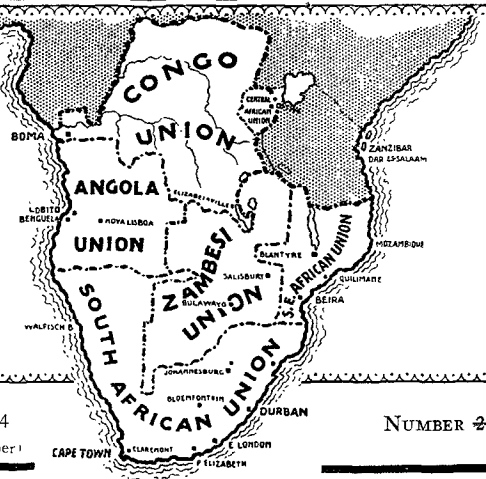


# The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXII

KENILWORTH, CAPE, OCTOBER 15, 1934  
(Registered at the General Post Office as a Newspaper)

NUMBER 22 19

## An Open Letter From the Division President

To our dear Brethren and Sisters throughout the Southern African Division,

CHRISTIAN GREETINGS!



**B**EFORE proceeding to the Autumn Council I feel impressed to write a parting word to you. How I wish that I could express to you personally all that I have in my heart to say at this time; this being impossible, however, I shall do the next best thing, and send this open letter through the OUTLOOK.

**APPRECIATION.**—First of all, I do want to assure both our workers and lay-members of my deep appreciation of the earnest efforts put forth during the Harvest Ingathering endeavour. Truly, every worker and a very large number of our lay-members have nobly done their share. The results have been cheering indeed. The overflow was a pleasant surprise and will greatly help us to meet some very urgent needs. The prayers and efforts during the campaign have not been in vain, and truly we can join together in praising God for what has been accomplished.

**RECENT CORRESPONDENCE FROM THE GENERAL CONFERENCE.**—Letters that have come of late from the General Conference tell us of the grave problems which will have to be faced at the time of the coming Autumn Council. The loss on exchange is giving the brethren no small concern. Then, too, the situation in Germany is perplexing. The present German government is not permitting very much money to leave the country and so the mission fields now under the supervision of the Central European Division are having a very trying time. In fact, most of our missionaries in the territory of that Division have received only one full month's salary since the beginning of the year. These brethren have been forced to get along on very little. Both of these problems will be hard ones to solve and the solution may effect the entire world-field budget. We hope, however, that the Lord will help the brethren out of the present trouble without a further cut in budgets.

Elders Shaw and Williams are sending out a most earnest appeal from headquarters to all the divisions asking that each field make every effort possible to increase the tithe and mission funds between now and the end of the year. I feel impressed to pass along this appeal to you, and I am sure our brethren and sisters here in Africa will do their part by paying an honest tithe and by making a still greater sacrifice in order to increase our offerings for the remaining quarter of the year. We thank God for the small increase already made in the Sabbath school offerings. We hope this will continue. *And then, brethren and sisters, let us keep in mind the coming Annual Offering to be received at the close of the Week of Prayer, and do all we can to make it a large one.*

**THE COMING WEEK OF PRAYER.**—Before I return to Africa, the Week of Prayer will have taken place. Even though I shall be away from this Division at that time, I want you to know that I shall be with you in heart. And at this time I desire to urge both our workers and lay-members to do everything possible to make the coming Week of Prayer a mighty spiritual factor in helping all to a closer walk with God. Surely, if there ever were a time when the "Israel of the Lord" needed to come upon higher ground spiritually, it is now. We are facing the troubles of the last days. The hours of probation are rapidly closing. This is a time when we need to be seeking God as never before. A late world scientist once remarked that "the greatest need in the world today is the need of spiritual power." This statement expresses a truth of no small import. I trust that the coming Week of Prayer will bring to the Southern African Division all that Heaven holds in store for us.

In closing, may I earnestly request that you remember daily at the Throne of grace the coming Autumn Council? It convenes in Battle Creek, Michigan, U. S. A., November 6-14. A few days prior to this, Elder Watson and the officers of the General Conference will be in council together. We shall need the prayers of God's dear people during the time of this important gathering. I know you will count it a joy and a privilege to remember this important meeting at the time of both your family worship and your private devotions.

Wishing you much of the Lord's rich blessing and guidance during my absence from the field, and assuring you of my prayers in your behalf, day by day, I am,

Your brother in the Master's service,

J. F. WRIGHT.

## Camp-meeting Time in the Zambesi Union

(Continued)

A. FLOYD TARR

BEFORE beginning the camp-meetings in Southern Rhodesia, we spent several days in Bulawayo. Here we were glad to find a strong work being done by Elder and Sister A. N. Ingle and Miss Ueckermann. They were on the eve of another series of evangelistic meetings, Elder Ingle's thirteenth since connecting with the Zambesi Union in 1930. A brief visit was also made to Solusi, and it was astonishing to see the improvements that had been made since my previous visit there in 1929. Unfortunately the frequent and prolonged droughts, which have swept Southern Rhodesia in recent years, have seriously affected the supply of underground water upon which so many in that country have depended. At Solusi the borehole, which has supplied the mission's needs for so many years, has practically failed; hence the mission finds itself sorely in need of water. Extensive boring operations have been without any practical result, and the Zambesi Union, in consequence, is facing a perplexing problem in its endeavour to secure an adequate supply of water for this large and important training school.

On August 1, Elder Boger, Brother John Cooks and I travelled by car to the Lower Gwelo Mission where a camp-meeting was to begin that evening. It was at this mission, formerly known as Somabula Mission, that Elders Armitage, Walston, J. N. de Beer, T. J. Gibson, H. M. Sparrow, and others have held aloft the banner of truth in former days, and it was from here that there was sounded a note in mission activity and native evangelism that has reverberated throughout the Southern African Division. Now Elder C. Robinson, superintendent of the Southern Rhodesia Mission Field, as well as director of the station, is carrying on the work begun in those early days. Working with Elder Robinson are Miss Mollie Stockil and Brother Virgil Hankins. Dr. F. E. Ingle, superintendent of the hospital, lives in Gwelo, but makes regular visits to the mission.

The particular mode of travel for the natives in these parts is by donkey cart, and hundreds of our members had arrived in this way, in good time for the meeting. Others continued to arrive during the following days. Their carts were loaded down; the loads in some cases represented the major portion of their worldly possessions. The presence of so many donkeys on or near the mission property constituted no little problem, and necessitated some unique announcements regarding their care.

Some of the people lived in booths, others under their wagons or carts, but the majority slept out in the open, close beside their fires for the nights were cold. Each school seemed a unit in itself. The members had arrived together, and now they camped together, and from all ap-

pearances they had their food supply in common. In many instances the schools were represented by different colours, the girls and women wearing their particular colour usually as a headdress, sometimes as a dress.

