(Continued on page 5)

## The King's Treasury

A. E. NELSON

God has made adequate provision for supplying the treasury with funds necessary to prosecute the work of giving the "everlasting gospel" to the world. His plan, however, may not be fully understood by all. With all the inestimable riches of heaven at His command He could miraculously supply gold and silver without the co-operation of His believing children. But this is not His plan; the responsibility has been placed upon us. Sufficient money has been placed among His children and in the world to supply all the needs of His cause.

A knowledge of this fact places each believer in the solemn position of a steward whose faithfulness depends on his carefulness and conscientiousness in returning to the Lord tithes and offerings. Funds which might have found their way to the Lord's treasury have disappeared; banks have failed, money is frozen, shares have decreased in value to little or nothing,—funds which were once in our possession have been swept away. What a solemn responsibility our stewardship places upon each of us!

Not only does God claim ownership of all things among His children, but He also has a claim upon all things in the world. Has He not created the gold and silver in the world as well as the gold and silver in the church?

Therefore we are not out of order in appealing to the world for funds with which to carry forward the work of God. There is more money in the world than in the church, and there are men and women whose hearts are susceptible to the promptings of the Holy Spirit. To complete the programme all that is necessary is a group of conscientious, courageous, praying people of God who will search out these souls and solicit funds for the Treasury of our Great King.

There is also need of faith to carry forward the Harvest Ingathering work, just as there was need of faith to undertake the work of rebuilding the walls of Jerusalem. Faith is the opposite of fear; it is called into play when circumstances are unfavourable and obstacles are in the way. Such faith we may receive from Christ, the reception of which will designate

us as those who "have the faith of Jesus."

Manifestly we have a sure foundation for genius optimism as we undertake the work of the Harvest Ingathering Campaign. And in addition we have the promise that "God shall supply all your needs according to His riches in glory by Christ Jesus."

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## Results of the "Signs" Campaign

THE *Signs* campaign for 1932 is now in the past. The results will be read with interest, we are sure. For the sake of comparison, we are giving last year's record in a separate column, along side of the column showing the results of the campaign for the present year. The following tabulation is made up from the records we have kept as the subscriptions have come in to our office:

	1931	1932
Cape Conference .....	895	624
Natal-Tvl. Conference .....	313	108
Rhodesia-Bech. Conf. ....	180	284
Kaffirland Miss. Field .....	4	14
Tvl-Delagoa Miss Field .....	35	10
N. Rhodesia Miss. Field .....	10	2
S. Rhodesia Miss. Field .....	24	1
<b>Totals</b>	<b>1430</b>	<b>1043</b>

The above figures represent single subscriptions only. Unexpired single subscriptions and names that have been added to our list not as a result of the *Signs* campaign amount to another 447 subscriptions, giving a total of single subscriptions at the present date of 1,490. Our present church club list is 5,380. By adding the church clubs and the single subscriptions it will be seen that our present circulation of the *Signs of the Times* is 6,870. A few years ago we were printing and sending out 12,000 copies monthly, or nearly twice the number we are circulating today. Naturally the publishing of the Afrikaans paper, *Tekens van die Tye*, has had some influence in reducing the number of papers required for missionary use by our churches and individual members. 5,000 copies of *Tekens van die Tye* are being printed each month. The total number of single subscriptions on our mailing list for this paper is 1,705.

SENTINEL PUBLISHING CO.

## No Crisis With God

L. A. VIXIE

"FROM age to age the Lord has made known the manner of His working. When a crisis has come. He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made it manifest that there is a God in Israel who will maintain His law and vindicate His people."—*Testimonies*, Vol. IX, p. 91, par. 4.

None question the fact that a financial crisis is on in Africa in common with the rest of the world. We longingly hope and pray for better times. What assurance do we have that times will change for the better? The Bible points out clearly that a time of trouble, yes, a perilous time will come in the last days. We are convinced that the last days are upon us but we hope that the things which cause men's hearts to fail them for fear could be removed.

While the greater part of the human family is being affected by the financial crisis which has plunged thousands into daily distress, it is still a fact that there is more material wealth today than there has ever been in the past.

The same Holy Spirit that causes sinful men to give up long cherished plans and ideas to join themselves to an unpopular movement is equally able to cause men to give of their means for the extension of the "good news."

When God's people are willing to give of their own until it means real sacrifice and then go to men whom God has blessed with means, they will meet with success. It will astonish the world to see how the funds stream into the Lord's treasury, just as it surprises men today when they learn that this small denomination sells nearly £1,000,000 worth of literature annually and the greater number of the purchasers are those who have no particular interest in our faith. Occasionally other denominations send out their colporteurs among members of their own denomination but they fail to sell sufficient to make a living. These same people will buy freely from our colporteur evangelists. Many such incidents have happened. While church leaders are at a loss to ac-

count for it we know that there is but one explanation. God will have this His movement triumph. He will see us through.

It will require earnest prevailing prayer and untiring effort to succeed in the Harvest Ingathering campaign this year but remember that "human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in His work? Did He ever draw back from sacrifice and hardship? Church members are to put forth the continuous, persevering efforts that He put forth. They are to be ever ready to spring into action in obedience to the Master's commands. Whenever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. If our church members would heed this instruction, hundreds of souls would be won to Jesus. If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Testimonies*, Vol. IX, p. 32, par. 2.

My brethren and sisters we cannot afford to come short of being living missionaries. God will honour and reward every honest effort put forth. Remember that holding back now may mean your own downfall as well as depriving others of their right to an eternal inheritance. Let us not wait but press into the campaign and do our part to make it a success.

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## A Practical Seventh-day Adventist

NATHANIEL KRUM

A PRACTICAL Seventh-day Adventist is he who practices what he believes; who is capable, through actions on his part, of applying his knowledge of truth to practice.

Now, Seventh-day Adventists believe that they are the depositories of the truth of the third angel's message, the last call to repentance that this world will ever receive. They believe that the admonition, "Go ye into all the world, and preach the gospel to every creature" is a personal call to service. They believe that the request, "Son, go work today in my vineyard" must be answered by the coming of the man.

Granting this, what will a Seventh-

day Adventist do? Recognising his responsibility, he will give himself to the proclamation of the third angel's message, doing all in his power to warn his neighbours of the impending judgment and the necessity of heart preparation for it. He will give his time willingly and unstintingly that money may be gathered into God's treasury, that the truth for this time may be carried to every nation. He will answer the call, "Go work in my vineyard," by saying, "Here am I, O Lord, send me."

I ask you frankly, Are you a practical Seventh-day Adventist? If you are, you will be busily engaged in working for God in your neighbourhood. You will improve every opportunity to speak and live the truth and to save lost souls.

A practical Seventh-day Adventist will not shrink from the God-appointed Harvest Ingathering plan; rather, he will find joy and satisfaction in doing his part in this important work. Like Caleb and Joshua, he will say, "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13: 30. Knowing God's promise, "I am with thee," he will not fear the people.

This is the time for action. Very soon the doors of opportunity will close forever. God has given us favour with the hosts of Egypt. Let us not shirk our responsibility. Now is the time to "spoil" the Egyptians, that the work of God may be cut short in righteousness.

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## Annual Report of the British Empire Leprosy Relief Association

THE annual report of the British Empire Leprosy Relief Association for the year 1931 has come to our notice. Among the many interesting items it contains are the following:

During the year 1931 close on 550,000 doses of the hydnocarpus (chaulmoogra) preparations were sent out for the treatment of leprosy. And the total medical expenses for the direct alleviation of suffering in the same year was approximately £900. Also the grants during this year amount to £2,430, of which £235 was donated to the Malamulo Leper Colony.

Concerning the matter of the prevention of leprosy the report gives the following interesting account:

"The chief conclusion from the result of recent investigations is that leprosy is a preventable disease. Given proper conditions, and adequate backing leprosy can be controlled. The task, indeed, is a simpler problem than the control of such diseases as tuberculosis, nor is more than one host responsible as in malaria, nor is it so mysterious a disease as cancer. In fact money spent in the elimination of leprosy is more likely to attain its object than in almost any other field of preventive medicine in the tropics. If this is a preventable disease why then is it not prevented? The answer is because the public have not realised that leprosy is a real modern-day menace to the empire and not just a mediæval scourge." N.

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## Our Greatest Heritage

"OUR children and youth are our greatest heritage. Houses, farms, and banking accounts will have no value when Jesus comes. Our publishing houses, school buildings and sanitariums will be as chaff upon the threshing floor at the sound of the last trump. These important institutions are but means to an end. They are to the Kingdom of God what scaffolding is to a house—indispensable during construction but when the house is finished, needed no more. But our most valuable possessions—our sons and daughters—God expects us to have with us when we appear before Him."—*G. A. Lindsay, in "Eastern Tidings."*

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## Sacrifice and the Present Crisis

(Continued from page 3)

God not only loves a cheerful giver, but He also loves the liberal giver. How liberal our giving should be may be measured by the extent of the shortage in our present operating budget, by the extent to which we desire to follow up the opening providences of God in new fields for the quick finishing of His work, and by the measure of the love of God and the love of souls abiding in the heart. As we come up to the Week of Sacrifice for 1932, let us pray earnestly that God may reveal His will to us as stewards in behalf of His work.

