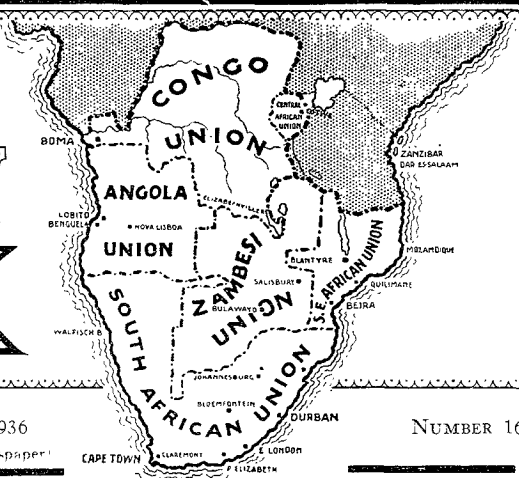


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXIV

KENILWORTH, CAPE, SEPTEMBER 1, 1936
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Number 16

The Marriage Arrangements

DURING the past year or two, there have come to us from different parts of the Australasian field earnest appeals from godly Adventists, asking that counsel be given to our young people which will be of a nature to help them in their plans and experiences leading up to, and in connection with, their marriage festivities.

When Jesus, the Son of God, came to the earth, He began His work as the Messiah at a marriage feast. Thus He sanctioned marriage as a divine institution. We do well, therefore, to study the relationship of Jesus to marriage and the marriage service.

"Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved. God Himself gave Adam a companion."—*"Patriarchs and Prophets,"* page 46.

"God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe."—*Ibid.*

It is said of Jesus that He "reproved self-indulgence in all its forms. . . . Jesus honoured marriage as a divine institution." *"The Desire of Ages,"* pp. 150, 151.

A careful reading of these statements will bring to the reader's mind certain facts that have a direct bearing upon marriage. These facts should be well pondered by our young people. As was Jesus in His social nature, so are His children. But in His social contacts He ever reproved self-indulgence. Worldly levity had no place in His conduct when attending social functions, whether among the rich or the poor, the learned or the ignorant. His pleasure was always manifested in innocent happiness. His nature led Him to elevate the spiritual and the eternal.

A few considerations should always be

kept in mind by those planning marriage.

It is a divine institution, and hence "marriage is honourable." But to have honourable marriage, the processes that lead up to it should always be honourable. Let all be careful during this period.

A question that often arises concerns the engagement ring. Should one be given to the intended wife and worn by her? Some years ago one rarely saw engagement rings worn by our young women. Is not the wearing of such a ring a trend toward the practice of the world? Our young people should be bound to one another by a love that needs no outward symbol that they are each other's. The money sometimes thus spent could be invested to better effect in some article that would be a help in the home-to-be. In instances we have known, an organ or a sewing machine was the engagement present, and what pleasure it gave the bride-to-be.

One young Adventist sister whose lover wanted to purchase for her an engagement ring, begged of him to use the money in some other way, and on her suggestion, they mutually agreed to support a native teacher for one year in the mission field. What a noble thought was this on the part of this young woman! Nor do we relate this incident as an inducement to others to do likewise; not at all. But with the weight of a message to warn the world of the soon coming of Jesus resting upon us, we cannot but admire her choice. We can fully appreciate the thought of a young man to give some tangible evidence of his love to the choice of his heart. Love loves to give, but let God guide in the way that love should give, and let there be mutual understanding in this matter.

In preparing for the wedding day, careful thought needs to be given to every detail. I am fully persuaded that our young people wish to honour God in all their arrangements. It is here, however, that some seem to fail. Simple dignity

should characterise every feature. While the marriage service is a happy service, nevertheless it is a very solemn one. It is fraught with tremendous issues for weal or for woe to the contracting parties. We would say very kindly, but candidly to our young women, Let not your marriage day be a day for the display of dress simply, but rather a day on which you are appropriately dressed for the joyous solemnities of the occasion. It is here that every bride should ask herself the questions: What is my motive in planning my dress as I am doing? Will it honour God and glorify His name? What will be the influence of my apparel on others? Happy indeed is the young woman who can rest in the full assurance that God's smile is upon her in her modest but appropriate bridal attire.

Bridesmaids should be clad in apparel so made as to be of some use subsequent to the marriage service. Of late years some have overdressed, and thereby attention has been drawn to themselves rather than to the solemnities of the marriage service.

Let the church decorations be simple and dignified. Flowers and greenery are more to be desired, if obtainable, than coloured paper for decorative purposes.

If it is planned to have a wedding breakfast, still maintain simplicity. If it can be held in a private home, so much the better; but should the occasion call together a party too large to be entertained in a home, then select a quiet hall, or a dignified refreshment room. In our capital cities some entertain their guests in our Sanitarium Cafe rooms.

The food and drink placed upon the tables should be strictly in keeping with our denominational teaching on diet and form. A choice vocal or instrumental item is always appropriate on such occasions. Do not follow the worldly practice of "drinking to the health" of the contracting parties. It is quite natural that a few kindly, sincere words be spoken by

different speakers. When the objective of such speeches is to give the guests the opportunity of uniting in showing their feelings toward the bride, bridegroom, or parents of the parties, the speech can most appropriately be concluded, and the feelings of the guests expressed by the speaker simply saying, "I know you will join me in these sentiments by a round of acclamation," and suiting action to his words, he and all the party join in the happy expression of hand-clapping. "O clap your hands" is Bible counsel, and it is much to be desired above clinking glasses and singing that common chorus, "For he's a jolly good fellow." Let our young people hold to the old-time simple ways that are so desirable, especially when we think of the days in which we live. At these gatherings how much more appropriate it is to sing such songs as, "Blest be the tie that binds."—A. H. Piper.