Each evening, following the close of the last meeting for the day, the people would gather around their camp-fires and sing the songs they love so well, some of the favourites being: "Shall We Gather at the River?" "When the Roll is Called up Yonder," "'Tis so Sweet to Trust in Jesus," "Take the Name of Jesus With You," "Bringing in the Sheaves." Singing seems to play a much greater part at a native camp-meeting—both during and outside services—than it does at the average European meeting. The native is apparently able to forget all of his troubles when singing and to concentrate upon his song as if there were nothing else in the world, at that moment at least, deserving of his attention.

At the Sabbath morning service 1,685 persons were counted as being present, and the attendance at a number of other services was almost as large. Seventy-six new members were added to the church by baptism on the last day of the meeting.

One pleasant little function during the camp-meeting was the official opening of the native hospital building, recently completed. Among the speakers was the Native Commissioner who spoke very appreciatively of the work that Seventh-day Adventists are doing, and appealed to the large native gathering to show their gratitude in a tangible way. Dr. F. E. Ingle conducted the Europeans through the wards, after which hundreds of natives took advantage of the open visiting day that this occasion afforded. Although the official opening took place at this time, the hospital had already begun to function. Dr. Ingle and Nurse Stockil had already had a very busy time in caring for the many patients who had come to them for treatment.

We were glad to meet again, during this meeting, Brother and Sister Cyril Sparrow, Brother and Sister Marx, and Sister Butterfield. Sister F. R. Stockil and Brother Stanley Stockil also arrived at the mission before we left.

After a very pleasant stay in the home of Dr. and Sister Ingle at Gwelo, I left with Elder Robinson for the camp-meeting at Hanke. In the meantime Elder Boger and Brother V. Hankins had gone to the Shangani meeting which was to be held at the same time. Hanke was once a European station, and among its directors have been Elder T. J. Gibson and Elder F. R. Stockil. Now Pastor Edward Mbona is in charge and is doing an active work. The attendance here was 650, and sixty-two were baptised.

The last meeting was held near Fort Victoria at a native mission under the direction of Pastor Paul Mbona. Here, within an enclosure of broken tree branches, several hundred believers and interested ones gath-

ered together to share in the blessings of camp-meeting. Brother and Sister V. Malloch, and Brother and Sister L. R. Sparrow motored out with their families for Sabbath and Sunday, and joined with the native believers in worship. Brother William Buckley, who lives on a nearby farm and devotes considerable time and effort to the Sabbath school and church work in that district, was also present with us and had charge of the Sabbath school. Chief Allison with his choir was responsible for most of the special music which was greatly appreciated. On the last day of the camp-meeting a baptism was held when forty-four believers were added to the church.

The camp-meetings in the Zambesi Union have come and gone. Thousands of believers had looked forward to these meetings for many months. They had planned and prepared for them. They had looked forward to the blessings which they knew these meetings would bring; for camp-meeting time is God's appointment with His people. It is at the camp-meeting that God has special blessings in store for them. And surely at the meetings which have just closed God did not disappoint His people. At every place we visited, it seemed that the believers returned to their homes strengthened in their experience and made more happy in their service for the Master.

As I look back on what I have seen in the Zambesi Union, there is borne in upon me the conviction that the Lord is greatly blessing the labours of His messengers in this important field. Wherever we went we listened to the same story of progress. In some places the progress is more rapid than in others, but everywhere the great family of God is gathering to itself new members, and with joy these new members are taking their place with us in "looking for and hastening unto the coming of the day of God."



## The Coming Crisis

God has foreseen every situation that will confront His people in the final battles between good and evil. He has not left His waiting ones to stumble in darkness. Very plain are the warnings and instructions, both in the Bible and in the writings of Mrs. E. G. White. Elder F. M. Wilcox (editor, *Review and Herald*), in his new book, "The Coming Crisis," leads the reader step by step through the problems that will confront God's people from now until the close of time. Just what the Christian should do in each situation is told in a most encouraging manner, for the Spirit of prophecy is quoted in a very forceful and appropriate way.

A full list of the contents of this book was printed in the last two issues of the *OUTLOOK*. Price 1/9 per copy, post paid. Order your copy today, while there is still stock in this country.

## Publishing Dept.

F. E. Potter, Secretary

### With Our Colporteurs

FREDERICK H. FICKER

On my way to help our colporteur-evangelists in Natal, I met Brother Carel Jonker at Harrismith. This young but consecrated worker in the literature ministry has done a good work in that field. In spite of long distances, terrible roads, slush, cold wind, and much rain, he has faithfully visited every farm with the book, "God's Answers."

At Pietermaritzburg, I started Brother G. Liquorish with "Our Day." Although the years have left their mark upon him, he has felt an urge to work for the Lord for a long time, and is very happy now that he has the privilege of winning souls. Brother Fowler, at Durban, is warning that wicked city with "This Mighty Hour," and already, as a result of his work, two young women are keeping the Sabbath and others are interested.

After a night's travel on the train I arrived at Kokstad, the administrative centre of East Griqualand, where I found a lady who is keeping the Sabbath. She told me that Colporteur J. J. Oosthuizen had left the town for Matatiele. God had given her the truth through him, and she was now holding aloft the standard of truth in that town. Praise God for that! As far as I know, she is the first European in that field who has accepted this message. Later I met Brother Oosthuizen, and I found his courage flourishing like a bay tree. Ministers have warned their flocks, but our young brother, under God's guidance, canvassed one of the ministers, and when the minister saw what a good book "Bible Readings" was, he ordered a copy, which he wishes to use as a reference book in the preparation of his sermons.

Brother Frans Jonker is heroically struggling with the Russelites at Vryheid. The "Wederdopers" have baptised a score or two, and on top of that an Adventist colporteur comes along and sells his "heresy books"! But, in spite of all these things, it is surprising how many books were sold. One well-known man, the secretary of a big firm, readily signed the order for "Bible Readings" when, after a little persuasion, he was told that this guide would enable him to increase his knowledge of the Bible.

Far in the Eastern Transvaal, where no Seventh-day Adventist missionary has ever set foot, Brother D. A. de Beer is selling "God's Answers." The towns and farms are scattered and a number of times he has met lions on the way. But lions or no lions, he knows that he is working for

the "Lion of the Tribe of Judah" and that no harm can befall him. Many people are asking him to give them Bible studies, but it is impossible for him to answer all the calls. I well remember how one farmer followed us to the bedroom, wanting to hear more of the Bible. At last I could not keep my eyes open any longer and dropped off to sleep, while Brother de

### The Faithful Colporteur

Down the valleys, up the mountains,  
Hither, yon, I see them go,  
Some o'er prairies, some by fountains;  
Sometimes fast and sometimes slow.  
Now in hamlet, now in woodland,  
Busy mart, or quiet glen;  
Faithful in their Master's business,  
Seeking e'er the souls of men.