# Historical Survey of Sunday Laws in South Africa

J. I. ROBISON

THE principle of religious liberty, or the right to worship God according to the dictates of conscience, is one that had its birth in the teachings of the Man of Nazareth, and has always been proclaimed by those who have clung most clearly to the simple gospel of Jesus Christ. Jesus said: "If any man hear My words, and believe not, I judge him not." John 12: 47. Seventh-day Adventists have believed this principle and have taught religious liberty and the complete separation of church and state ever since the beginning of the denomination over eighty years ago.

Inasmuch as the most common manifestation of the union of church and state is in such religious laws as Sunday observance acts, we are setting forth at this time a survey of the Sunday laws in South Africa so that our people may be acquainted with the laws and also use their influence wherever possible to bring about the repeal of these religious measures.

Possibly we do not realise that there are such stringent Sunday laws on the statute books as to prohibit such innocent amusements as playing golf or cricket, or we may not know that when we cut the hedge, chop wood, or engage in field labour we are actually breaking the law and are subject to prosecution if some zealous police officer should actually do his duty. Can we truly say that we have religious liberty in South Africa when such laws hang over us although they are not enforced at the present time?

The first Sunday law passed in South Africa was promulgated by Jan van Riebeeck in 1652 in the tiny settlement he had founded at the Cape. He declared that every inhabitant of Cape Town had to attend church on Sunday. Absentees received a nominal punishment, just a gentle reminder not to backslide, but for a second offence, there was a loss of one month's pay. There is record of one guilty knave who, being absent from church service for the third occasion, had to forfeit to the Dutch East India Company a whole year's pay and he was also placed in irons.

Other Sunday laws followed in 1657 restricting the sale of liquors before or during service on Sundays.

In 1660, a law was passed actually prohibiting people from attending any church on a Sunday except the Reformed church as some Huguenot refugees had begun to hold religious services of their own. In those early days slaves were made to work on Sundays the same as other days, although the residents were not allowed to work, but in 1670 an ordinance was passed preventing slaves from working while the sermon was being delivered in the church. How the slaves must have welcomed the long sermons of those early days!

Thus when Cape Town was barely twenty years old the Sunday laws were already becoming complex, but the intricacies of later laws far surpassed the comparatively simple laws of the founders of South Africa. By 1749 it seems considerable laxity had come in in the observance of Sunday. The compulsory church attendance law was not being enforced, and tradesmen and delivery boys went about from house to house on Sundays selling their wares. Even building operations were continued over the week end. A reforming governor, however, decreed that "those who went about with goods and merchandise during the time of religious services were to have their goods confiscated." He also forbade "all carpentry, masonry, and other work for wages."

With varying degrees of stringency the laws were enforced or neglected during the next century until we come to 1838. After considerable agitation on the part of the churchmen, there was promulgated in that year a most drastic Sunday ordinance which is still the law of the Cape Province. Amendments and council regulations have been added galore, but the clauses of the 1838 ordinance are still binding. By it gardening, field labour, and chopping wood were forbidden, although the farmer had a chance to plead that he was engaged in field labour on Sunday "for the preservation of the fruits of the earth in case of urgent necessity."

Another clause stated: "The Officers of Justice are required to disperse all persons gathering together on the Lord's Day, in any public or open place, for the purpose of gambling, cock fighting, or playing of

any game, and seize, destroy, or carry away any implements or animals used therein."

These new laws found great favour in the eyes of the churches. At a quarterly meeting of the Kirk Session and deacons of the Scottish Church in Cape Town, held in St. Andrews church, it was resolved "to acknowledge with thankfulness to Almighty God the benefits conferred by the new Sabbath ordinance." It is evident, however, that there was also a strong movement afoot to oppose the measure, for at this same meeting, it was learnt with regret that "there is in this town a memorial against it, containing statements opposed to the truth of revelation and of history." The meeting "warned its members affectionately that to sign a memorial would be equivalent to a public profession of infidelity." Unfortunately this memorial is not obtainable, but we are glad to note that there were some defenders of religious liberty even at that time, and we believe "the truth of revelation and of history" would, if rightly interpreted, have been on the side of the opposition.

The statute of 1838 has been the model that other provinces in South Africa have followed in drawing up their Sunday laws, which are to be found today in every province of the Union. This statute, however, has been often amended. In the sixties of last century when railway engines had arrived in the country, the question arose as to whether they should operate on Sundays. Fierce arguments took place, families were divided and whole communities split up into factions. Paarl and Stellenbosch, in particular, were indignant. No trains should ever disturb their Sunday repose! A train was a very convenient invention for the six working days, but on Sunday "it became an evil puffing monster, an agent of the devil, and an insult to the faith of the inhabitants."

This Puritanical outburst succeeded in stopping all trains for a time on Sunday, but that it was not the real wish of the majority becomes evident when we read of a large petition from the residents on the Peninsula requesting the Wynberg Railway Company for a Sunday

train service again. Gradually prejudice subsided and by 1875 a few Sunday trains were running regularly, although strong opposition to them still existed in some quarters. But no trains were allowed to whistle on Sundays, and no gatesmen were on duty and all barriers were left open. Gradually these foolish restrictions were removed, especially after some Sunday accidents convinced the law makers that safety precautions were needed on Sunday the same as other days.

The laws pertaining to Sunday travel today are some of them rather amusing. For example it is illegal for a traveller to purchase a book or magazine at a railway bookstall on Sunday unless he is on the station within an hour of the arrival of his train which must be scheduled to travel at least 100 miles from where the purchase is made. Here, however the law makes one very kindly proviso. If the traveller should happen to miss his Sunday train by not more than fifteen minutes, he may buy any periodical, publication or book he pleases without risk of arrest.

From frequent paragraphs in the press in those days it is evident that the Sunday laws were not altogether a dead letter. On one occasion ten Anabaptists were charged at Piquetberg with Sunday desecration for planting watermelons and pruning vines. They were each fined two pounds or seven days' imprisonment.

Nearly all business houses were closed all day Sunday, although butchers and bakers were allowed to open until nine o'clock, and milk and fish could be delivered before nine and after four o'clock in the afternoon. However with the introduction of automatic machines, an agitation in 1887 resulted in these machines all being closed up on Sunday, for it was considered that even the dropping of a penny in the slot was a desecration of the Sabbath and therefore a violation of the Sunday law against trading.

In more recent years greater laxity has been seen and the Sunday laws have not been rigidly enforced, but the laws are there and no one knows how soon they may again be enforced. Any citizen who plays golf or fires a gun on Sunday is guilty of an offence with a maximum fine of three pounds, and people who gather to watch a cricket match are liable to arrest, to say nothing of the

players themselves. A man who merely spends his Sunday at home is not out of danger, for if he should decide to mow his lawn or cut down an offending tree in the garden, he may be caught by the arm of the law that forbids engagement in all field labour.

Sunday laws always have been, and always will be religious laws. They are an effort on the part of the government to compel men to be righteous. This is an impossibility and has always resulted in developing hypocrites but never in making real Christians.

Although we face no crisis in South Africa on the Sunday law issue at the present time, as a people we should keep ourselves well informed on the subject and be prepared for the issue when it arises in the future as it surely will; and when it comes it will give us an excellent opportunity to present the truth on the Sabbath question and the true principles of religious liberty.

(NOTE.—Some of the material for this article is drawn from a magazine article in the *Cape Argus* of February 13, 1932.—J. I. R.)



### High Blood Pressure

A. N. TONGE, M. D.

HIGH blood pressure has a very slow onset. From the very beginning it is marked with but little discomfort hence it gives us no warning. The end is usually very sudden. It comes as a stroke of apoplexy, a sudden heart-failure, or from the slower poisoning of kidney trouble. The course varies from a few years up to ten or twelve, rarely ever more. It is an outstanding condition readily detected by examination. But because its earlier stages are devoid of symptoms troublesome to the individual, it usually progresses to a considerable degree before it is recognised. In fact it is often discovered by the family physician when called for some other trouble.

In the early stages, and even when there is a well-pronounced hypertension present, there is usually a ruddy complexion, a little above the average weight, a history of never

having been ill, and especially of never having any digestive trouble, a story of unusual energy, or long hours of application to business, usually of a sedentary nature, of never having lost a single day through illness, and of never needing, and especially never taking, a vacation.

Just to give you a little idea of what our hearts have to do. "The heart, beating at the rate of 70 times a minute, *i.e.*, 4,200 times an hour, 100,800 times daily, would pump on an average of two and one half ounces of blood at each contraction, 175 ounces per minute, 6,564 lbs. an hour, or seven and one half tons each day." Since about 10 lbs. of blood are pumped by the heart per minute, it is self-evident that an increase of pressure of from ten to fifty points must call for the expenditure of an enormous amount of cardiac energy.

The first signs of high blood pressure usually associate themselves with the heart. A high pressure means an over-worked heart, a heart whose muscular wall must increase in strength and thickness in order to overcome the abnormally high pressure. Increased activity under slight muscular exertion may be the first thing noticed in one who has never stopped to consider that he had a heart. Palpitation, a thumping or pounding beat on nervous excitement, physical exertion, or even gas in the stomach after taking a big meal. A feeling of oppression in the chest may occur on a change of position. In time a very troublesome shortness of breath comes on. Dizziness may be an earlier symptom than any of these, or it may occur later, but it is a very common symptom.