(To be continued)

EDUCATION

Department

Milton Robison, Secretary

This Dangerous Age

THE dangerous age in the life of a man or woman is when it seems to him or her that growth and personal progress are a thing of the past. When such a thought presents itself to a person of some will power, he should reject it as vigorously as he would the thought of wilful sin. Nothing so cripples the average person as the conviction that real study is a thing that he used to do when he was young.

Summer is an excellent time of the year in which to keep up the study habit. To feed the mind in a wise, systematic way is just as important as to feed the body. Lack of physical food brings on weakness of the body, and lack of real mental food (not mere reading of paper or book) brings mental and spiritual weakness, leading to intellectual death. Too many people, it has been said, die at thirty, and are buried at sixty. Let us avoid this wholly unnecessary tragedy.

Making up a few hours of college or high school work during the summer months is a delightful experience. It is also a great satisfaction to enter school in the autumn with credits that show the summer has not been spent unprofitably. The Home Study catalogue lists considerably more than a hundred courses for which full credit is given in all our schools and colleges. The new catalogue is yours for the asking. Write for it today.

M. E. OLSEN, President,

Home Study Institute,

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

An Open Letter From the Division President

August 20, 1936.

MY DEAR BRETHREN AND SISTERS,

After several month's absence from the Division, it is indeed a real pleasure to be at home again with loved ones, and to greet fellow workers and lay members at the Cape. Now I must pass on just a word of greeting to you through the OUTLOOK.

First of all permit me to convey to you just a word of Christian greeting from the brethren and sisters whom I met in various places *en route* to the General Conference. It was my privilege to meet both workers and lay-members in Singapore, Manila, Hong Kong, Shanghai, Honolulu and other centres. Everywhere, whether I spoke to Indians, Chinese, Malays, Filipinos or other nationalities, I found this message had bound the hearts of all together in one blessed faith and hope. It was gratifying indeed to find that these dear folk were just as true Seventh-day Adventists as we are here in South Africa. Really, it was a pleasure to meet them, and they asked me to bring their Christian love and greetings to you here in Africa upon my return to the Division.

The General Conference was a wonderful gathering. How inspiring to see the thousands of Advent believers assembled daily, as well as to greet so many delegates from every land. The spirit of the conference was the best I have ever witnessed. From first to last a spirit of unity and harmony prevailed. Not one single note of discord was heard anywhere. The election of officers passed off smoothly and every individual left the conference full of courage and renewed faith. Brethren and sisters, I can truly say from the depth of my soul that I have never attended a better conference.

God was there in a marked manner and the power of this meeting will be felt around the world circle. I am very happy to bring this good word back to you from the conference.

Following this important meeting, I attended four general meetings of our believers in Southern California. Surely the eyes and hearts of the brethren and sisters there are upon Africa. As I spoke to them of the progress being made in Africa, their hearts were stirred. The moving pictures which I was able to present of our work greatly moved them with a deep consecration toward our missionary programme. In every meeting both workers and lay-members wanted me to assure you here in Africa that they are with us heart and soul in finishing the work.

Well, the brethren have seen fit to return me to Africa for another four-year term of service. I am pleased to be back to help all I can, even in my feeble way, to forward the work in this country. Certainly you have stood by me with your love and your prayers in the years gone by, and I am encouraged to believe that your fullest support will be given me during the days yet to come.

So, as I greet you anew upon my return home, it is my purpose to serve the cause of God here in Africa more faithfully than ever. I know you are with me in attempting to do the best possible in finishing the work and hastening the coming of Jesus. To the end that this may be so, may God lead us and guide us day by day with His grace, His power and His Holy Spirit, is my sincere and ardent prayer.

Sincerely your brother in the Master's service,

J. F. WRIGHT.

Baptismal Manual

Prepared for use in Baptismal Classes

A BOOKLET consisting of fifty-four pages and containing forty-three studies on doctrinal subjects has been prepared for use by religious workers in preparing candidates for baptism. It consists largely of questions logically arranged on the subject considered in the various chapters comprising the studies, with the answer following, which is supported in every case by references from the Bible. It is intended that the Bible verses quoted should be memorised by the candidates as they prepare for examination on the subjects contained in the booklet, and that they will give evidence that their lives are in harmony with the teaching of the Scriptures.

This booklet is of inestimable value to ministers, Bible workers, and lay-members

alike, and should be in the possession of every Seventh-day Adventist, as well as those who are preparing for baptism and membership with us as a people.

This booklet was previously bound in a limp cloth and sold at 9d per copy, but the first edition was sold out some years ago and we have now reprinted and have this in a manilla binding at 6d per copy, postage paid.

This booklet is also available in Zulu, Xosa, Sesuto, Chinyanja, Chitonga, Cishona, Chibemba, Sikololo, Kingwana, and a second edition is being prepared in Secwana.

Send all orders to your book depository or mission field office.

THE SENTINEL PUBLISHING CO.,

Kenilworth, Cape.

PUBLISHING Department

F. E. Potter, *Secretary*



Who's Who in the Literature Ministry

No. 1.—David D. Toerien

BROTHER TOERIEN joined the field force of the Cape Conference literature ministry in 1923 and has laboured continuously ever since. His thirteen years of service have included many interesting experiences—the majority of a happy nature, some distressing, and a few quite difficult. He has placed within homes of all classes in the Cape Province a grand total of five thousand five hundred books—mainly large subscription works.

While in the literature ministry Brother Toerien, loyally and ably supported by Sister Toerien, has supported a growing family—now seven in number—two of whom, Robert and Ruth are studying at Helderberg College.

The Lord has signally blessed the labours of this faithful worker in the literature ministry and not a few souls have been guided to a knowledge of this blessed truth by the literature distributed by him.

Brother Toerien's love for this important branch of the Lord's work is warmer than ever, and his faith in its evangelising power grows with the years. His determination is, by God's grace, to devote his life to the work of scattering the printed page.

May the Lord continue to bless this veteran soldier of His.