Rising in the early morning,  
Trudging thro' the heat of day,  
Wasting ne'er a precious moment,  
Yet with always time to pray.  
Toiling, trudging, yet with gladness;  
Full of faith and hope and cheer;  
Joyful to proclaim the message  
Of the coming Saviour near.

Thinking oft of home and lov'd ones,  
Wives and babies, boys and girls,  
From the great big manly fellows,  
To the tots with golden curls.  
Oft they long to see these faces,  
Oft to kiss those lov'd ones dear;  
Then from 'neath those weary lashes  
Steals there forth the silent tear.

Then their noble wives, God bless them,  
Send the word, as women can,  
"Courage, John, do well your duty,  
Quit yourself like a man.  
God will care for wife and babies;  
Soon we'll meet no more to part."  
Then with thanks for such a comrade,  
John toils on with happy heart.

Father, bless our dear colporteurs,  
Men and women, young and old;  
Build for each a glorious mansion  
Close beside the street of gold.  
Give them now Thy Holy Spirit,  
Let an angel hold each hand  
Till beyond the rolling Jordan  
They shall reach the Promised Land.

—J. B. Blosser.

Beer, tired as he was, had to keep feeding the hungry soul until late into the night. Surely, the words of the servant of the Lord, on page six of "Colporteur-Evangelist" are true: "There are many who, because of prejudice, will never know the truth unless it is brought to their homes. The canvasser may find these souls and minister to them."

When the records in heaven are examined, may these faithful workers get their reward in seeing stars in their crowns as a result of souls saved in God's kingdom.

## Angola Union

C. W. Curtis ——— Superintendent  
P. Stevenson ——— Secy.-Treas.

Bongo Mission, Lepi, Angola

### Angola's Latest Mission Station

E. A. BUCKLEY

It was in the year 1929 that Elder W. H. Anderson received permission from the Angola Government to establish a mission in the district of Malange, but owing to the financial depression it was not possible to open work. If the land is unoccupied after the lapse of five years, the grant, according to Portuguese Law, becomes of no effect. Realising the short time left to occupy the granted mission site, the committee in session resolved that work begin in this area during 1934.

At the beginning of June, Elder C. W. Curtis, Dr. R. B. Parsons and I set out in quest of this land, and to make necessary negotiations with the Government to begin work immediately in this district. The Administrator of the area was a new man, and consequently knew nothing of the granting of any land in his territory for mission purposes. He advised us to find the ground with the markings, "W. H. Anderson," and report to him accordingly.

The markings were difficult to find due to two reasons: a long period of time had passed, making it impossible to judge by the cuttings on the trees, and secondly a veld fire had just swept the country leaving everything in a blackened condition. The second day of searching we came upon a village, and asked the natives if they had seen a short elderly man with a white beard marking land. They immediately remembered Elder Anderson's visit. The headman and one of his men showed us several markings, one of which was near a spring where the fire had not been; there we saw written on a board and nailed to a high tree: "W. H. Anderson."

Elder Curtis and Dr. Parsons returned to Malange to report their findings to the Administrator and the Governor of the district respectively who advised them to go to the capital, Loanda, where they should interview the Governor General, and make absolutely sure of the concession. This they did, and found everything in order at headquarters, so they came back and reported their findings to the Governor of the district once again. He advised one of us to return within three days for his final decision. When I did this I was well received by the secretary to the Governor who very respectfully and cheerfully told me:

"You may return and begin building operations with confidence that everything regarding the concession is in order."

The roof of the first building is nearing completion. Soon I shall be able to return to Lepi for the purpose of bringing my family to the mission. Here in the north of Angola work will be carried on amongst a tribe which has not heard the good news of salvation yet.

## S. E. Afr. Union

H. M. Sparrow — Superintendent  
Miss G. P. Fortner, Secy.-Treas.  
Box 51, Blantyre, Nyasaland

## A Visit to Nyasaland

ISAAC XIBA NKOMO

THIS year your servant had a chance to visit camp-meetings in the area of the South East African Union. While I was in this field the promises of God, such as the one found in Romans 9:28, came to my mind. This promise states that the Lord will finish the work and cut it short in righteousness; and the cutting short is not done by might, nor by power, but by God's Spirit. The same hand that went before Cyrus of old to open before him His people in this field to cut the work short. As I had the chance of talking with my dear fellow ministers, and of listening to their experiences, I saw how doors are opening before them, even amongst the Roman Catholic people. I also saw that, if money were received to open schools in some of the most strategic places, the number of souls that can be reaped is almost beyond what a simple mind can realise.

Another thing that impressed me in this field is that the missions are directed by my African brethren. God surely has guided His church along this line in the Southern African Division. He has put a seal on this work.

On Sabbath, August 4, Elder Sparrow kindly took me to Chinyama Mission, near the majestic Mlanje Mount. It was an ordinary Sabbath but there were 1,100 people present,—a clean and attentive company. Here there is a good sized church building, but it is now far too small, and a larger one is being put up. There are five teachers, one evangelist, and the director, Pastor Roman, on the station. Also there are twenty-five boys who are boarders, some girls, and a number of married people in a separate compound. The mission is well laid out and reminds one of the early days of some of our old missions.

It is said that the largest camp-meeting in the whole of Nyasaland was held at this place. There were 7,000 people

present. Also the largest baptism was conducted at this place.

Space will not allow me to write and tell about the good work that is done in the other missions directed by my African brothers, such as Mombera, Chileka, and Tambani, which is one of the most beautiful missions in Nyasaland.

The sweet thing about it all is the excellent spirit of co-operation that exists between the Europeans and these dear African workers, and between African ministers and their teachers and people. That, to my mind, is the great secret of success of the third angel's message in Nyasaland. This is encouraging, and constitutes an eye-opener to our African workers.

Surely the African missions are used of God for cutting His work short in righteousness. Elder Sparrow has gained the confidence of these workers; he is putting in use the experience he has gained in his many years of missionary work.

## S. A. U. Conference

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

## Quiet Talks With the Medical Secretary

"SHALL there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the soul of man, and is causing violence and crime of every description? With the great light that God has entrusted to us we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?" —*"Counsels on Health,"* p. 432.

Did you ever think of it just that way? Notice, "Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today." That means that to the extent that we are not doing our work of restraining the forces of intemperance, just so far are we hastening the pouring out of the judgments of God. How much have you done this past twelve months toward the cause of temperance in your community? "What can I do," did you say? Let me make some suggestions.