Heart pains may be present in some patients for years before other symptoms appear. They occur with nervous excitement, physical exertion, worry, anger or other forms of activation of the sympathetic nervous system. A missed beat may be an early sign, but it may come in a perfectly healthy individual, and may be of no consequence.

From these facts it is readily seen how inadequate are any of the warning symptoms to tell us of the danger, or even of the presence of high blood pressure, until great damage has occurred. Nearly fifty per cent of our European population will ultimately suffer from, or die of high

blood pressure, or of some of the degenerative diseases of the heart, blood vessels or kidneys. These rank first among the causes of death.

#### Normal Blood Pressure

It may be a question in many of your minds as to just what is the normal pressure that one should have. "Janeway, in revising an earlier opinion, says that over 135 mm. up to middle life, and 145 to 150 mm. thereafter should be regarded as high blood pressure." "Alvarez, in observations on 2,930 men in a University, found the average systolic pressure to be 126 mm., and in 5,807 women of the same school, 115 mm. From his study he believes the normal upper limit to be 130 mm. for men and 127 mm. for women, and that pressure above 130 mm. in women and 140 mm. in men are definitely abnormal." The general rule for computing the blood pressure that you should have at your ages is to take the figure 100 mm. and add your age to this. This rule is all right until the age of thirty, after which it gives you a higher pressure than you should really have.

#### Causes of High Blood Pressure

It is the cause and the treatment that we are most interested in, so we will now endeavour to find out just what it is that is causing so much trouble with the heart and kidneys and bringing death so frequently.

We will first look to the fuel of the body. About ninety per cent of the food should be fuel food; 65 parts of this should be starches and sugars, and 25 parts fats and oils. Fuel corresponds to the petrol in the motor-car. It is used entirely to propel the mechanism of the body. When a muscle contracts, the energy for the contraction comes from the burning of sugar, and in the burning process lactic acid is formed. Lactic acid is that which gives the sour taste to sour milk. When this acid accumulates in the muscles, it causes fatigue. But if one waits for a little while, the fatigue disappears, and the muscle is able to work again. A good circulation, carrying plenty of oxygen, soon changes the lactic acid back into sugar which can again be used by the muscle. There is only about one-sixth of the lactic acid that is lost in the process, and this waste material must be thrown off by the kidneys.

We will next look to the repair of the body, for just as truly as the motor-car needs repairing, so the

body needs repairs. There is a difference, though, with the body, for no matter whether one is doing work with a pick and shovel, or is working in an office at a desk, the amount of repair food is exactly the same in all cases. "Physical labour breaks down no more muscle tissue than does brain work." Though it does require more fuel for the labourer than it does for one who is doing mental work. The repair foods are the proteins and albumins. These substances are found in the lean of meat, the white of eggs, the gluten of wheat, the protein of beans, nuts, and the casein of milk. Fruits and vegetables contain a very small percentage of protein. The body requires but about two ounces of the protein substances per day for its repair.

#### How Foods Cause High Blood Pressure

Now, how do the fuel foods and the repair foods cause high blood pressure? It is done in just the same way as does the overuse of petrol, oils and spare parts in the motor-car. If the mixture is too rich the whole motor becomes clogged, the sparking plugs become fouled, the valves need grinding, and the motor soon gives very poor service, all because of too much petrol and oil. We would never think of putting more than the proper amounts of these two articles into a machine if we expected it to give us service. Who would put spare parts into a motor car before it required them! Neither should we take more repair foods into our system than is required. In putting spare parts into an engine to be left there until they are needed, would ruin the engine, for as soon as the motor was started these extra parts would get in the way of those already working and we all know what would happen. So it is with the body when more beans, peas and protein roasts, etc. are taken than the required amount per day, "cinders and clinkers" are formed which produce friction and fatigue, thus damaging the vital working parts of the human machine.

As you go to the table three times a day, do you know, or stop to consider the difference between the fuel foods and the repair foods, and the proportion of each that you are eating? The fuel foods either burn up completely, leaving no ash or cinders, or they form lactic acid which may be used over again. On the other hand, if an excess of repair

food is taken into the body, it is not completely consumed, although it can be used for fuel as well as repair, leaving waste material which, if in excess of repair needs, lessens the working capacity, increase fatigue and damage the vital parts of the working mechanism of the body—the blood vessels, liver, kidneys and, finally, the heart.

It is not only the excess of repair foods (proteins) that cause high blood pressure, but also the stimulants taken in drinks, such as tea, coffee and caffeine drinks; the latter are often those that are termed "soft drinks." All soft drinks do not contain caffeine, but many of them do. The tannin in tea, the caffeine in coffee, and these other stimulating drinks, all produce their poisons in the system. All are stimulants, we must agree, which overwork, or whip up, an already tired muscle producing more fatigue poisons which, in turn, are irritants to the liver, kidneys and blood vessels, and, finally, produce a hardening of these organs.

It must not be supposed that diet is the only thing that causes high blood pressure with the degenerating changes in the kidneys and blood vessels. Many other things are known to have decided effects. Among these are obesity, diabetes, focal and other infections, toxic goitre, constipation—a very important factor—and, last, but not least, the strenuous life, fear and worry. The poisons found in tobacco and alcohol should not be overlooked, but I will not take time to deal with them at this time, although they are surely doing their part in taking the cream of the nations today.

Food, when taken into the body, is oxidised, burned up, yielding either an acid ash, or a basic ash. It is the foods yielding an acid ash that tend to cause high blood pressure. Those giving a basic ash tend to cause lower blood pressure. The tissue fluids must be basic in reaction all the time, so it is very necessary to eat more of the alkaline forming foods than the acid forming. Some foods yield both acid and basic ashes, but the one that predominates determines whether it is basic or acid. Proteins give only acid, but there are certain protein foods that yield a heavier basic than acid ash, and beans come in this list. It is very important that our diets are alkalizing in nature, and fruits, vegetables and milk are the basis of this diet. The taste of



a food in no way determines its acidity or alkalinity. Many may think that because lemons, oranges and grapefruit are sour, they are acid forming in the body, but they are not for they are all strong alkalizers. To secure an alkalizing diet, discard meats (fish, flesh and fowl), tea and coffee. Use eggs sparingly, cereals moderately, but all vegetables, especially the green ones, freely. Fruit beverages should be used very freely between meals. All breads and cereals are acid formers, so should, when used plentifully, be counterbalanced by plenty of fruits and vegetables.

**Acid-Forming Foods**

1. All meats (fish, flesh and fowl).
2. Oatmeal.
3. Whole eggs.
4. Rice.
5. Walnuts.
6. Whole wheat bread.
7. Flour (white) and Boer meal.
8. Cheddar cheese.
9. Lentils.
10. Mealies, green or tinned.
11. Peanuts.
12. Macaroni.
13. Vermicelli.
14. Puddings and pastries.
15. Sweets.

**Alkaline or Base-Forming Foods**

- |                      |                  |
|----------------------|------------------|
| 1. Olives.           | 14. Cauliflower. |
| 2. Dried Lima beans. | 15. Celery.      |
| 3. Spinach.          | 16. Pineapples.  |
| 4. Raisins.          | 17. Bananas.     |
| 5. Dried beans.      | 18. Lemons.      |
| 6. Almonds.          | 19. Peaches.     |
| 7. Swiss chard.      | 20. Oranges.     |
| 8. Dates.            | 21. Apples.      |
| 9. Parsnips.         | 22. Grapes.      |
| 10. Beets.           | 23. Milk.        |
| 11. Muskmelon.       | 24. Peas.        |
| 12. Cabbage.         | 25. Pumpkin.     |
| 13. Lettuce.         | 26. Turnips.     |
|                      | 27. Watermelon.  |

Those at the beginning of these lists give the most acid or the most alkali, as the case may be, and decrease as you read down the lists.

**Conclusions**

1. Early high blood pressure cases look well and feel well.
2. First symptoms are vague,—often pain in chest, dizziness on stooping, unusual energy, never having been sick and is especially marked by not having many warning symptoms.
3. Normal blood pressure is 100 mm., plus your age, but not to exceed 140 mm. for men and 135 mm. for women.
4. Causes of high blood pressure,—excessive use of fuel foods (proteins), the overuse of acid forming food, use of stimulating drinks, tea, coffee, and soft drinks, and a lack of

sufficient alkalizing foods, (fruits, vegetables and milk).

5. To avoid high blood pressure, eat more of the alkalizing than acid forming foods, discard all stimulating drinks, forget to worry, and be sure to take a vacation.

6. The way to become a hundred years old is to get a chronic disease early in life and take care of it.

## Cape Conference

L. L. Moffitt ..... *President*  
Miss P. E. Willmore, *Secy.-Treas.*  
Box 378, Port Elizabeth, C. P.

**Visiting the Isolated Believers**

S. G. HITEN

THE writer, accompanied by Sister Hiten, recently had the privilege of visiting the isolated believers on their farms in the northern parts of the Cape Conference. The trip was done by car covering about 1,900 miles.