F. E. POTTER.

God Watches Over the Printed Page

THE story is told of a colporteur planting gospel seed years ago in the State of Ohio, U. S. A., in the form of a book containing the truth. This book became

a foreign missionary, yielding in a heathen land a large harvest of souls for Christ's heavenly garner. Here is the story:

"A colporteur in Ohio, many years ago, sold a book to a Belgian family. They thought it was a Catholic book, but when they found it was not, they set it up on a shelf and left it there. Then in December they decided to send a box of Christmas presents home to Belgium, and they said, 'Why not send this book? It looks nice and it is written in French.' When the man for whom the book was intended received it, he discovered it was a Protestant book, he said, 'This must be a mistake,' and put it on the shelf with no intention of ever reading it.

"There was a boy about fourteen years of age in the family who wanted to read something—Catholic or non-Catholic, he cared not which. He picked up the book and read it through two or three times, and finally decided to give his heart to the Lord. He told his parents about it. He had to leave home. He then learned of one of our schools in France. They took him in, and he began to work his way through. He entered the organised work and later went as a missionary to Africa. After the war he went home to his family and later went back to Africa. There he worked, and today this Brother Delhove has many people rejoicing in the truth."

Sabbath School Department

L. L. Moffitt, *Secretary*

A Good Book

WITHIN the few months since its appearance, "The Spirit of the Teacher," by L. Flora Plummer has had a large sale. It is being read extensively and with appreciation by conference workers of all classes, by local church and Sabbath school leaders and teachers, and by church members generally. Its counsel is practical, its theme spiritual, its style readable, its illustrations interesting, its application personal, obvious, and helpful.

We give a few of the many gems of practical truth with which one chapter, "The Spirit of Sympathy," scintillates:

"An understanding heart is the basis of sympathy. A teacher in a school for the blind tied a bandage over his eyes and wore it for an hour or two every day, endeavouring thereby to help himself to realise something of what it meant to be blind. His success as a teacher of the blind is said to be unequalled.

"A teacher of a kindergarten class was trying to impress upon the four-year-olds the value of kindness and sympathy. She asked, 'Why is it worse to have our feelings hurt than to hurt our fingers?'

"'Cause you can't tie a rag 'round them,' was the reply of a wise little girl.

"Blessed is one who is skilled in tying the rag of sympathy around wounded feelings.

"Is it likely that the children who were taken lovingly into the arms of Jesus were all clean, nicely dressed, curled and starched darlings? Hardly possible!

"Jesus did not deal with all men by the same method. Each one with whom He came in contact was an object of study. His words, His manner, and His actions were so adapted as to win Nicodemus, a ruler of the Jews; Matthew, a tax collector; Nathanael, praying for light; Zacchaeus, rich by extortion; a thief, dying by the law; and others of every class and condition.

"To the extent that one fails to do that good thing which he has thought to do, his moral power is weakened.

"Anything that is done without thought can be right only by accident. Thoughtless words and deeds fill up a large part of the measure of woe and misery in the world.

"A few persons neither think nor do! These stand today where they stood a year ago. They count in the membership, but never help reach the goals.

"We are happy to know that many persons both think and do. All the real progress is made by this class. They understand that when appeals are made, it is they who are meant."

This new book, attractively bound in purple and gold, with a heavy paper jacket, sells for only 6/-. It is available at your Book Depository. Incidentally, it, with the *Sabbath School Worker*, forms the 1936 Sabbath School Workers' Training Course.

J. C. THOMPSON,
General Conf. S. S. Department.

Cape Conference

W. H. Hurlow *President*
Miss P. E. Willmore *Secy.-Treas.*

Box 508, Port Elizabeth, C. P.

The Conference President Visits the Field

(Continued)

W. H. HURLLOW

LEAVING the home of Brother G. Marais I visited our believers in the Lady Grey district—Brother and Sister Christian Marais and daughter, Brother and Sister Sarel Marais and Sister Cockie Cloete. These were all of good courage and met together with interested friends for a service in the home of Brother Christian Marais.

My next visit was to Sterkspruit where Brother Hepburn combines the running of

a store with the teaching of the truth to his neighbours both black and white. Sister Holbrook is teaching the children of Brother and Sister Hepburn and joined with us in a service at which neighbours, who had come from a distant store, were present.

Just outside Zastron, Sister Eloff stands alone to represent the truth. She is of good courage, however, and I believe will not stand alone much longer.

Late in the evening I arrived at the home of Brother and Sister Snyman near Rouxville. For many years the light has shone brightly from this well-known centre and none in the Rouxville district will have excuse in the day of judgment. At Aliwal North I was happy to stay one night at the home of Brother J. M. Vorster (Oom Jan). Brother and Sister Vorster love the message and have been its representatives in this district for many years. The Lord blessed our fellowship with the Aliwal North church. On Sunday night about sixty attended our service and evidenced so keen an interest that I am persuaded that an effort must soon be held in that place. Elder and Sister S. G. Hiten have so far recovered from their recent illness that they are now able to devote their energies to fostering the interest in the Aliwal North district.

In Steynsburg I enjoyed visiting with Brother and Sister Jandrell who are having a difficult time in that priest-ridden dorp. In the district Brother I. E. Daniels is working on government irrigation schemes and takes the opportunity to interest his fellow workmen in the truth he loves. I enjoyed my visit to the farm of his parents-in-law with whom he is staying.

On the farm "Rotterdam," between Steynsburg and Rosmead, I visited Brother Murray and family. Brother Murray has in the past placed hundreds of our publications in the homes in this district. At the time of my visit he was in bed suffering the effects of miners' phthisis contracted many years ago on the Rand.

After visiting interested ones in Middelburg where there are new believers preparing for baptism, I spent a couple of days at Cradock. Here Brother S. S. Hiten has been blessed in his labours and a fine company are preparing for baptism. The Sabbath school is functioning splendidly, officered by new converts.

At Pearson I visited Sister Potgieter and her mother, Sister Eybers. Sister Eybers is suffering considerable pain in a serious illness and we invite you to bring her daily before the throne of grace.