First, be sure you have a supply of temperance literature, along with the other home missionary literature material you are using. And use it. Then seek out the local

unit of the South African Temperance Alliance or the Women's Christian Temperance Union, and join that. And do active work for this worthy, needy cause. Note this from the Spirit of prophecy:

"The W. C. T. U is an organisation with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in labouring for temperance reforms. My husband and I, in our labours, united with these temperance workers, and we had the joy of seeing several of them unite with us in the observance of the true Sabbath. Among them there is a strong prejudice against us, but we shall not remove this prejudice by standing aloof. God is testing us. We are to work with them when we can, and we can assuredly do this on the question of entirely closing the saloon." —*"Counsels on Health,"* pp. 436, 437.

There are too few to raise their voices against this evil, in this fair land of ours. And we can take an active part in this work more consistently than any other Christian, because of our principles of health reform. Let us sense our solemn responsibility in this matter, and do what we can to delay the pouring out of the judgments of God, so that men and women may be won to Him, and His work on earth be finished.

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## Ons Weeklikse Besoeker

W. C. WALSTON

VIR meer as sestig jaar al is die *Review and Herald* 'n weeklikse besoeker aan ons huis, en dit is altyd baie welkom. Ek beskou dit as die belangrikste blad wat ons het. Ons lees dit met belangstelling en dan gee ons dit aan andere. Nooit kom dit in die snippermaandjie te lande nie. Van tyd tot tyd het ek die verbeteringe opgemerk wat aangebring is; b.v. die uitbreiding, beter druk, interessanter artikels, nuwe openbarings van Bybelwaarhede, asook die beter gehalte van kontribusies oor die algemeen. Ek sou nie kon tred hou met die boodskap en sy vooruitgang sonder die *Review* nie. Daar was 'n tyd toe ek byna al die medewerkers van die *Review* persoonlik geken het, maar nou is dit heeltemal anders. Baie van die medewerkers is nou vir my vreemdelinge. Dis 'n bewys dat die boodskap na alle lande gaan en dat groot getalle die waarheid aanneem. Dié dinge is alles baie bemoedigend en die ouer lede van die genootskap besef hoe min hulle gewest het hoe God in die laaste dae sou werk.

Elke Sewende-dag Adventiste gesin behoort die *Review* te ontvang; so nie, dan ly hulle 'n groot verlies; en ek voel ook dat baie meer op hierdie goeie blad behoort in te teken, al moet hulle ook opofferings maak om dit te kan doen.

## Kampdienste in die Sambesi Unie

A. FLOYD TARR

Voor ons die kampdienste in Suidelike-Rhodesië begin het, het ons etlike dae in Boelawajo vertoef. Hier doen Leraar en Suster A. N. Ingle en Mej Ueckermann goeie werk. Hulle was op die voorraad van 'n ander reeks evangeliedienste,—die dertiende reeks sedert Leraar Ingle se koms na die Sambesi Unie in 1930. Ons het ook 'n kort besoek op Solusi afgeleë, en dis verbasend om die vooruitgang te sien wat gemaak is sedert my laaste besoek in 1929. Ongelukkig het die lang droogtes, wat Rhodesië die afgelope jare geteister het, nadelig ingewerk op die onderaardse water waarvan so veel in daardie land afhanklik is. Die boorgat op Solusi wat vir soveel jaar in die behoeftes van die stasie voorsien het, het so te sê ingegeë; en daar is nou groot behoefte aan water. Boordery op groot skaal was aan die gang gesit, dog tevergeefs, en die Sambesi Unie staan nou voor die netelige probleem om genoeg water te kry vir die behoeftes van die groot en belangrike opleidingsinrigting aldaar.

Op 1 Augustus het Leraar Boger, Broeder John Cooks en ek per motor afgereis na die Lower Gwelo sendingstasie waar 'n kampdiens daardie aand 'n aanvang sou neem. Op hierdie stasie, voorheen bekend as Somabula, het Leraars Armitage, Walston, J. N. de Beer, T. J. Gibson, H. M. Sparrow, en andere in vergange dae die banier van waarheid oomhoog gehou; dit was op hierdie stasie dat die nuwe idee van evangelisasie onder die natuurlike sy oorsprong gehad het, en van daar weergalm het dwarsdeur die hele Afrikaanse Divisie. Leraar C. Robinson, superintendent van die Suidelike Rhodesiese Sendingveld, is teweens ook direkteur van hierdie stasie, en sit die werk voort wat in daardie vroeë dae begin is. Met hom is Mej. Mollie Stockil en Broeder Virgil Hankins. Dr. F. E. Ingle, superintendent van die hospitaal, woon op Gwelo, dog besoek die stasie gereeld.

Die vervoermiddel onder die natuurlike in hierdie deel is die donkiekar, en honderde van ons lede het op hierdie manier in goeie tyd vir die kampdienste aangekom. Die karretjies was volgelaa, en party het byna al hul aardse besittings meegebring. Die aanwesigheid van soveel esels op, en naby die sendingsterrein, het taamlik moeilikede veroorsaak, en telkens moes daar afkondiginge gedoen word in verband met die oppas van die esels gedurende die dienste.

Party van die mense het in hutjies gewoon, terwyl andere weer by hul karretjies geslaap het; maar die grootste gedeelte het langs hul vure vernag, want die nagte was koud. Elke skool het 'n afsonderlike eenheid uitgemaak, die lede waarvan saam gekom het, saam uitgekamp, en saam geëet het. In baie gevalle het die skole afsonderlike kleure gehad, wat die meidjies en vrouens òf in hul kopdoek òf die kleredrag vertoon het.

Iedere aand, na die laaste diens vir die dag, het die mense om hul kampvure gesit, en die liedere, wat hulle so lief het, gesing, onder meer die volgende: „Shall We Gather at the River,” „When the Roll is Called up Yonder,” „Tis so Sweet to Trust in Jesus,” „Take the Name of Jesus With You,” en „Bringing in the Sheaves.”

Die sing van liedere speel 'n groter rol by naturelle kampdienste—beide in en buite die dienste—as in die gewone dienste van die witmense. Dit skyn asof die inboorling al sy moeilikede vergeet wanneer hy sing, en hy bestee al sy aandag aan die lied nes of daar niks anders ter wêreld is wat sy aandag nodig het nie.

By die Sabbatoggenddiens was daar 1,685 mense teenwoordig, en die opkoms by 'n aantal ander dienste was byna net so groot. By die laaste diens was daar ses-en-sewentig nuwe lede gedoop en by die kerk toegevoeg.

Een van die aangename verrigtings by hierdie kampdiens was die inwyding van die natuurlike hospitaal wat soewe vooltooi was. Onder die sprekers was daar ook die Naturelle Kommissaris, wat die werk wat die Adventiste doen waardeer; en hy het 'n beroep gedoen op die groot gehoor om hul waardering op 'n tasbare wyse te toon. Dr. F. E. Ingle het ons deur die gebou geneem, en daarna het honderde van die natuurlike die geleentheid te baat geneem om besoeke af te lê, want dit was besoekdag by die hospitaal. Alhoewel die hospitaal nou eers offisiël ingewy is, is Dr. Ingle en verpleegster Stockil al vir 'n geruime tyd besig om pasiënte te behandel en te verpleeg.