The first few days were spent visiting a few old friends living at present in the Natal-Transvaal Conference. We were very happy to meet these believers once more, and conduct a few meetings with them. At Christiana we met Brother and Sister Pretorius with their family, also Sister Woods, late of Kimberley, as well as Brother Bredenkamp. A meeting was arranged in the home of Brother Pretorius to which a good number of their friends came. Although it was many years since last we saw these brothers and sisters, we were glad to find them of good courage in the Lord, and pressing on in the message.

On our return journey we motored via Fourteen Streams touching at several places including Barkley West to visit dear old Brother and Sister van Druten, also their son George and his wife. When we remember that it was over six years since these brethren last had a visit from one of our ministers our readers will understand somewhat of their joy when we arrived on the farm. Brother van Druten was one of the first to accept the Message in South Africa. He was associated with old Brother Peter Wessels and others in bringing out the first ministers from America and in building the first Ad-

ventist church in Beaconsfield. It was a real pleasure to meet with these old believers of over forty years standing, and to find them still full of courage. We believe the few meetings, including the ordinances of the Lord's house, which we were able to hold proved a blessing to all. We were glad to have Brother Barnard come over from his farm near Kuruman.

We bade the people farewell, and took the road for Douglas, where we held a number of very interesting meetings with Brother Coetzee and family, also Brother and Sister Benade. These brethren are always glad to have a visit from any of our workers. Meetings were held for three nights in the home of Brother Coetzee. Each time the large front room was crowded with interested listeners. The ordinances were conducted on the last evening of the visit. All the above mentioned believers join in sending their greetings to all those of like precious faith.

Our next place of call on the way back to Bonnievale was Worcester, where the writer conducted the Friday evening and Sabbath services. On Sabbath afternoon the local elder, Brother Bremner, drove us out to have a meeting with Brother and Sister Mayberg on their farm about ten miles from Worcester.

I need not say how glad we were to be back again in Bonnievale after an absence of four weeks. At present the writer is busy conducting an effort in the Bonnievale church. We are in the second week of the effort and so far the attendance has been very good. The studies are being enjoyed by the church members, while a good number of friends are coming along to the meetings as well. We trust in this way to be a blessing to our own people as well as to bring some more into the church. Please remember our isolated believers in your prayers—they surely need them.



**Religious Book Depository**

COMING! "Joyful Songs," a new song book for boys and girls. This is a book which will delight music loving parents, as well as the children. Advice has not as yet been received as to the price, but this will be published in the OUTLOOK at a later date. In the meantime, plan to place your order.

A small consignment of Bibles has

just been received from overseas. We have to offer:

*Oxford Concordance Bible.* India paper thin. Brevier 16mo., reference. Black. No. A 2591 Y.  $8\frac{1}{2} \times 5\frac{3}{4}$ . 19/-.

*Self-Pronouncing with Crimson Letter Testament.* Centre Reference. Burgeois. 8vo.  $5\frac{1}{2} \times 8\frac{1}{2}$ . No. 550 4 Y C. 17/-.

*Oxford Concordance Bible.* Indexed. On India Paper.  $5\frac{1}{2} \times 8\frac{1}{2}$ . Emerald 16mo. Reference. No. X A 2561 Y. 15/-.

*Oxford Reference Bible.* India paper. Ruby 24mo. brown. No. A 1771 Y 4823.  $4\frac{3}{4} \times 6\frac{1}{4}$ . 12/6.

*Central Reference Bible.* Ruby 24mo. Blue. Yapp. 7 x 5. 370 2393. 7/6.

*Oxford Reference Bible.* Emerald 16 mo. No. 1760 $\frac{1}{2}$  Y 5019. Brilliant. Moroccoette. Yapp. 5 x 7. Brown, blue, and maroon. 5/-.

*New Testament, Pocket Edition.* Black.  $2\frac{1}{2} \times 3\frac{3}{4}$ . 3/-.

*New Testament, Pocket Edition.* Blue.  $2\frac{3}{8} \times 4\frac{1}{2}$ . Illustrated by Wm. Hole, R.S.A., R.E. 4/6.

"The World's Best Book and the Best Book for the World" by William P. Pearce, author of "In Touch with God" is a book which should be in every Seventh-day Adventist home. This book contains 92 pages, is divided into 17 chapters, and includes eight beautiful half-tones printed on art paper, as well as other reprints from old wood drawings. The titles of several of the chapters of this book are. Martin Luther and the German Translation; William Tyndale—The Translation of the Bible—His Martyrdom; The King James Version; The Origin of the Union Jack; The Beauty of the Authorised Version; The Revised Version; Facts Concerning Manuscripts; and the Spirit with which to Study the Bible. The Sentinel Publishing Company reports a limited supply. Order at once. Price 4/- postage paid.

We still have a small supply of Home Missionary and Morning Watch Calendars to offer. Place your order at once. Home Missionary Calendars 2/- each. Morning Watch Calendars plain 3d., de Luxe 9d., postage paid.

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"HE who with sincere and teachable spirit studies God's Word, seeking to comprehend its truths, will be brought in touch with its Author."

## News Notes

Brother F. E. Potter left Port Elizabeth on May 11 for the Western Province. He expects to be away from the office three weeks, visiting Worcester, the Peninsula, and George, in the interests of the colporteur and Home Missionary work of the conference.

Brother J. J. B. Combrinck sends in a cheering report from Queens-town and Tarkastad.

Elder D. F. Tarr reports continued interest in the message at East London. The great need of the church there at the present time is a church building.

We much appreciate the efforts our members are making to promote the Afrikaans *Signs of the Times*. Let us do all we can to increase our church clubs for this paper, as well as to solicit subscriptions wherever and whenever opportunity presents itself.

Reports of the attendance at the baptismal classes in connection with the evangelistic efforts at Kimberley, Beaconsfield and Kensington, Cape, are very encouraging indeed.

Sabbath, March 12, was a day of great rejoicing in the Donkin Street church, Port Elizabeth, the occasion being the ordination of Brother Pike to the eldership of the church. Elder Moffitt, president of the Cape Conference, performed the ceremony and offered the ordination prayer. In commenting on the choice of Brother Pike he said that they all felt he had laboured faithfully and untiringly for the little company.

On Sabbath, March 26, the hall was well filled with our own members, well-wishers from the Parliament Street church and a goodly number of friends from outside, when the Thirteenth Sabbath programme was presented. Sister Kanne-meyer, the superintendent of the Sabbath school assisted by Sister Jeffrey, had arranged a very attractive and interesting symposium on the past quarter's Sabbath school lessons. As the different items were presented they revealed a good deal of thought, care and training of the younger members of the Sabbath school. Brother Fouche, who was called upon to say a few words in closing, ex-

pressed the appreciation of all present and encouraged the Sabbath school to hold fast and so much the more as they see the day approaching.

Mrs. A. W. Tickton is visiting her daughter, Winifred, of the Port Elizabeth office.

Letters received from Elder and Mrs. Moffitt from Madeira report a pleasant voyage so far.

Mrs. Stanley Stevenson, with her little daughter from Nyasaland, is at present visiting her home in Port Elizabeth.

Several missionary families from the north have been visitors to Port Elizabeth during the last month or two. These were Elder and Mrs. G. A. Ellingworth, Elder and Mrs. H. M. Sparrow and Brother and Sister D. A. Webster.

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## To Our Isolated Young People of the Cape Conference

REALISING that our Young People scattered throughout the Cape Conference, most of them on lonely farms, do not have the privilege of meeting with our organised societies, we have felt that it would be a blessing to all these to organise a Conference Young People's Society. In this way we shall be able to keep in touch with all our young people throughout this field and they with us. We would invite every isolated young person in this conference to write to us stating whether he would like to become a member of our conference society. We are looking forward with much pleasure to receiving word from each one.

Sincerely yours,

BEATRICE DAVIES,  
Secy., Cape Conf. M. V. Dept.

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"THOU wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures forever more." Ps. 16: 11.

\* \*

"It is the nicest work ever assumed by men and women to deal with youthful minds."—*Counsels to Teachers*, p. 73.

## S. E. Afr. Union

O. U. Giddings — *Superintendent*  
Miss G. P. Fortner, *Secy.-Treas.*  
Box 51, Blantyre, Nyasaland

## Z. U. Mission

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

## Cent. Af. Union

C. W. Bozarth, — *Superintendent*  
M. Duploux — *Secy.-Treas.*  
Gitwe Mission, P.O. Usumbura,  
Urundi, via Elisabethville

### News Notes

Brother G. S. Stevenson and pastor Yolam, with a few helpers have just completed an evangelistic effort with splendid results. The effort which lasted a full month, was conducted in a cluster of villages, four or five in number. The workers were so divided that in each village there were preaching services and personal work daily. At the close of the effort each individual who had joined the Bible class was again visited and the major points of truth, which he would be expected to live up to as a faithful Christian, pointed out. Then he was given an opportunity to withdraw his name from the list of those who had taken a definite stand for the Lord, if he so desired. Two hundred and nine persons declared their intention to remain faithful to the Lord. Some very interesting personal experiences took place, which emphasise that the Holy Spirit is working mightily among the heathen people in these days.