A nice company met together for worship in Graaff Reinet. These sisters are the fruit of Brother Staples' effort and are faithful and loyal in holding high the principles of truth.

Passing through Jansenville I was able to visit and study with several interested folk, to whom the message was brought by Elder S. G. Hiten.

At Klipplaat we found Brother Fourie and family faithfully letting their light shine. No one can employ Brother Fourie, Snr., to build, or Brother Fourie, Jr., to make a suit of clothes, without having the testimony borne to them that the seventh day is the Sabbath of the Lord.

My last visit before taking the road for Port Elizabeth was in the Sundays River Valley. There, in the midst of the orange groves, Sister Botha with her children bear their witness each week to the truth as it is in Jesus. Here, as almost everywhere else on the trip, I was brought into contact with interested enquirers. Surely the harvest is ripe. How long shall it be that the labourers are few? Are any standing idle in the market place at this last hour, who should be in the vineyard? Your Master says to you, "Why stand ye here all the day idle? Go ye also into the vineyard."

N. T. Conference

A. N. Ingle President

P. W. Willmore Secy.-Treas.

Box 7768, Johannesburg, Tvl.

Answer to Prayer

P. J. V. D. MERWE

"And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

These words of Jesus have the same significance in our day, as in the days of the apostles. Just recently Brother Olivier of Parys has been miraculously healed of cancer. This brother had known the truth for some time, but because of his employment on the railway could not keep the Sabbath.

After a time he became sick. During his illness he was examined by twenty-seven doctors, and for nine weeks he was in the Bloemfontein hospital where an X-ray examination revealed cancer in the stomach—both his father and grandfather having died of the same disease—this resulted in his discharge from the railway as being medically unfit.

Brother Olivier now turned to God in earnest prayer; obeyed His commands and was baptised. Many prayers ascended to the throne of grace on his behalf. He was remembered in a special way at the Port Elizabeth camp-meeting. Finally the local elders of the Parys church were called in and they followed the Lord's instruction in James 5. It was at this time, says Brother Oliver, that God healed him. He is today a healthy man doing hard physical work.

LABOUR EXCHANGE

Situations Wanted

REF. 1.—Fruit farmer; male, 36; Afrikaans, 2 children; go anywhere. At present in Free State.

REF. 2.—Poultry farming or housekeeper; female; Afrikaans; 39, single. Highest references. Low altitude only. At present in Transvaal.

REF. 3.—Young man, Afrikaans, 19, single; do anything; no special training; go anywhere. At present in S. Rhodesia.

REF. 4.—Tailoring or housekeeping; female, 28, single. Can only live in mild climate. At present in Free State.

REF. 5.—Blacksmith or farming; Afrikaans, single, 18; go anywhere. At present in West Transvaal.

REF. 6.—Motor mechanic and lorry driver; 29, no children, Afrikaans; go anywhere; good man. At present in Johannesburg.

REF. 7.—Poultry keeping, house-work or cook; male, 32, Coloured; 5 children. At present in Stellenbosch.

REF. 8.—Printer; English; no children; 71. Work on Reef only.

REF. 9.—Cashier; female, 34; married, Afrikaans. Prefer work in Johannesburg. At present in Natal.

REF. 10.—Shop assistant; male, 46; one child; English. Go anywhere.

REF. 11.—Salesman and drapery manager; English trained; 48; one child; highest references; go anywhere. At present in Rhodesia.

REF. 12.—Machinery of any kind; Afrikaans, 19; go anywhere. At present in Cape Province.

REF. 13.—Typist or commercial work; English; female 23; go anywhere. At present in Cape Province.

Situations Vacant

REF. 1.—Elderly sister; single. Supervise household of 5 children in Johannesburg.

REF. 2.—Farm assistant; married or single. Must be hard worker; White or Coloured. For West Transvaal.

REF. 3.—Native farm labourers. Married and also single.

Anyone needing workers of any kind or anyone needing work, send along your enquiries to us and we will do our best for you. Please note that all we do is to put you in touch with some other advertiser and you make your own arrangements with him. We accept no responsibility whatever. A. N. INGLE.

For Sale

GESTETNER DUPLICATOR. Good working order. £17-10-0 cash.—Natal-Transvaal Conference Office, P.O. Box 7768, Johannesburg, Tvl.

“Canwright’s Confession”

MANY of our brethren and workers have to meet the book “Seventh-day Adventism Renounced,” by D. M. Canwright, and have no material to offer for reading. This book is widely circulated throughout the country and is most appalling in its bitterness. We have now published in the Natal-Transvaal Office a five-page, foolscap size, extract from the little booklet now out of print “Canwright *versus* Canwright” and also extracts from Canwright’s Confession printed in the *Review and Herald* of October 7, 1884. Also extracts of Canwright’s statement printed in the *Review* of April 19, 1877 and extracts from the interview with Canwright, May 20, 1913 and published in the *Evangelists Sendebud*.

This is an interview between Mr. Canwright and Brethren L. H. Christian and Broderson.

This five-paged article can be obtained for 3d from the Natal-Transvaal Conference and should be in the possession of every Seventh-day Adventist so that you can meet the opposition that arises where Canwright’s book is circulated.

A. N. INGLE.

Z. U. Mission

E. C. Boger Superintendent
J. I. Robison Secy.-Treas.
Box 573, Bulawayo, S. Rhodesia

Camp-meetings in the Zambesi Union

A letter has just been received from Elder Anderson from which we quote the following:

We have not had a large attendance at the Musofu Mission but the interest has been good. Brother John Cooks and I have had all the meetings between us. Brother Hiten and Pastor Moyo have been at Mushila for a camp-meeting there this week. We expect them back here tonight and at six o’clock in the morning we will be off for Ndola for the Harvest Ingathering there. We have agreed for me to stop there and work Ndola and the others will go on at once to Nkana and the other copper mines. I will be in Ndola for four days and that will give me plenty of time to work the town. Then on Thursday night I will be off for Elisabethville and the meetings in the Congo.