Ons was bly om by hierdie geleentheid weer Broeder en Suster Cyril Sparrow, Broeder en Suster Marx, en Suster Butterfield te ontmoet. Suster F. R. Stockil en Broeder Stanley Stockil het ook later daar aangekom.

Na 'n aangename verblyf in die huis van Dr. Ingle te Gwelo, het ek en Leraar Robinson vertrek na die kampdienste op Hanke. Leraar Boger en Broeder Hankins is in die tussentyd na die Shangani kampdienste. Hanke was eers 'n Europese stasie en Leraars T. J. Gibson en F. R. Stockil was die vorige direkteurs; nou is Leraar Edward Mbono in bevel en doen goeie werk. Seshonderd-en-veertig het die dienste hier bygewoon, en twee-en-sestig was gedoop.

Ons laaste dienste was naby Fort Victoria gehou, op 'n sendingstasie onder die bestuur van Leraar Paul Mbona. Hier, onder 'n skerm van takke, het 'n paar honderd gelowiges en belangstellendes die seëninge van die kampdiens geniet. Broeder en Suster V. Malloch, en Broeder en Suster L. R. Sparrow, met hul gesinne, het Sabbat en Sondag die dienste ook bygewoon. Broeder William Buckley, wat heelwat tyd bestee aan die Sabbatskool en kerk in hierdie distrik, het ons kom help en was in bevel van die Sabbatskool. Opperhoof Allison met sy koor was verantwoordelik vir die spesiale musiek wat ons baie geniet het. Op die laaste dag van die kampdiens was

daar 'n doopdiens, en vier-en-veertig gelowiges was by die kerk toegevoeg.

Die kampdienste in die Sambesi Unie het gekom en is verby. Duisende het vir baie maande na hierdie dienste uitgesien. Hulle het hulle daarvoor ingerig. Hulle het uitgesien na die seëninge wat die kampdienste sou bring; want die kampdienste is God se bestelling met Sy volk. Dit is by die kampdienste waar God Sy spesiale seëninge uitstort. En by die dienste wat so ewe verby is, het God nie Sy volk teleurgestel nie. By elke plek wat ons besoek het, het dit geskyn asof die mense na hul huise teruggekeer het, versterk en gelukkig in hul diens vir die Meester.

Waar ek so terugdink aan wat ek in die Sambesi Unie gesien het, kom die oortuiging sterk by my op dat God die werk van Sy boodskappers in hierdie belangrike veld ryklik seën. Orals waar ons gegaan het, het ons dieselfde verslag van vooruitgang gehoor. Op party plekke is daar meer vooruitgang as op ander, dog orals samel die kerke nuwe lede in, en dis met vreugde dat ons sien hoedat hierdie nuwe lede hul plekke inneem en saam met ons uitsien na die koms van die dag van die Here.

## Angola Union

C. W. Curtis ..... Superintendent  
P. Stevenson ..... Sekr.-Tes.

Bongo Sending, Lepi, Angola.

## Angola se Jongste Sendingstasie

E. A. BUCKLEY

In die jaar 1929 het Leraar W. H. Anderson van die regering in Angola permissie gekry om 'n sendingstasie in die Malange distrik te stig; maar weëns gebrek aan middele was dit onmoontlik om met die werk te begin. Volgens wet moet ons binne vyf jaar van die grond besit neem of anders verval die konsessie. Daar die vyf jaar byna verlope was, het die komitee besluit om hierdie jaar met die werk te begin.

In die begin van Junie het Leraar C. W. Curtis, Dr. R. B. Parsons en ek vertrek om die stuk grond wat Leraar Anderson gekies het, te gaan opsoek, en om reëlings te tref met die regering om dadelik met die werk te begin. Die huidige Administrateur was 'n nuwe amptenaar, en het niks van die konsessie geweet nie. Hy het dus aan die hand gegee dat ons eers die stuk grond wat deur „W. H. Anderson” afgepen is, moes opsoek, en dan weer aan hom rapport moes doen.

Dit was moeilik om Leraar Anderson se merke te vind, om twee redes: Ten eerste was dit moeilik om na soveel jaar die merke wat aan die bome uitgekamp was, te sien, en ten tweede was daar net 'n

rukkie tevore 'n veldbrand en alles was swart. Op die tweede dag van ons soektog het ons by 'n kafferstatjie uitgekom en ons het aan hulle gevra of hulle nie 'n ouerige witman gesien het wat daar grond afgepen het nie. Hulle het hom baie goed onthou, en die hoofman het ons die merke aangewys, een daarvan was by 'n fontejntjie, en daar aan 'n boom gespyker was 'n plank met die naam „W. H. Anderson” duidelik daarop.

Leraar Curtis en Dr. Parsons is toe terug na die Administrateur om rapport te doen. Hy het hulle aangeraai om na Loanda te gaan vir 'n onderhoud met die Goewerneur-Generaal, om absoluut seker te maak van die konsessie. Dit het hulle gedoen en alles aan die hoofkwartier in die haak gevind. Hulle het toe weer rapport aan die Administrateur gebring. Ons moes na verloop van drie dae weer kom vir die finale besluit. Ek het toe weer gegaan en was vriendelik deur die sekretaris ontvang wat my die volgende meegedeel het:

„Jy kan maar nou teruggaan en met die grootste gerustheid begin met die bouwerk; die konsessie is heeltemal in orde.”

Die dak van die eerste gebou is al amper klaar opgetimmer. Binnekort gaan ek terug na Lepi om my trek te haal. Die werk wat hier sal begin, is onder 'n stam wat nog nooit die evangelie gehoor het nie.

## S. A. Unie-Konf.

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

## 'n Onderhoud met die Mediese Sekretaris

„SAL daar nie onder ons as 'n volk 'n herlewing van die matigheidswerk wees nie? Waarom wend ons nie ernstiger pogings aan om die drankewel te bestry nie? Drank verlaag die siel en veroorsaak geweld en misdaad van alle soorte. Met die groot lig wat God aan ons toevertrou het, behoort ons die voortou te neem in elke ware hervorming. Die gebruik van sterke drank maak mense waansinnig en lei tot die afgrylikste misdade. Oor die goddeloosheid wat grotendeels 'n gevolg is van die gebruik van sterke drank, tref die oordele van God vandag die aarde. Is dit nie ons heilige plig nie om ernstige pogings aan te wend ter bestryding van hierdie groot ewel?”—„*Counsels on Health*,” bls. 432.