Elder and Mrs. Dick, accompanied by Miss Fortner from Bulawayo, arrived at Blantyre last week. Elder Dick is conducting a ministerial institute at Malamulo Mission and will assist at some of the camp-meetings following the institute. Miss Fortner has already entered upon her new duties in the union office at Blantyre.

The Central Nyasa Field reports that Dr. and Mrs. Janzen are caring for European patients in their own home, and that about all the native patients are being cared for that can be handled, until the new ward building is completed.

Brother E. L. Tarr and Pastor James Malinki report a growing interest in the new Mombera section of North Nyasaland.

Malamulo reports more than sixty pastors, evangelists and teachers in attendance at the ministerial institute.

### News Notes

We are happy to welcome back to the field the workers who have been on furlough.

Elder H. M. Sparrow and family arrived by car from the south and went on to Choma in Northern Rhodesia where they are locating.

Brother and Sister C. E. Wheeler came by train and are back at Musofu Mission where Brother Wheeler is director.

Brother and Sister D. A. Webster are back again. We are happy to see Brother Webster in his place in the office.

After spending six weeks in the Memorial Hospital in Bulawayo Mrs. Boger is home again. She had twenty-four gallstones removed. We pray that God will restore her to health.

The brethren and sisters in the conference have taken hold of the "Big Week" work this year in a strong way. Bulawayo church took sixty-three sets and disposed of most of them. Altogether 125 sets have been taken to date.

Salisbury church has done excellent work and our isolated members have taken a number of sets. Nearly all the Crisis books have been cleared off our shelves. Let us unite in praying that these message-filled books may win some to the truth.

Elder A. Ingle has been called to teach Bible at Helderberg College while Elder Edwards is on furlough overseas. He with his family left by car for the south. We trust the change will greatly benefit them healthwise. In the meantime Brother Marter and Sister Fleming will continue the work at Umtali.

Miss L. Fouche is back in the union office after spending some time in the hospital in Bulawayo.

### News Notes

ONE half of the Big Week funds for the year 1931 was allocated to the Central African Union to assist in erecting a hospital at the Ngoma Mission where Dr. Sturges and family are now located. In a recent letter from Elder Bozarth he gives us information concerning the progress being made in building up this mission; he writes as follows:

"The work is going on very well here at present. There is a good quality of clay on the mission which has made it possible to produce a very good brick; and at present there are sufficient bricks available for the hospital and bath wards. We expect to have some good buildings on the mission when our building programme is completed. The doctor has built a good temporary house in which his family are now comfortably situated. Since I arrived at the mission we have been building a boat to be used on the lake for the purpose of transporting building material. It is almost impossible to get boats to come to the mission until a good landing is built. The one we are constructing will not cost very much, but it will be of great benefit to the mission."

Brother Bozarth writes concerning the evangelistic work in the field as follows:

"I am also conducting an evangelistic effort here at Ngoma, the attendance at which has been very good; most of the time we have had approximately 200 present. Already we are seeing results of the working of the Spirit of God. At the service this morning nineteen took their stand for the truth; next Sabbath I hope we shall have more who will take their stand. At present the baptismal class here numbers fifty; about 200 are enrolled in the schools. Calls for at least six more schools are waiting to be filled, but, of course, it is impossible to open more schools this year due to the shortage of funds."

N.

## By die Heer is geen Krisis nie

L. A. VIXIE

"IN elke eeu het die Here Sy werk bekend gemaak. En kom daar dan 'n krisis, dan het die Here Self ingegryp om die planne van Satan te verydel. Die Here het dikwels toegelaat dat daar in die lewe van nasies, van families en ook van die enkeling 'n krisis kom, sodat Sy hand mag geopenbaar word en dit duidelik mag word dat daar 'n God in Israel is. Hy sal Sy wet handhaaf en Sy volk verios."—"Testimonies," Deel IX, bld. 91.

Niemand ontken die feit dat daar in Suid-Afrika sowel as in die hele wêreld 'n finansiële krisis is nie. Ons sien uit na beter dae en bid daarom. Maar watter versekering het ons dat die tye beter gaan word? Die Bybel praat duidelik van 'n tyd van benoudheid, van 'n gevaarlike tyd in die laaste dae. Ons is oortuig dat ons in hierdie tyd is, alleen ons wens net dat die dinge wat die menseharte van vrees laat beswyk, kon wegge- neem word.

Hoewel hierdie geldelike nood wat duisende mense in ellende en sorg laat verkeer, die meerderheid van die mensdom aantast, is daar tegelyk in ons dae meer stowwelike rykdom as ooit tevore. Wat sal die mense beweeg om hul lang beraamde planne en hul ideë op te gee en hul met 'n onpopulêre beweging te vereenselwig? Alleen die Heilige Gees kan sondige mense daartoe beweeg om van hul middele af te staan om die "goeie nuus van die komende Heiland" te laat verkondig.

"Wanneer die kindere van die Here gewillig is om van hul goedere te gee totdat dit werklik 'n opoffering beteken, en hulle gaan daarna tot mense wat die Here met middele gesien het, dan sal hulle ook daar sukses hê. Die wêreld sal verbaasd staan as hulle sien hoe die geld in die skatkamer van die Here stroom. Net so verwonder die mense hul oor die feit dat hierdie klein denominasie elke jaar amper £1,000,000 aan leesstof verkoop aan mense wat tog nie in ons geloof besonder belangstel nie. Nou en dan stuur ander denominasies hul kolporteurs uit onder die lede van hul eie geloof, en hierdie kolporteurs kan nie genoeg verkoop om 'n bestaan te maak nie. En tog dieselfde mense koop gewillig van ons kolporteurs. Dit het al baie voorgekom. Die leiers van die kerke

kan dit nie verstaan nie, maar ons weet daar is net maar een verklaring vir hierdie feit. Die Here wil dat Sy werk sal triomfeer. Hy laat ons oorwin.

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## Op Besoek by die Afgesonderde Gelowiges

S. G. HITEN

SAAM met Suster Hiten het die skrywer die voorreg gehad om die afgesonderde gelowiges op hul plase in die noordelike dele van die Kaap-provinsie te besoek. Ons het 1,900 myle met die kar gedaan.

Die eerste paar dae het ons ou vriende wat nou in die Natal-Transvaal Konferensie bly, besoek. Ons was so bly om hierdie gelowiges weer 'n slag te besoek en met hulle dienste te hou. Op Christiana het ons ou Broeder en Suster Pretorius met hul familie, Suster Woods, onlangs van Kimberley, en Broeder Bredenkamp ontmoet. Ons het 'n goeie diens in Broeder Pretorius se huis gehou. Baie vriende het opgekom. Dit was lank vandat ons hulle laaste gesien het en ons is bly dat hierdie broeders en susters nog vol moed in die Here en getrou aan die waarheid is.

Op ons terugreis via Veertien Strome het ons by baie plekke aangegaan, o.a. Barkley Wes, waar ons ou Broeder en Suster van Druiten en hul seun George en sy vrou besoek het. Dit was ses jaar gelede vandat hierdie mense laas 'n prediker gesien het. Die lesers sal kan verstaan hoe bly hulle was om ons te ontmoet. Broeder van Druiten was een van die eerstes wat hier in Suid-Afrika die waarheid aangeneem het. Saam met Broeder Pieter Wessels het hy die eerste predikers uit Amerika laat kom en die eerste Adventiste kerk te Beaconsfield help bou. Dit was regte aangenaam om hierdie ou gelowiges van voor veertien jaar te ontmoet en te sien hoe hulle nog vol moed is. Die paar dienste en die heilige Nagmaal wat ons met hulle gehou het, het algar in die geloof versterk. Broeder Barnard het ook van sy plaas naby Kuruman oorgekom.

Ons het van die ou mense afskeid geneem en die pad na Douglas gevolg. Daar het ons dienste gehou met Broeder Coetzee en familie en Broeder en Suster Benade. Hierdie broeders is tog al te bly om een van ons werkers te sien. Die drie aande wat ons in die huis van Broeder Coetzee diensgehou het, was sy groot

voorkamer vol mense wat met aandag sit luister het. Die laaste aand het ons die Nagmaal gevier.

Al hierdie broeders en susters stuur groete aan al die "wat ewe dierbare geloof deelagtig is."

Worcester was die laaste plek waar ons aangegaan het, op pad na Bonnie Vale. Ons het op Worcester Vrydagaand en Sabbat diensgehou. Sabbatmiddag het die plaaslike ouderling, Broeder Bremer, ons uitgenem vir 'n diens op die plaas van Broeder en Suster Mayberg, tien myl buitekant Worcester.

Ons was bly om na 'n afwesigheid van vier weke weer tuis te wees. Op die oomblik hou die skrywer opwekkingsdienste in die kerk van Bonnie Vale. Ons is in die tweede week van die poging en die opkoms is baie goed. Die gemeentelede geniet die lesings en baie vriende besoek ook die vergaderings. Op hierdie manier hoop ons 'n seën vir ons eie mense te wees en tegelyk anderes in die waarheid te bring.

Gedenk aan ons afgesonderde gelowiges in gebede—hulle het dit baie nodig.