The baptisms here number twenty-one and nine more joined the hearers’ class at the time of the camp-meeting. This makes a total of five hundred and ninety baptised along the railway line and we still have those who are to be baptised today at Mushila to add to this. They will baptise very close on a thousand in the Northern Rhodesia field this year.

Here, too, we have urged them to get

out into evangelism and they have agreed that next week they will send out eight evangelistic companies from here on a six weeks’ campaign. That makes in all eighty-three companies that were to be sent out along the railway line and then we must add to that number those who go out from Mushila. I believe, from what I have seen along the railway line, that we will add another three thousand to the members of the hearers’ classes during the present year. Then when they add another thousand along the Zambesi above the Falls there will be four thousand new Sabbath keepers in this land this year. They can easily do it and they seem to be very enthusiastic about it and are going after it in earnest. The people are calling for us all over the country and why not answer these calls and get the work done?

When we were in Lusaka, the District Commissioner said he had a call from a chief down on the Kafui River near where it flows into the Zambesi. No missionaries are there and this chief asks for help. The Commissioner has invited us to answer this call.

We sent Andrew from Sala down there to see the chief and see what the prospects are and then he will report to the office as soon as he returns from the trip and then they will decide what can be done for them.

They are re-opening the work in a strong way down along the Zambesi where we were so many years ago and they report good success in the starting of the efforts among the people. We must push down there and get the work started again. The people have not forgotten us and they still want to belong to us and now they are being reclaimed. I must close now and get ready for the meeting when we take the offering. I had some opposition yesterday from a Watch Tower man in the meeting when I preached on the Tithes. He said all the people in Africa are too poor to pay tithes and we ought not to expect it of them. Well he ought to tell that to the Lord for the Lord says tithes from all and if the Lord made a mistake then it is for Him to correct it and not for us to do so.

Uitgewers Dept.

F. E. Potter, *Sekretaris*

Wie is Wie in die Leesstof-bediening

No. 1.—David D. Toerien

BROEDER TOERIEN het in 1923 in die kolporteurwerk van die Kaapse Konferensie gegaan, en het sedert daardie tyd daarmee volgehou. Gedurende sy dertien jaar diens het hy baie interessante ondervindings ge-

had—die grootste gedeelte waarvan aangenaam was, maar sommige was onaangeneem en moeilik. Hy het in die wonings van alle klasse in die Kaapland sowat vyfduisend vyfhonderd boeke geplaas—meeste groot boeke.

Gedurende sy dienstryd in die leesstofbediening, en bygestaan deur Suster Toerien, het hy ’n steeds toenemende kroos—nou al sewe—onderhou. Twee van hulle, Robert en Ruth is tans op Helderberg Kollege.

Die Here het die werk van hierdie getroue broeder op ’n wonderbaarlike wyse geseën, en ’n hele aantal siele is tot ’n kennis van die waarheid gebring deur middel van die leesstof wat hy versprei het.

Broeder Toerien se liefde vir hierdie belangrike tak van die Here se werk is groter as ooit, en sy geloof in die evangeliserende krag daarvan neem met die jare toe. Hy is voornemens om, deur Gods genade, sy hele lewe aan die werk te bestee.

Mag die Here aanhou om hierdie geharde krygskneg van Hom te seën.

F. E. POTTER.

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Die Here Bewaar Ons Boeke

JARE gelede het ’n kolporteur in die staat van Ohio ’n boek verkoop wat die waarheid bevat het. Hierdie boek het later ’n buitelandse sendeling geword wat baie siele vir die Here gewin het. Die verhaal lui as volg:

„’n Kolporteur het jare gelede in Ohio, V. S. A., ’n boek aan ’n Belgiese gesin verkoop. Hulle het gedag dat dit ’n Katolieke boek was, maar toe hulle vind dat dit nie die geval was nie, het hulle die boek op die rak gebêre. Later, naby Krismis, het hulle besluit om presente na België te stuur, en die gedagte het by hulle opgekom: „Waarom nie daardie boek nie? Dis ’n mooi boek en in die Franse taal.” Toe die man aan wie die boek gestuur was dit ontvang en ontdek dat dit ’n Protestantse boek is het hy gesê, „Daar is seker ’n fout,” en hy het ook die boek op die rak gesit en het geen plan gehad om dit ooit te lees nie.

„In daardie huisgesin was daar ’n seun van omtrent veertien jaar oud wat graag iets wou gehad het om te lees, of dit nou Katolieke leesstof was of nie—dit was vir hom ’n onverskillige saak.

Hy het die boek geneem, twee of drie-maal deurgelees, en eindelijk besluit om sy hart aan die Here te gee. Hy het sy ouers daarvan vertel, met die gevolg dat hy die huis moes verlaat. Hy het gehoor van ’n skole in Frankryk, en hulle het hom daar opgeneem. Na hy met sy opleiding klaar is het hy in die organisasie werk gekry, en later as sendeling na Afrika gegaan. Daar het hy gewerk en vandag het Broeder Delhove baie mense wat hulle in die waarheid verbly.

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„DIE duiwel skud nooit dorre bome nie.”

'n Ope Brief van die Divisie President

20 Augustus 1936.

GEAGTE BROEDERS EN SUSTERS,

Na etlike maande se afwesigheid uit die Divisie, is dit vir my 'n groot vreugde om weer tuis te wees by my dierbares, en ook om die werkers en gelowiges hier aan die Kaap weer 'n handdruk te gee. Nou wil ek graag aan u groete stuur deur middel van die OUTLOOK.