Het u die saak ooit in hierdie lig beskou? Let op, „Oor die goddeloosheid wat grotendeels 'n gevolg is van die gebruik van sterke drank, tref die oordele van God vandag die aarde.” Dit beteken dat in soverre ons nalatig is in ons taak om die ewel van onmatigheid teë te werk, verhaas ons die uitgieting van Gods oordele op die

aarde. Hoeveel het u die afgelope twaalf maande gedoen om die matigheidssaak te bevorder in u omgewing? U mag vra, „Maar wat kan ek doen?” Laat my toe om 'n paar dinge aan die hand te gee.

Ten eerste moet u sorg dra dat u altyd 'n goeie voorraad leesstof oor die matigheidsvraagstuk by der hand het, naas die buurt-sending materiaal wat u gebruik. En gebruik dit. Kom dan in aanraking met die plaaslike tak van die Suid-Afrikaanse Matigheidsunie of die W. C. T. U. en sluit daarby aan. En verleen u werkdadige steun aan hierdie verwaarloosde saak. Slaan ag op die volgende uittreksel uit die Gees van profesie:

„Die W. C. T. U. is 'n organisasie waarmee ons hartelik kan saamwerk om die beginsels van matigheid te bevorder. Die lig is aan my gegee dat ons hulle nie op 'n afstand moet hou nie, maar, hoewel ons geen beginsel moet prysgee nie, dat ons sover as moontlik met hulle moet saamwerk vir hervorming op die gebied van matigheid. My eggenoot en ek het saam gewerk met hierdie matigheidswerkers, en tot ons vreugde het verskeie van hulle by ons aangesluit in die onderhouding van die ware Sabbat. Daar is onder hulle 'n sterk vooroordeel teen ons, maar ons sal nie die vooroordeel verwyder deur hulle op 'n afstand te hou nie. God stel ons op die proef. Waar moontlik moet ons saam met hulle werk, en dit kan ons voorwaar doen met betrekking tot die afskaffing van die kantien.”—„*Counsels on Health*,” bls. 436, 437.

Daar word veels te min stemme verhef teen hierdie ewel in ons land. Meer konskwent as ander Christene, miskien, kan ons hierdie werk bevorder, daar dit deel uitmaak van ons beginsels in verband met gesondheidshervorming. Laat ons ons verantwoordelijkheid in hierdie saak besef en alles in ons vermoë doen om die uitstorting van Gods oordele te vertraag, sodat manne en vroue kan gewin word vir Hom, en Sy werk op die aarde kan voltooi word.

## Uitgewers Dept.

F. E. Potter, Sekretaris

## Met Ons Kolporteurs

FREDERICK FICKER

Op weg om ons kolporteur-evangeliste in Natal te besoek, het ek Broeder Carel Jonker op Harrismith ontmoet. Hierdie jonge dog toegewyde kolporteur het goeie werk in hierdie distrik verrig. Ondanks lang afstande, slegte paaië, reent, modder, en koue, het hy elke plaas getrou besoek met „God's Answers” en „God se Antwoorde.”

Op Pietermaritzburg het ek Broeder G. Liquorish aan die gang gesit met „Our Day.” Alhoewel hy al baie jare agter die

rug het, het hy vir 'n geruime tyd gevoel dat hy vir die Here moet werk, en nou is hy baie gelukkig dat hy die voorreg het om siele te win. Broeder Fowler waarsku daardie bese stad, Durban, met „This Mighty Hour”; twee dames hou alreeds die Sabbat as gevolg van sy arbeid en daar is andere wat belangstel.

Na 'n nagreis met die trein het ek op Kokstad, die hoofstad van Oos-Grikwaland, aangekom, waar ek 'n dame gevind het wat die Sabbat hou. Sy het my meegedeel dat Kolporteur J. J. Oosthuizen na Matatiele vertrek het. Sy het die waarheid deur Broeder Oosthuizen ontvang, en sy getuig nou vir die waarheid in daardie dorpie. Dank die Here daarvoor! Sover ek weet is sy die enigste blanke daar wat die waarheid aangeneem het. Ek het Broeder Oosthuizen later ontmoet; hy is vol moed.

Predikante het hul kuddes gewaarsku, maar ons jong broeder het onder Gods leiding een van die predikante gekolporteer, en toe dié sien wat 'n uitstekende boek „Bybellesings” is, het hy 'n eksemplaar bestel om hom te help in die voorbereiding van sy preke.

Broeder Frans Jonker stry moedig met die Russelliete op Vryheid. Die „Wederdopers” het 'n aantal gedoop, en boonop nog kom die Adventiste kolporteur om sy „ketterse boeke” te verkoop! Dog ten spyte van dit alles is dit verbasend hoeveel boeke verkoop is. 'n Welbekende man, sekretaris van 'n groot firma, na aan hom verduidelik was dat hierdie gids hom 'n beter begrip van die Bybel sou gee, het geredelik 'n bestelling vir „Bybellesings” geplaas. Ons hoef ons nooit te skaam vir ons boeke nie, hulle is die beste in die wêreld.

Ver in die oostelike Transvaal, waar daar nog nooit 'n Adventiste sendeling gewees het nie, is Broeder D. A. de Beer besig om „God se Antwoorde” te verkoop. Die dorpe en plase is ver uitmekaar, en verskeie keer het hy leeus teëgekome. Maar leeus of nie leeus nie, hy weet hy werk vir die „Leeu uit die stam van Juda,” en dat geen kwaad hom sal wederveraar nie. Baie mense het hom gevra om vir hulle Bybelstudies te gee, en hy kan nie voldoen aan al die versoeke nie. Ek herinner my nog hoedat een plaasboer ons na die slaapkamer gevolg het om meer van die Bybel te hoor; eindelijk kon ek my oë nie meer langer oop-hou nie, en het aan die slaap geraak onderwyl Broeder De Beer, moeg soos hy was, tot laat in die nag die hongerige siel moes voed.

Dit is ongetwyfeld waar wat die diensmaag van die Here op bladsy ses van die „Kolporteur-Evangelist” sê: „Daar is baie wat weëns vooroordeel nooit die waarheid sal hoor nie, tensy dit tot hulle aan hul wonings gebring word. Die kolporteur kan sulke siele opsoek en hulle bearbei.”

Wanneer die rekords in die hemel nagegaan word, mag hierdie getroue werkers dan beloon word deur sterre in hul krone te sien as gevolg van die siele wat hulle gered het vir Gods koninkryk.