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## Opoffering en die Teenswoordige Krisis

C. H. WATSON

IN die jaarlikse rondgang van sake in verband met die werk van die derde engelboodskap kom ons nou weer aan die besondere tyd van opoffering vir die behoeftige werk van die Here. Dis mos 'n werk waaraan ons jare gelede onself het toegewy, baie van ons vir die hele lewe. Daar is die wat die geloof eers kort gelede omhels het; hulle het die werk nie minder lief nie. Vir ons algar is die saak van die Here heilig en dierbaar.

En as ons nou praat van die behoeftes van hierdie saak, het ons seker nie baie woorde nodig om die nadruk daarop te lê dat dit 'n werklikheid in ons dae is nie. Die behoeftes self praat met groter welsprekendheid en met groter drang as woorde dit sou kan doen. En as ons nou in hierdie verband van opoffering praat, meen ons dat dit nie 'n onwelkome stem vir ons gelowiges is nie. Elkeen wat hierdie woorde lees, sal weet dat ons nou praat oor 'n hartesaak en dat ons 'n beroep op die hart doen.

Daar is nie 'n opregte gelowige onder ons nie of diep in sy siel leef daar die innige verlange om die werk

van die Here hier op aarde klaar te sien. Die Here het belooft: "Want Hy voleind 'n saak en sny dit af in regverdigheid; want die Here sal 'n afgesnede saak doen op die aarde." Rom. 9: 28. Maar die Here verkies dit deur Sy volk te doen. En dis ons hoogste voorreg om met die Here saam te werk deur opoffering.

#### Die Betekenis van Opoffering

Wat wil dit sê: "opoffering"? Die woord self in sy oorspronklike betekenis—*AL. sacram, heilig; facio, maak*)—wil sê: "iets heilig maak, iets apart sit vir 'n heilige gebruik, iets gee vir 'n heilige saak." Met ander woorde 'n persoonlike besitting bestem vir 'n gewone doel neem en dit bestee aan 'n heilige doel. En watter doel kan so heilig wees as om met die Here saam te werk in die voleinding van Sy genade werk op hierdie sondige aarde? Aan watter saak sou ons geld kan gee wat só heilig is as die redding van siele?

Maar beteken opoffering dan nie "iets opgee, afstand doen van 'n dierbaar besitting" nie? Ongetwyfeld op sigself lyk dit so; maar as ons die prys van die gif opweeg teen wat ons daarvir terugkry, dan beskouw ons die afstand doen van ons besittings vir 'n heilige saak nie as 'n ontbering, 'n moeilikheid nie, maar as 'n voorreg en 'n rede tot blydskap.

Die grootste gawe ooit deur opoffering gegee was tog seker die gawe van die Seun van God vir die gevalle mens. Kan ons aanneem dat die Here Jesus Homself op onwillige manier vir ons oorgegee het in die dood? Gladnie; die Skrif sê Hy het dit gedaan "vir die vreugde wat Hom voorgestel is."

Het Hanna haar enigste kind Samuel met teësin oorgegee aan die tempeldiens? Nee; want sy sê: "Ek het om hierdie kind gebid, en die Here het my my bede gegee . . . daarom het ek hom ook aan die Here oorgegee al die dae wat hy sal leef." 1 Sam. 1: 11 en 26-28. En die Here het Samuel tot een van Sy grootste profete gemaak. Jer. 15: 1.

Watter gees het die gelowiges in die dae van die Apostele besiel? Ons lees in Hand. 4: 33-37: "Daar was groot genade oor hulle algar . . . want die wat eienaars van lande of huise was, het dit verkoop en die opbrings daarvan aan die voete van die apostels gebring," tot gebruik vir die werk van die gemeente.

#### Gee in die Dae van Christus

In verband met hierdie voorbeelde van gee is dit die moeite werd om

te sien hoe in elke geval die gawe deur opoffering in 'n tyd van krisis was. Toe die Here Sy enige Seun, Jesus, gegee het, was die mensdom hopeloos verlore in sonde, "sonder hoop en sonder God in die wêreld." Toe Hanna haar enige seun, die direkte gawe van die Here aan haar, oorgee, was die tempeldiens en die geestelike toestand onder Israel in onbegryplik grote verval. Toe die gelowiges so gewillig van hul besittings verkoop en die opbrings daarvan aan die voete van die apostels bring, was die eerste gemeente en sy leiers onder groot vervolgings en in groot nood.

Wie kan sê dat die gemeente van die Here, verteenwoordig deur die Advent beweging, nie staan vir 'n ernstige krisis wat betref die ondersteuning van die wêreldwye werk nie? 'n Jaar gelede, juis op die oomblik toe ons sendelinge in al die lande siele tot 'n tevore ongekende aantal vir die koninkryk win, was ons verplig om ons buitelandse begrotings met ses persent te kort. Hierdie bedrag, gereken van die salarisse alleen, sou amper voldoende wees om die salaris van een honderd sendelinge vir een jaar lank te betaal. Sels waar ons die korting ook moes aftrek van ander dinge behalwe die salarisse, was ons tog verplig hier en daar 'n sendeling uit die verskillende velde terug te roep, en dat in 'n tyd wanneer daar behoefte is aan meer werkers en wanneer hul arbeid meer siele as ooit tevore vir die Here gewin het.

#### Wat omtrent die Teenswoordige Krisis?

Hoe staan dit met ons vandag? In plaas van dat ons die korting van ses persent in die begroting van laaste jaar kan opmaak, sien ons ons geenoedsaak nog verder te besnoei, waarskynlik met nog tien persent. Hoewel ons verafgeleë Diviesies hul uiterste bes doen om op elke moontlike manier die onkoste te verminder, tog is dit onvermydelik dat meer sendelinge sal moet terugkeer as gevolg van 'n nuwe korting, tensy deur die opoffering van die kindere van die Here vir 'n heilige saak die te kort kan opgemaak word en ons 'n verdere besnoeiing in die begrotings kan voorkom.

Kan ons mense hierdie krisis in ons fondse tegemoetkom? Dis van pas om te sê dat hulle dit in 1922 gedaan het toe ons voor 'n korting van ag-en-twintig persent gestaan het. In daardie dae het ons vir die

eerste keer die Week van Opoffering ingevoer. Ons mense het ons toe gehelp deur hul offerande en ons kon die verblydende nuus aan die wêreld-velde telegrafeer. Sal ons dit vandag in die teenswoordige krisis weer doen?

#### 'n Feit van Allergrootste Belang

As ons hierdie vraag gaan beantwoord, moet ons een saak van die allergrootste belang in gedagte hou. Die Gees van die Here werk op 'n wonderlike manier, ver buite die perke van ons teenswoordige werk en meer as ons ooit tevore ervaar het, om die harte van manne en vroue te bring onder die lig van die evangelie van die spoedige koms van die Here Jesus. Dis duidelik dat die Here geen geldelike krisis ken in die werking van Sy Gees nie. Weet Hy van die bronne en die besittings onder Sy kindere wat aan hulle is toevertrou as Sy rentmeesters? Kan dit nie moontlik wees nie dat ons werk voldoende kan ondersteun word en al die geleenthede wat die Gees van die Here gee, kan vervul word as die getroue kinders van die Here vrywillig van hul besittings wou bring en dit wou lê aan die voete van hul leiers in die teenswoordige krisis van die saak wat hulle lief het?

Die Here het nie alleen die blymoedige gewer lief nie, Hy bemin ook die milddadige gewer. Hoe milddadig ons gifte behoort te wees, kan mens sien aan die grootte van ons korting in ons teenswoordige begroting van ons werk; aan die begeerte in hoever ons van die geleenthede wat die Here gee, wil gebruik maak om in nuwe velde Sy werk klaar te maak, en eindelijk aan die mate waarop die liefde tot God en die liefde tot siele in ons harte woon.

Waar ons die Week van Offerande vir 1932 tegemoet gaan, laat ons daar ernstig tot God roep dat Hy aan ons, as Sy rentmeesters, Sy wil bekend maak met betrekking tot Sy werk op die aarde.



### 'n Verdere Besnoeiing van Appropriasies en Belangrike Besluite van die Diviesie Komitee

J. F. WRIGHT

Die Raad van die Generale Konferensie het van 22-28 April 1932 te Washington, D.C. gesit. Van hierdie vergadering word gesê dat hy baie geesteliker en meer verreikend in bestek was as enige vergadering

wat vir jare gehou is. Die teenswoordige, geldelike depressie, die onsekerheid aangaande die toestande in die Verre Ooste, en baie ander moeilike vraagstukke het gemaak dat die broeders vir baie ernstige probleme gestaan het, terwyl hulle planne be- raam vir die behoeftes van ons wê- reldwye werk.

Hoewel die Here ons broeders geestelik geseën het en die beraamde planne die vooruitgang van die bood- skap gaan bevorder, was die broeders darem genoodsaak om die appropriasies vir die Diviesies vir 1932 opnuut baie te besnoei. Hulle was verplig om te stem vir 'n nuwe korting van ag persent, geldig van die eerste Januarie van hierdie jaar. Dis nou die derde korting binne die laaste agtien maande. Al drie bymekaar beteken dit 'n korting van 24% van die eerste Januarie 1932. Ons het nou £14,297 minder om ons werk in die Suidelike Afrikaanse Diviesie mee te doen as in die jaar 1930. Hierdie laaste korting van ag persent bring ons meer as ooit in groter verleent- heid en besorgdheid. Ons weet waar- lik nie wat te doen nie om tog nie ons altyd toenemende werk te be- snoei nie. Ons is darem nie mis- moedig oor hierdie nuwe korting in die begroting nie, maar ons keer ons met meer erns tot ons alwyse He- melse Vader en bid om goddelike lei- ding en wysheid om ons vraagstukke op te los.