Vergun my om eerste van alles die groetnis aan u oor te bring van die broeders en susters wat ek op verskillende plekke ontmoet het op weg na die Wêreld Konferensie. Ek het die voorreg gehad om werkers en leke te ontmoet in Singapore, Manila, Hong Kong, Sjanghai, Honolulu en ander sentra. Orals waar ek groepe toegesprek het, of dit Indiërs, Chinese, Slamaïers, Filippios of ander mense was, het ek gevind dat hierdie boodskap hul harte saamgesnoer het in een geloof en hoop. Dit was verblydend om te vind dat hierdie liewe mense net sulke opregte Sewende-dag Adventiste is as ons hier in Suid-Afrika. Dit was regtig 'n plesier om hulle te ontmoet, en hulle het my versoek om hul Christelike liefde en groete oor te dra aan u hier in Afrika, met my terugkoms na hierdie Divisie.

Die Wêreldkonferensie was 'n ontsaglike byeenkoms. Dit was besielend om daeliks duisende Adventiste gelowiges byeen te sien, en ook om so baie afgevaardigdes uit ander lande te ontmoet. Daar was 'n uitstekende gees op die konferensie. Van begin tot einde was daar eensgesindheid; daar was nooit een enkele geval van ontevredenheid teëgekome nie. Die verkiesing van beamptes het goed afgeloop, en almal is van die konferensie af weg, vol moed en met nuwe geloof. Ek kan eerlik uit grond van my hart sê dat ek nog nooit 'n aangename konferensie bygewoon het nie. Die Gees van die Here was daar kenlik teenwoordig en die invloed van hierdie konferensie sal oor die ganse aarde gevoel word. Ek is baie bly om hierdie goeie rapport aan u te kan bring.

Na afloop van hierdie belangrike konferensie het ek vier algemene vergaderings in Suidelike Kalifornië bygewoon. Die oë en die harte van die gelowiges daar is op Afrika gerig. Die toesprake wat ek daar gehou het oor die vooruitgang in Afrika het hul harte aangeraak. Die rolprente van ons werk wat ek daar vertoon het, het hulle beweeg tot 'n groter toewyding aan ons sendingprogram. Op elke diens het beide werkers en leke my versoek om u die verskering te gee dat hulle hart en siel met ons is in die voleindiging van die werk.

Wel, die broeders het dit goedgedink om my vir 'n verdere tydperk van vier jaar na Afrika terug te stuur. Ek is bly om in hierdie land terug te wees, en alles in my vermoë te doen, hoe swak die pogings ook mag wees, om die werk in hierdie land vooruit te help. U het my in die verlede met u liefde en gebede bygestaan, en

ek reken op u volle ondersteuning in die toekoms.

Daar ek nou weer tuis is, is ek voornemens om die saak van God in Afrika met nog groter getrouheid aan te pak. Ek weet dat ek op u ondersteuning kan reken om die werk te voleindig en die koms van Jesus te verhaas. Mag die Here ons, met hierdie doel voor oë, daeliks deur Sy genade, Sy krag en Sy Gees lei, is die bede van my hart.

Getrou u broeder in diens van die Meester,

J. F. WRIGHT.

N. T. Konferensie

A. N. Ingle President

P. W. Willmore Sekr.-Tes.

Bus 7768, Johannesburg, Tvl.

Waarom Ek nie . . .

A. N. INGLE

Ek was eers van plan om bo aan hierdie stuk te skrywe, „Waarom Ons Nie,” maar dit sal miskien beter wees as elkeen vir homself praat.

Waarom Ek nie die Skouburg en die Bioskoop Bywoon nie

Dit is nie omdat ek nie van toneelspeel of die rolprent hou nie. Die vernaamste rede waarom ek nie sulke plekke besoek nie is om die geselskap wat daar is en die invloed wat vandaar uitgaan. God word nie alleen daar gemis nie, maar die atmosfeer is bepaald vyandig teenoor Hom. Die atmosfeer word geskep sowel deur wat daar vertoon word as deur die mense wat die plekke besoek. Vyf-en-negentig persent, indien nie meer nie, verwerp Jesus as Here.

Watter invloed het dit op die akteurs self? As die karakter wat moet vertolk word die is van 'n onreine vrou, dan moet die rein vrou wat dit moet vertolk noodwendig onreine gedagtes hê en onrein voel, of sy sal nie die karakter op 'n suksesvolle wyse kan vertolk nie. Die nadeel van die prente, uit die oogpunt van die toeskouer, is dat hulle die onedele in die mens aanwakker. Hierdie twee nadele sal enige reggesinde en reinhartige persoon teen die skouburg of bioskoop laat besluit.

Nege-tiendes van die toneelstukke van vandag het 'n onsedelike strekking. Dit is nie sommer 'n bewering wat uit die lug gegryp is nie, maar dis die mening van een die vooraanstaande rolprentbestuurders, soos uit die volgende verklaring blyk: „Die vernaamste onderwerpe van vandag, soos nog altyd, is die passies van die mens — ambisie en jaloesie wat lei tot moord; wellus wat as gevolg het, owerspel en dood.”

Nog 'n bewys dat die skouburg die onedele passies van die mens opwek is die feit dat meisies, onbetaamlik gekleed, op

die verhoog verskyn. As mens die bestuurder die rede hiervoor vra dan kry jy net 'n veelseggende knik as antwoord.

Waarom Ek nie Kaart Speel nie

Kaartspel lei mens bepaald tot dobbelary en word daarmee geassosieer. Die kaarttafel word eens en vir altyd veroordeel omdat dit die vernaamste middel in die hand van die diuiwel is om mens tot dobbel te verlei. Ek beweer nie dat mens ook nie in verband met tennis, krieket of enige ander spel kan dobbel nie, maar die waarheid is dat dit byna nooit die geval is nie. Elke dobbelaar, elke dronkaard, elke dief, elke droster, elke bordeelbestuurder, en elke losbandige besit 'n pak kaarte. Dit is jammer om te sê, maar dis tog waar, dat nege-tiendes van die dobbelaars tuis leer kaartspel het. Sommige ouers laat hul kinders toe om tuis kaart te speel sodat hulle nie elders sal gaan nie. Dobbel is iets waarop mens versot raak, en jy mag net so lief sê ek sal my seun maar 'n bietjie whisky tuis gee om te verhoed dat hy dit op ander plekke gaan soek. John Quinn, 'n bekeerde dobbelaar het gesê dat kaartspel die kindertuin van die dobbelkamer is.