## Obituaries

**WILLMORE.**—William Howson Willmore was born in the Eastern Province, July 27, 1842, and died at his residence, Johannesburg, August 22, 1934. Brother Willmore accepted the truth through the labours of Elders Hankins and Tarr at Rokeby Park forty-three years ago, and was baptised soon after by Elder Boyd. He eventually became a canvasser in the eastern Cape Colony. Many years of his Christian life were spent in the literature ministry. Brother Willmore travelled thousands of miles during his years of canvassing, on horseback and by cart; many times he had to traverse dangerous rivers and valleys in order to reach a distant farm-house, at which he hoped to sell a book, or distribute some free literature. He was always steadfast in the work, and ever ready to preach the Word to souls who were yet in darkness. In his latter years he was always happy to relate his experiences; sometimes he was welcomed with a kindly, "Come in and stay with us for the night," and here his good work would leave some precious souls enlightened in the message, while many a time he met with a rebuff and was sent on his way. But no matter how rough the road seemed, Brother Willmore became more steadfast and eager to press on, spreading the third angel's message far and wide. In April 1910, he moved with his family to Johannesburg where he remained until his death. A few days before he died he sang:

"The Lord is my Shepherd, I shall not want,  
He maketh me to lie down in green pastures;  
He leadeth me beside the still waters,  
He restoreth my soul.

"Lead us, gently lead us on,  
Lead us till the night is gone,  
Lead us to the glorious dawn;  
Heavenly Shepherd lead us on."

Brother Willmore was conscious to the end, and expressed the wish to join his life-partner who was laid to rest in October, 1931. Sister Willmore was one of the first Sabbath keepers at Rokeby Park. It was the wish of Brother Willmore to be laid to rest in the grave of his dear wife, and he expressed his faith and confidence in God.

He fell asleep peacefully at sunset on August 22, 1934 and leaves to mourn their loss, eight daughters and one son. A service was conducted at the funeral parlour by Elder J. Birkenstock, who related how Brother Willmore had been a father to him and had helped him in his Christian experience.

We proceeded to the Brixton Cemetery where an additional service was held.

"I heard the voice of Jesus say, Come unto Me and rest," which was one of

Brother Willmore's favourite hymns, was beautifully sung by friends who had gathered together to pay their last respects to a faithful child of God.

Before the close of the service, Sister Mitchell sang the beautiful words:

"Sleep on beloved, sleep, and take thy rest,  
Lay down thy head upon thy Saviour's breast,

We loved thee, but Jesus loved thee best,  
Good night, Good night."

And so they rest together from their labours, to await the coming of the Lord, who will call them forth to meet Him in the air, and to be with Him forever.

M. HOLESgrove.

**FAURE-LATEGAN.**—Willem Hendrik Faure-Lategan, infant son of Mr. and Mrs. P. Faure-Lategan, was born in Bloemfontein, June 14, 1933. Some weeks ago little Willem contracted whooping-cough, from which pneumonia later developed. All that loving hands and medical skill could do to check the disease proved unavailing, and the little sufferer fell asleep on Friday, September 21, 1934.

The service which was largely attended, was conducted at the home by Dr. De Wet of the Dutch Reformed Church; and at the graveside I assisted him.

We extend our most sincere sympathy to the grief-stricken parents, who with the two little brothers are left to mourn their loss.

"Lovely this child, asleep in death;  
How beautiful and fair!  
Yes, even now, tho' void of breath,  
God's impress still is there.

"And if thus fair and lovely here,  
Beneath death's icy hand,  
O, will it not be beautiful there,  
'Mid the immortal band?"

"Tho' nature weeps when holy ties,  
So strongly bound, are riven,  
Yet faith the Saviour's word applies,  
'Of Such the realms of heaven.'"

E. D. HANSON.

**KONIGMACHER.**—Ruth Mason was born January 8, 1880 at East West Morland, New Hampshire, U. S. A., and died at Claremont, Cape Province, South Africa, September 29, 1934. She attended the South Lancaster College in Massachusetts, graduating from the Normal Course in 1899, at which time she accepted a position at the Melrose Sanitarium as stenographer.

In 1901 she was married to Samuel N. Konigmacher, a graduate nurse of the Battle Creek Sanitarium. To this union four sons were born, three dying in infancy.

It was in 1905 that Brother and Sister Konigmacher received a call to labour in California, and they took up work at the Loma Linda Sanitarium for a time, then went on to the St. Helena Sanitarium, where they laboured for three years.

In 1908 the mission board placed a call

for them to come to Africa, so in June of the same year we find them on African soil, and proceeding to Nyasaland, where they spent five years. For the first few months they remained on the main station, then they went on to Matandani.

At the end of five years' service, Brother and Sister Konigmacher returned to the States on furlough; but within a year they were back in Africa, this time proceeding to Rusangu Mission where they took charge of the school work.

After a period of one and one half years at Rusangu they were asked to pioneer the work at the Musofu Mission, and for a period of nine years they carried on the work at that place. It was during this period that their second furlough overseas was taken. This time two and one half years passed before they returned to the land of their adoption.

In 1924 the Upper Zambesi called them, and they located at Kalembeza; but owing to certain circumstances it was deemed best for them to go on to Katimo Mulilo, where they laboured faithfully for four years.

In 1928 Brother and Sister Konigmacher pioneered the work into Barotseland, opening up the Liumba Hill Mission. About eight months ago, while at her post of duty on this mission, Sister Konigmacher's health failed. Upon the advice of the doctor she was taken to the Cape, but her strength gradually waned until on Sabbath, September 29, at 3.30 P.M., she passed peacefully to her rest and was buried in the Plumstead cemetery.

She lived a life of sacrifice, and, having spent twenty-six years in loyal, devoted service for the Master in the mission field, she died with the full assurance of a blessed resurrection.

She leaves to mourn, a loving husband, a son, a brother in Glendale, California, a sister in Keene, Texas, and a host of friends.

A. V. EDWARDS.

## Doodsberig

**NEL.**—Isabella Margaretha Nel, gebore 13 November 1848, het op 14 September 1934, na 'n lyding van twee maande haar rus ingegaan. Suster Nel het die waarheid in 1918 omhels, en is saam met haar eggenoot, net kort na die griep, deur Leraar G. Shone gedoop.

Dit is as gevolg van haar arbeid en godvrugtige lewe dat haar suster, Suster Naude, die waarheid aangeneem het.

„En ek het 'n stem uit die hemel vir my hoor sê: Skryf—salig is van nou af die dode wat in die Here sterwe. Ja, sê die Gees, sodat hulle kan rus van hul arbeid, en hulle werke volg met hulle.” Openb. 14: 13.

Ons betuig ons innige simpatie met die treurende eggenoot en kinders.

Sy rus van haar arbeid met die hoop om 'n deelgenoot te wees in die eerste opstanding tot die ewige lewe.

JNO. RAUBENHEIMER.

*The Southern*  
**African Division Outlook**

Published semi-monthly by the  
General Conference of Seventh-day Adventists  
(Southern African Division)  
Subscription price, 2/6 per annum

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## Helderberg News Notes

THE annual Colporteurs' Institute is in session at the college this week. Brethren Potter and Ficker are presenting the instruction. About a dozen students plan to take up the colporteur work during the holidays.