Die beskikbaar lede van die Di- viesie Komitee het nou twee dae ge- sit en met die probleme geworstel. Die Here het ons gehelp en dis ons begeerte om aan ons werkers en ge- meentelede iets te laat weet omtrent seker besluite wat verder besuiniging in ons werk gaan beteken.

#### Voorgestelde Reorganisasie

In 'n vorige "Ope Brief" in die OUTLOOK het skrywer gesê dat ons met erns sou probeer om waar moontlik die administrasiekoste te verminder. Op bogenoemde Kom- iteevergadering is seker aanbeve- lings aangeneem. Dit beteken verder geldelike besuinigings en tog meen ons dat ons darem ons teenswoordige doeltreffendheid van die werk nie verswak het nie. Die besluit lees as volg:

"Met die oog op die ernstige gel- delike toestand in die Suidelike Afri- kaanse Diviesie en in die hele wêreld was die Generale Konferensie verplig om die begroting van die Diviesie met 24 persent oor die laaste agtien

maande te besnoei. En waar die komitee van die Generale Konferen- sie in die Herfsraad van 1931 be- sluit het om 'n reorganisasie in en saamsmelting van dié unievelde wat besuiniging in die hand sou werk, voor te stel, beveel die Komitee van die Suidelike Afrikaanse Diviesie aan dat die volgende besluite van krag sal wees vanaf die eerste Januarie 1933:

Die reorganisasie van die Unie Sendingveld van Angola, Kongo en Midde-Afrika in twee Unie Sending- velde as volg:

1. Die Unie Sending van Midde- Afrika bestaande uit dié volgende provinsies en gevolmagtigde gebied van die Belgiese Kongo: "Ekwato- riaal, Oriëntaal, Ruanda en Urundi.

2. Die Unie Sending van Angola en Suid-Kongo bestaande uit Angola en die volgende provinsies van die Kongo: Katanga, Kasai en Laer- Kongo.

Waar die Komitee van die Gene- rale Konferensie aan die hand gee om waar moontlik die unies te re- organiseer en so op die manier die administrasiekoste te besuinig en manne vir evangelistiese werk vry te sit, beveel ons aan dat die vol- gende veranderings so gou moontlik sal plaasvind:

1. Die komitee van die Zambesi Unie Sendingveld word gevra om die sendingvelde van Noord-Oos Rhode- sië en Noordelike Rhodesië onder een administrasie te verenig en die Sendingvelde van Suidelike Rhodesië en Betsjoeanaland ook onder een ad- ministrasie te verenig.

2. Die komitee van die Suid-Afri- kaanse Unie word gevra om

a. Die Sendingvelde van Trans- vaal-Delagoa en Kafferland onder een administrasie te bring.

b. Die departementele werk in die Suid-Afrikaanse Unie te reorganiseer deur 'n Buurtsending- en Sending- vrywilligers sekretaris, en 'n Veldsen- ding sekretaris op die Uniestaf te benoem en dat hulle dan ook sal diens doen as departementele manne van die plaaslike konferensie in hul respektiewe departemente."

Hierdie eerste paar aanbevelings het betrekking op die saamsmelting van drie unievelde wat nou onder twee unie-administrasies verdeel word. Voor ons daartoe finaal oor- gaan, moet ons die goedkeuring van die Generale Konferensie vra by ge- leentheid van die Herfsraad van hier- die jaar.

Die tweede paar aanbevelings het

betrekking op die reorganisasie van die Zambesi Unie Sendingveld en die Suid-Afrikaanse Uniekonferensie. Dit sal so gou moontlik in werking tree. Ons het alreeds plan gemaak om hierdie aanbevelings onmiddellik voor die twee unies te lê.

In verband hiermee wil ons sê dat ons van gevoele was dat as die Suid- Afrikaanse Unie goeie departemen- tele manne kon hê, wat tegelyk as sekretarisse in albei die Unie en plaaslike Veld departemente kon dien doen, dit 'n besuiniging sou wees en ook die werk van die de- partemente in die Unie sterker sou maak as wat dit vandag is. Vandaar die aanbeveling dat die Unie hier- die saak ernstig sou oorweeg.

As ons bostaande besluite opvolg, sal bepaalde manne sowel as 'n paar honderd pond losgemaak word vir evangelistiese werk. Ons is van ge- voele dat die boodskap bevorder sal word as ons hierdie aanbevelings op- volg.

#### Verder Besnoeiing van Salaris en Reiskoste

Die Komitee het ook gestem vir 'n verder korting van vyf persent in die salarisse van Europese en Natu- relle werkers en wel van die eerste Junie 1932 af. Dit beteken dat die salarisse van Europese werkers met 25% [5% in 1927 van die loon- skaal; die volgende van salarisse: 5%, 1931; 10% en 5% in 1932.— RED.] en die van Naturelle werkers met 10% gekort is. Hierdie korting in salaris beteken baie vir ons wer- kers, want ons het nooit hoë salarisse betaal nie. Maar in tye van gel- delike tekort soos vandag is ons wer- kers gewillig om saam met ons ge- meentelede opoffering te maak, so- dat die werk van die Here nie sal skade ly nie.

Die Komitee het ook aanbeveel dat die reiskoste so veel moontlik sal verminder word en dat ons kantore so veel moontlik sal besuinig om die begrotings oor die orige ag maande van die jaar te laat sluit.

#### Uitstel van Verlof

Van die begin van Januarie 1933 word van al die oorsese werkers ge- vra dat hulle hul verlof een jaar sal uitstel om in hierdie tyd van finan- siële krisis nog verder te kan besui- nig. Natuurlik, die gesondheid van party werkers mag ons verplig om hulle verlof toe te staan. Maar oor die algemeen glo ons dat ons werkers in hierdie Diviesie van harte sal saamstem in hierdie aanbeveling van

die Komitee om die verlot een jaar uit te stel.

#### Tot Besluit

Geliefde medearbeiders en gemeentelike oor die hele Divisie, waar ons voorgaande besluite en aanbevelings bekend maak, hoop ons van harte dat dit elke hart sal bemoedig en dat dit baie sal beteken in die vooruitgang van ons werk. Laat my u aanmoedig in die "Geseënde Hoop." Ons "saak" sal netnou heerlik en triomfantelik oorwin. Laat ons harte as nooit tevore vereend wees in opoffering, en ons hande in diens waar ons met vereende kragte voortgaan om die werk van die Here op die aarde klaar te maak.

Tot besluit noem ek 'n paar aanhalinge van die Gees van Profesie wat in die laaste maande baie vir my beteken het:

"Die middele in ons hande mag nie voldoende vir die werk lyk nie, maar as ons gelowig aangaan in vertroue op die almag van die Here, sal daar oorfloedige bronne voor ons geopen word. As die werk van die Here is, sal Hyself die middele aanwys om dit klaar te maak. Hy sal die eerlike, eenvoudige vertroue op Hom nie beskaam nie. Die weinige wat verstandig en spaarsaamlik in die diens van die God van die hemel gebruik word, sal met die gebruik vermenigvuldig. Die bietjie kos in die hande van Christus het nie verminder nie, totdat die hongerige menigte volkome versadig was. As ons na die Bron van sterkte gaan en ons hande gelowig uitsteek om te ontvang, sal ons in ons werk ondersteun word, selfs onder die mees afskrikende omstandighede. Ons sal in staat gestel word om aan anderes die brood van die lewe te gee."

"Algar wat hul siel, liggaam en gees aan die Here toewy, sal voortdurend nuwe liggaamlike en geestelike krag ontvang. Die onuitputlike bronne van die hemel staan tot hul beskikking. Christus gee hulle die beaseming van Sy eie gees, die lewe van Sy eie lewe. Die Heilige Gees deel Sy hoogste kragte mee aan hart en verstand. Die genade van God vergroot en vermeerder hul bekwaamhede en elke volmaaktheid van die goddelike natuur kom hulle te hulp by die redding van siele. Deur saamwerking met Christus is hulle volmaak in Hom en in hul menslike swakheid word hulle in staat gestel om die werke van die Almag te werk."

Hierdie woorde was vir my tot

groot troos, bemoediging en sterkte in hierdie dae van gevaar. Mag dit ook met al ons dierbaar gelowiges die geval wees is my opregte en vurige bede.

## Kaap Konferensie

### Aan ons Afgesonderde Jongmense in die Kaap Konferensie

ONS Jongmense wat oor die hele Kaap Konferensie versprei woon, die meeste op afgeleë plase, het nie die voorreg om met ons georganiseerde vereniging saam te werk nie. Daarom dink ons dat dit 'n seën sou wees as hulle algar 'n Konferensie Jongmense Vereniging wou vorm. Dan kan ons met hulle in aanraking bly en hulle met ons. Ons nooi al die afgesonderde jongmense uit om ons te skryf of hulle lid wil word van ons Konferensie Vereniging. Ons sal bly wees om van elkeen te hoor.