Waarom Ek nie Rook of Dans nie

Daar kan baie redes aangevoer word, maar hier is slegs 'n paar om oor na te dink. Dit is nie omdat die Bybel 'n spesifieke verbod daarop plaas nie. (1) Baie mense rook ten koste van hul huise. (2) Baie rook ten koste van hul gesondheid. (3) Baie doen dit ten koste van die offergawes wat hulle aan God verskuldig is. (4) En alle Christene rook tot nadeel van hul Christelike lewe.

Redes waarom ek nie dans nie is: (1) Dit stel my vry van onchristelike geselskap. (2) Ek hoef nie onnodig geld uit te gee nie. (3) Deur nie te dans nie stel ek nie my geestelike lewe in gevaar nie. (4) Dit vrywaar my van 'n verkeerde atmosfeer. (5) Deur nie te dans nie word ek bewaar van strikke wat die lewens van duisende jong manne en vroue verwoes het.

Die danssaal is 'n geestelike verdowingsmiddel. Dit stel die dood mooi voor en maak mens ligsinnig. Dit is deel van 'n Sataniese stelsel. Dit hou manne en vroue van die Here af weg en beroof hulle van 'n oorwinnende Christelike lewe. Myns insiens is daar meer as genoeg redes waarom mens nie behoort te rook of te dans nie, en daar kan miskien nog baie meer genoem word.

Die beginsel in hierdie verband word in 1 Kor. 6:12 neergelê: „Alles in my geoorloof, maar nie alles is nuttig nie.” En voeg nog Rom. 14:20 daarby dan sal u verstaan waarom ek nie hierdie dinge doen nie. Die een-en-twintigste vers lui as volg: „Dit is goed om geen vleis te eet of wyn te drink of iets te doen waaroor jou broeder aanstoot neem of struikel, of waarin hy swak is nie.”

Mag die Here ons help om getrou te wees aan die beginsels wat ons bely en om dit in woord en daad uit te leef.

Waardering van Dienste by die Oesinsameling

A. FLOYD TARR

DIE Suid-Afrikaanse Unie wil graag elke werker en kerklid hartlik bedank vir die dienste wat hulle bewys het in die 1936 Oesinsameling Veldtog. Of dit nou 'n groot of klein bedrag was—almal het gehelp om die pragtige som van £7,000 in die Unie in te samel. Ons verwag dat die S. A. Unie alleen, as al die fondse geïn is, die doelpunt van die hele Divisie met byna £2,000 sal oortref.

Ons dink veral aan diegene wat huiwerig was en teruggedreins het, maar wat weens hul lojaliteit, en liefde vir die werk gedwonge gevoel het om hul deel te doen. Ons dink ook aan diegene wat weens gesondheidstoestande of huislike omstandighede wettige verskoning gehad het, maar wat nogtans nie geskroom het om uit te gaan nie.

Die werkkragte in die verskillende velde was hierdie jaar deur hul leiers voorgaang. Nie een het uitvoerende, herderlike, of departementele pligte hulle laat terughou van persoonlike aktiewe diens nie. Die groot sukses wat die veldtog bekroon het, is in 'n groot mate toe te skrywe aan die feit dat die leiers gelei het. Leraar A. N. Ingle van die Natal-Transvaal Konferensie, Leraar W. H. Hurlow van die Kaapse Konferensie, Leraar J. N. de Beer van die Kaapse Veld, Leraar L. S. Billes van die Noordelike Bantoe Sending, en Leraar G. S. Stevenson van die Suidelike Bantoe Sending was die eerste in hul verskillende velde om diens te aanvaar; en saam met hulle was daar 'n menigte onselfsugtige, energieke, selfopofferende gelowiges, gedetermineerd dat hul aandeel in die veldtog 'n bewys sal wees van hul liefde en ywer vir die waarheid.

Wat anders kon ons verwag van sulke diens deur sulke werkers as die skitterende sukses wat ons pogings bekroon het?

Nogeens sê ons hartlik dank aan elkeen van u vir u aandeel in ons groot sukses.

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Gebedsverhoring

P. J. V. D. MERWE

„En vir die wat geglo het, sal hierdie tekens volg: in My Naam sal hulle duiwels uitdryf, met nuwe tale sal hulle spreek, slange sal hulle opneem; en as hulle iets dodeliks drink, sal dit hulle geen kwaad doen nie; op siekes sal hulle die hande lê, en hulle sal gesond word.” Markus 16: 17, 18.

Hierdie woorde van Jesus het dieselfde betekenis in ons dae as in die dae van die apostels. Nog onlangs was Broeder Olivier van Parys op 'n wonderbaarlike wyse genees van kanker. Hierdie broeder was vir 'n geruime tyd al bekend met die waarheid, maar daar hy 'n betrekking in die spoorwegdiens beklee het kon hy nie die Sabbat hou nie.

Na 'n tyd het hy siek geword. Gedurende sy siekte het 'n hele aantal dokters hom ondersoek, en vir nege weke was hy in die Bloemfonteinse hospitaal, waar die X-straal aan die lig gebring het dat hy kanker in die maag het—sowel sy vader en sy grootvader het aan hierdie kwaal beswyk. As gevolg hiervan was hy uit die spoorwegdiens ontslaan as medies ongeskik.