THE College Chorus presented a varied programme of part songs, in a recital on the evening of September 30. Ellen Wright and Elza Marais assisted with a violin solo and a reading. A number of visitors were present for the occasion.

MISSES WESSELS AND OLDS, of Wellington, were recent visitors. Miss Wessels expects to teach violin at the college next year. Other visitors include Mr. Chick of Bulawayo who surprised his daughter Ellen; and Mrs. Dale of Bloemfontein who is visiting Audrey and Hilda.

BEGINNING November 1, Helderberg College will have a new postal address. It will be "Mont Clair." These are the French words meaning clear mountain, in other words "Helderberg" in a different language. There is already a post office by the name of "Helderberg," and a station by the name of "Colleges" so that we could not use any part of the name of the college, as part of the post office name.

\* \*

## Dankbetuiging

ONS het die voorreg gehad om oor die naweek Broeder T. van Rensburg, van Ermelo, in ons midde te hê. Sy prediking was heerlik, kragtig, sielverkwikkend, en tot groot seën vir ons gemeente. Die opkoms was bemoedigend, veral die laaste aand was almal teenwoordig, en Gods Gees het in stilte met elke individu gewerk. Lede wat vir jare nie in die kerk was nie, en sommige wat koud geword het, het die dienste weer bygewoon, en daar het weer nuwe lewe gekom. Ons dank die Here dat Hy Broeder van Rensburg tot ons gestuur het met sy heilsame boodskappe. Ons stel dit op prys, en sou graag meer sulke boodskappe hoor.  
H. VAN ECK.  
*Sunnyside, Parys, O. V. S.*

## 'n Brief van die Divisie President

*Aan Ons Geliefde Broeders en Susters in die Suidelike Afrikaanse Divisie.*

GROETE!

Alvorens my vertrek na die raadsvergadering in Amerika, voel ek dat ek aan u 'n afskeidswoordjie moet rig. Hoe wens ek dat ek u van aangesig tot aangesig alles kon vertel wat op my hart is; maar aangesien dit nie moontlik is nie, sal ek maar deur middel van die OUTLOOK, hierdie brief aan u rig.

WAARDERING.—Ten eerste wil ek die werkers sowel as die leke verseker van my innige waardering ten opsigte van die ywer wat hulle aan die dag gelê het gedurende die afgelope Oesinsamelingveldtog. Die werkers en 'n groot aantal van die leke het hulself waarlik op 'n edelmoedige wyse van hul taak gekwyt. Die uitslag was regtig baie bemoedigend. Die surplus was 'n aangename verrassing en sal ons baie help om in die dringendste behoeftes te voorsien. Ons gebede en pogings gedurende die veldtog was nie tevergeefs nie, en ons kan God almal saam dank vir wat ons uitgerig het.

ONLANGSE BERIG VAN DIE WÊRELDKONFERENSIE.—In briewe wat ons onlangs van die Wêreldkonferensie ontvang het, word berig dat daar ernstige probleme is wat by die aanstaande raadsitting opgelos sal moet word. Die verliese as gevolg van die huidige wisselkoers veroorsaak groot kommeris; en dan is toestand in Duitsland baie sorgwekkend. Die Duitse owerheid belet dat daar veel geld uit die land gestuur word, en om die rede kry die sendingveld wat onder die Sentrale-Europese Divisie val baie swaar. Om die waarheid te sê, het meeste van die sendelinge van daardie veld, van die begin van die jaar, nog maar een maand se salaris ontvang, en die broeders daar moet hulle maar met baie weinig behelp. Albei hierdie vraagstukke sal baie moeilik wees om op te los, en die oplossing daarvan mag die begrotings van die hele wêreld-veld raak. Ons hoop, egter, dat die Here die broeders sal help om die vraagstuk op te los sonder verdere besnoeiings.

Leraars Shaw en Williams van ons hoofkwartiere het aan al die divisies 'n baie ernstige versoek gerig, waarin elke veld gevra word om alles in sy vermoë te doen om die tiendes en sendingfondse van nou af tot die einde van die jaar te laat styg. Ek verwittig u derhalwe van hierdie oproep, en is seker dat ons broeders en susters in Afrika hul plig sal doen deur getrou hul tiendes te betaal en 'n nog groter opoffering te maak om die fondse vir die laaste kwartaal te vermeerder. Ons dank die Here vir die vermeerdering wat daar alreeds in die Sabbatskool offerandes is. Ons hoop dit sal so aanhou. En dan, broeders en susters, laat ons die jaarlikse offerande onthou wat aan die einde van die Week van Gebed opgeneem sal word, en laat ons dit 'n milde offer maak.

DIE AANSTAANDE WEEK VAN GEBED.—Voor ek weer in Suid-Afrika sal terug wees, sal die Week van Gebed verby wees. Hoewel ek uit die Divisie afwesig sal wees, wil ek hê dat u moet weet dat ek in die gees by u is. Ek wil van hierdie geleentheid gebruik maak om beide werkers en leke dringend te versoek om alles te doen om die aanstaande Week van Gebed 'n magtige geestelike faktor te maak in ons strew tot 'n nouer gemeenskap met God. As daar ooit 'n tyd was vir die „Israel van God" om op geestelike gebied 'n hoër peil te bereik, dan is dit nou. Ons staan voor die moeilikheid van die laaste dae. Ons genadetyd snel spoedig ten einde. Dis nou die tyd om die Here te soek soos nog nooit tevore nie. 'n Vooraanstaande wetenskaplike wat nou gestorwe is, het gesê: „Die grootste behoefte van die wêreld vandag is die behoefte aan geestelike krag." Hierdie verklaring druk 'n baie groot waarheid uit. Ek vertrou dat die aanstaande Week van Gebed vir ons in die Suidelike Afrikaanse Divisie die hemel se rykste seëninge sal meebring.

Mag ek u ten besluite met alle erns versoek om die aanstaande raadsvergaderings, elke dag in u gebede te gedenk? Die sitting vind plaas te Battle Creek, Michigan, V. S. A., 6 tot 14 November. 'n Paar dae voor hierdie datum sal Leraar Watson en die broeders van die Wêreldkonferensie bymekaarkom, en ons sal die gebede van Gods volk, gedurende hierdie belangrike vergaderings baie nodig hê. Ek weet u sal dit as 'n vreugde en 'n voorreg beskou om hierdie raadsittings, in u gebede rondom die huisaltaar sowel as in u private gebedslewe, te gedenk.

Ek wens u die leiding van God, en die Here se rykste seëninge toe gedurende my afwesigheid, en gee u die versekering dat ek u elke dag in my gebede sal gedenk.

U broeder in die Meester se diens,

J. F. WRIGHT.