Die uwe:

BEATRICE DAVIES,  
Skr., Kaap Konf. S. V. Dept.

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### Nuus

Broeder F. E. Potter het die elfde Mei Port Elizabeth verlaat en sal drie weke op pad wees om Worcester, die Kaap en George te besoek in belang van die Kolporteurs- en Buurt-sending werk van die Konferensie.

Broeder J. J. B. Combrinck stuur verblydende nuus van Queenstown en Tarkastad.

Ouderling D. F. Tarr skryf dat daar te Oos Londen nog voortdurend belangstelling in die boodskap is. Wat hulle daar veral nodig het is 'n kerkgebou.

Ons waardeer die pogings van ons lede om die *Tekens van die Tye* aan te help. Laat ons ons bes doen om die bestellings van die gemeente groter te maak en by elke geleentheid probeer om verder intekenaars vir hierdie blad te kry.

Die rapporte van die doopklasse in verband met die evangelistiese pogings te Kimberley, Beaconsfield en Kensington, Kaap, is baie bemoedigend.

Sabbat, 12 Mei, was 'n dag van groot blydskap vir die gemeente van Donkin Straat, Port Elizabeth, toe Broeder Pike as ouderling is ingeseën. Ouderling Moffitt, die president van die Kaapkonferensie, het die diens gelei en die gebed gedaan. Hy het die opmerking gemaak dat by die keuse van Broeder Pike algar besef het dat hy getrou en onvermoed vir die klein geselskap gearbei het, waar hulle geen ouderling gehad het om hulle met raad en daad by te staan nie.

Die saal was vol lede van die kerk in Parliamentsstraat en heel wat vriende van buite, toe die program van die Dertiende Sabbat gegee is. Suster Kannemeyer, superintendent van die Sabbatskaal, en Suster Jeffrey het 'n pragtige simposium van die Sabbatskoollesse van die laaste kwartaal gegee. Toe het uitgekóm met watter sorg en ywer hulle die jonger lede van die Sabbatskool opgelei het. Ouderling Fouché het met 'n paar slotwoorde die waardering van algar uitgespreek en die Sabbatskool aangemoedig om getrou te wees tot aan die end.

Mevr. A. W. Tickton is op besoek by haar dogter Winifred, van die kantoor te Port Elizabeth.

Ouderling en Mevr. Moffitt het sover tot Madeira 'n voorspoedige reis gehad.

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### Betrekking Gevra

'N Jonge dame soek werk by 'n Sewende-dag Adventiste familie. Sy is gewillig om enige werk te doen vir kos en inwoning en nominale vergoeding. Die geval is dringend. Skryf aan Mej. L. Murray, Rotterdam, Holland Siding, via Rosmead, K. P.

### Doodsberig

MEIRING.—Judith Maria Magdalena, die kleine dogtertjie van Broeder en Suster Philip Meiring van Bonnie Vale is laaste Woensdagmiddag oorlede. Gebore 24 Februarie 1930, was sy net twee jaar en een dag oud toe sy sterf. Die lyksrede is gelei deur die skrywer in die woning van Broeder en Suster Meiring Senr. en daarna het ons die kleine weggele tot Jesus kom om haar weer in die arms van haar moeder te lê. Mag die bedroefde ouers getrou bly, sodat hulle hul kind sal weersien in die ewige geluksaligheid.

Met diep meegevoel vir die bedroefde familie.  
S. G. HITEN.

## The Southern African Division Outlook

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## General News Notes

ELDER WEAKS left Cape Town April 29, on the "Arundel Castle" with Elder R. C. Sharman and family and Elder E. D. Hanson and family. Unfortunately Elder Weak's has been ill for more than a month. His condition did not improve, but became worse until it was necessary for him to cancel his itinerary to the north and proceed to Cape Town. Here he remained under the care of a physician and a nurse with the result that his condition improved sufficiently to enable him to travel. It was arranged for him to proceed to England with the same boat on which the Sharmans and the Hansons were travelling.

Although his visit to Africa was shortened because of circumstances which no one could control, yet we greatly appreciate the counsel he has given and the assistance he has rendered in connection with the interests of the publishing department.

Brother and Sister D. P. Harder and family embarked for England on the "Usukuma" which left Cape Town, May 7. They are returning to America. Brother Harder has completed seven years of service in Africa, having laboured in the Angola Union and the Zambesi Union.

At a recent meeting of the Division Committee consideration was given to a cable from the General Conference passing on a call for Elder E. D. Dick to connect with the Northern European Division as secretary. In view of Elder Dick's desire to cooperate with the suggestion of the General Conference brethren in this matter, the committee voted to release him in order that he might re-

spond to the call. In releasing Elder Dick the Division Committee expressed their appreciation of the very satisfactory and efficient service he has rendered during his ten years' affiliation with the work in Africa, and wish for him and his family the Saviour's blessing as they take up their duties in the Northern European Division. Brother and Sister Dick and family plan to leave Africa for England about the first of July.

\* \*

## Employment Wanted

By young lady with Seventh-day Adventist family. Willing to do any kind of work, for board and nominal wage. Case urgent. Write Miss L. Murray, Rotterdam, Holland Sliding, via Rosmead, C. P.

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## For Sale

AUSTRALORPS and Rhode Island Reds. Cockerels and pullets seven to nine months old (pullets laying) progeny of pedigree and prize birds, selling at half price, viz., 5/- each. All the proceeds to be given to the Lord's work. Orders delivered F.O. R. Katberg station. Apply to G. W. Shone, Buxton, Balfour, Cape.

\* \*

"HE who is closely connected with Christ is lifted above the prejudice of colour or caste."—E. G. White.

## Obituaries

WILSON.—Elizabeth Evelina Wilson passed peacefully away at Queenstown in the early hours of the morning of April 27, 1932. Our sister was ailing for some time and every care and attention was given to her.

Sister Wilson was born on October 31, 1863, and accepted the third angel's message about thirty-eight years ago in Port Elizabeth under the labours of Brother Singleton. Our sister was one of the oldest members of the Port Elizabeth church and remained faithful to the end.

She leaves behind to mourn their loss, her husband in Queenstown, Elder J. V. Wilson of Helderberg College, Mr. Wallie Wilson of Port Elizabeth and Mrs. Lillian Kalson of Queenstown. Words of comfort were spoken at the graveside by the writer. J. J. B. COMBRINCK.

SCHMIDT.—Sister Carolina Dorothea Schmidt fell asleep in Jesus on Sabbath morning, April 30, 1932, in the Kimberley Hospital, aged eighty-seven years and three months.

Sister Schmidt was born in Denmark and came with her husband to South Africa many years ago. She accepted the third angel's message under the labours of Elder G. B. Thompson, with whom Elder D. F. Tarr was associated, at Grahams-town in 1895.

Sister Schmidt will be remembered by the pioneer Sabbath keepers of South Africa. Through all the years her allegiance to the message and her devotion to the Saviour have been the outstanding features of her life.

It seemed fitting that one to whom she had supplied our papers for years should stand at her graveside, now herself a Sabbath keeper. The Sabbath Sister Schmidt was in hospital this other sister kept her first Sabbath, having attended the mission services. Truly as one light goes out, God lights another. She being dead yet speaks.

The Rev. J. W. Walker of the Baptist Church, and the writer were associated together in the funeral service. We laid her to rest in the West End Cemetery, Kimberley, to await the coming of the Saviour she loved and served so devotedly.

Our sympathies go out to those who mourn and we pray that their hearts may be comforted by the thought that she rests in the sure and blessed hope of the resurrection unto eternal life.

A. W. STAPLES.

NDHLOVU.—Frank Ndhlovu passed away on March 25, after having been ill for two months. He was one of the first students to come to Solusi Mission after the Matabele War in 1896. In 1909 he was baptised and entered the work in 1913 as a teacher; two years later he married Essie Sitole and since 1920, until the time of his illness, he laboured faithfully as a minister of the gospel.

The funeral service, which was attended by 110 persons, took place on March 27. Our Sympathy is extended to his wife and six children, as well as to relatives. We laid him to rest with the sure hope of meeting him when Jesus calls the dead in Christ to life again at the first resurrection. J. S. MOYA.

THE angel of death has again been busy in our little Elim church resulting in the deaths on Sabbath, April 23, of Brother Jacob October, and the two-year-old daughter of Sister Maria and Bazel Dalsalva.

Brother October was brought into the truth through studies held by our local elder, Brother Pedro, and our late Brother Brown; he was baptised by the writer and united with the Elim church. He was of a most exemplary character and a faithful member. He passed away after a very short illness and was laid to rest with the blessed hope of rising in the first resurrection when the Lifegiver comes. The funeral took place some miles outside of George near the home of the deceased's aunt.

An hour later Brother van de Merwe conducted the funeral service of the little child above mentioned, assisted by the writer, at our local cemetery. Words of comfort were spoken to the sorrowing parents and friends from Jer. 31:15-17.

D. C. THEUNISSEN.