Broeder Olivier het nou die aangesig van die Here ernstig in gebed gesoek; hy het die gebooie gehoorsaam en was gedoopt. Vele gebede het in sy belang opgestyg tot die genadetroon. By die Port Elizabethse kampdienste was daar spesiaal vir hom gebed. Eindelik was die ouderlinge van die Paryse gemeente ingeroep, en hulle het die voorskrifte van die Here in Jakobus 5 nagekom. Dit was toe, sê Broeder Olivier, dat die Here hom genees het. Hy is vandag 'n gesonde man en verrig swaar hande arbeid. Hoewel hy sy betrekking op die spoorweë verloor het voorsien die Here in sy daelike behoeftes. Sy hart loop oor van lof en dankbaarheid tot God wat hom gewis genees het.

Broeder Olivier is tans 'n lewende getuie van die geneesende krag van God, en van die dinge wat Hy gereed is om te doen beide op geestelike en tydelike gebied vir diegene wat alles in hul vermoë doen om Sy gebooie te gehoorsaam.

Obituary

VAN DRUTEN.—John William van Druten was born January 31, 1873, at Ladybrand, O.F.S., and fell asleep in Jesus on June 24, 1936 at his home in Potchefstroom, Transvaal.

He is survived by his wife and faithful companion, four sons and five daughters, the eldest of whom is Sister Kriel of the Cape Town church, and four grand children to mourn their loss and revere his memory.

He was the eldest son of the late Brother G. J. van Druten who with Brother Peter Wessels was the first to accept the truth in this country. The marvellous story of the rise of the Message in South Africa will always be linked with the name Van Druten. His aged mother who is now in her 83rd year is a faithful witness of this message. He also has four brothers and four sisters who are still living.

He accepted the third angel's message at an early age and was baptised by Elder Boyd in Kimberley. He never wavered from the truth. His life was a living testimony of the principles which he believed. The early advent spirit burned in his soul to the end.

He lived successively at Wesselton, Kalkfontein, Kleinfontein, and Potchefstroom. He had lived at the last mentioned place for about four years enjoying fairly good health until the last six months of his life. During these months he had considerable suffering and finally spent three weeks in

the hospital. He returned home about a fortnight before his death. He was suffering from a strained heart and in the closing stages of his illness dropsy set in. He was conscious to the end and realised that he was about to fall asleep in Jesus. He was quite resigned and frequently quoted the encouraging words, "Blessed are they that die in the Lord."

The funeral service was conducted in the Seventh-day Adventist church and Brother B. P. de Beer officiated. Words of comfort were spoken to the bereaved who were pointed to Christ as the great Consoler.

W. LEROY HYATT.

Doodsberig

VENTER.—Susanna Salomina Aletta is op Sondag, 10 Augustus, in haar woonhuis op Potgietersrust oorlede in die hoë ouderdom van 76 jaar 11 maande en 10 dae.

Ons moeder Venter het byna twee jaar gelede die derde engel boodskap op Potgietersrust aangeneem. Onder die lede alhier was sy van die eerste wat uitgestaan het. Hoewel sy liggaamlik swak was weens ouderdom en siekte, het sy getrou gebly tot haar einde. Vir meer as 'n jaar het sy gely aan die water. Dikwels was haar liggaam so geswel dat sy onherkenbaar was, maar gedurig was haar vertroue in haar Verlosser.

Ons betuig ons innige simpatie met die enigste seun en sy gesin wat haar oorleef.

Die lyksrede was deur my in die Wesleyaanse kerk gehou. By die graf het die susters lied 43 in die Afrikaanse Liedboek gesing:

„Sal ons saamkom met die vrome?”

P. A. VENTER.

Wanted

By Adventist young lady. Position as nurse-companion to invalid lady or old couple. Apply OUTLOOK, Grove Avenue, Claremont, Cape.

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Harvest Ingathering 1936

Ladder of Progress

	GOAL £725	GOAL £140	GOAL £75	GOAL £75
Amount	Zambesi Union	S. E. African Union	Congo Union	Angola Union
£1,000				
900				
800				
700				
600				
500				
450				
400				
350				
300				
250				
200				
150				
100				
75				
70				
65				
60				
55				
50				
45				
40				
35				
30				
25				
20				
15				
10				
NORTHERN FIELDS' GOAL		£1,015		
Total to Date				

Appreciation of Harvest Ingathering Service

The South African Union wishes to express most hearty thanks to every worker and member who had a share in the 1936 Harvest Ingathering Campaign. Whether the amounts received were large or small, each one has helped to make up the magnificent sum of nearly £7,000 raised by the Union. By the time all the figures are available, we anticipate that the South African Union alone will have exceeded the goal for the entire Division by nearly £2,000.

We thank especially those whose timidity made them shrink from the task, but whose loyalty and love for the work impelled them to serve. We think, too, of those whose health or home conditions offered legitimate excuse for not going out but who went nevertheless.

The forces in the various fields were this year led by their leaders. No one had executive, pastoral or departmental responsibilities too great to permit of personal, active service. The unqualified success which has attended the campaign has been due in no small measure to this natural order of service, the leaders leading the way. Elder A. N. Ingle in the Natal-Transvaal Conference, Elder W. H. Hurlow in the Cape Conference, Elder J. N. de Beer in the Cape Field, Elder L. S. Billes in the North Bantu Mission Field, and Elder G. S. Stevenson in the South Bantu Field, were the first in their fields to step into service; and associated with them was a multitude of unselfish, energetic, self-forgetful believers, determined that their part in the Harvest Ingathering Campaign would be a reflection of their love and zeal for the truth.

From such service on the part of such believers, what less could we have expected than the success which has crowned our endeavours?

Once more we thank you — everyone of you — for your share in this success.

A. FLOYD TARR.

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Canvassers Wanted

WE are able to use a few consecrated young Adventists as colporteurs both young men and young women. The work is hard and oftentimes discouraging so only hard workers need apply.—Natal-Transvaal Conference Office, P.O. Box 7768, Johannesburg, Tvl.

✻ ✻

Wanted

A MOTOR driver with fair mechanical knowledge to drive transport lorry in Taungs district. Roads rough. Wage and board. Applicant must be Seventh-day Adventist. Apply "B" Motor Service, Taungs, B. B.