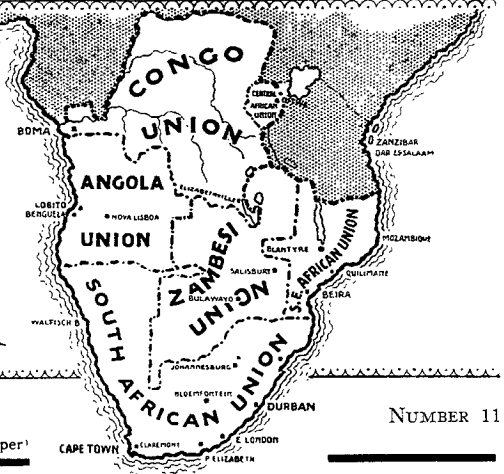


# The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXV

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## “Come Over and Help Us”

### A SON'S APPEAL

H. M. SPARROW

We are always happy when our children come to us asking for something they really need. It makes us sad to have to turn them away at times because we cannot afford it. If it is at all possible, and if it is a worthy request, we do our utmost to meet it.

Your sons and daughters whom you have sent to the mission field now come with this special appeal to you. Where we used to have Big Week, we now have the Mid-year offering. On July 3, we would like you to turn your eyes to Nyasaland, and particularly Malamulo. Those who have never been to Malamulo would be very sorry to see the kind of houses our workers are living in. While it is a training school, yet the European homes are the poorest buildings on the place. Especially the home for the single workers.

We appreciate the liberality of our people in the past and for this opportunity you are going to have in helping us to build a home for our workers at Malamulo. Dear reader, our workers there need it badly. Those who have lived there know that Malamulo is no health resort. They have to fight against Malaria and Black Water Fever; and Amæbic Dysentery is very infectious. Then there is Hook Worm, Tropical Ulcers, Yaws and Cerebral Malaria. Besides all these, there is the dreaded Leprosy. These are only a few of the numerous diseases which the workers have to contend with, and they have growing children which must be guarded daily. We must give our sons and daughters the best opportunity possible for maintaining their health in the mission field. A number of our workers lie in their graves today because of these diseases. A lot can be avoided by having better homes for them.

We hope our people will give us £400 with which to build one home for our workers at Malamulo. We expect to build a moderate, neat cottage that will be a credit to the cause and your gift. We therefore appeal to every church member and worker to do their best to help us put up this greatly needed home, for it may be for your own son or daughter to live in.

I know that many of our people can give a good sum, others again will give less. If we all give one day's salary or income, I am sure we would have enough to put up this home. Remember you cannot come to serve the cause in these distant fields where health is at a great premium, but you have sent your sons and daughters to represent you in these unhealthy places to give this third angel's message. May God help our people to loyally support this most worthy appeal from those who realise this urgent need.

### MID-YEAR OFFERING

A. FLOYD TARR

Seventh-day Adventists throughout the Division are invited to join in a special offering on Sabbath, July 3. This offering comes to us with a new name, the Mid-Year Offering. It has taken the place of the former Missions Extension Fund which for years has played a most important part in the extension of our mission programme.

Enterprises all over the world owe their beginning to the disbursements that have been made from this fund. In these benefactions, Africa has had its full share. Mission stations, hospitals, dispensaries, printing plants and mission homes, all bear testimony to the good that has been accomplished.

In the original plan members were invited to engage in the sale of literature, and the profits on these sales were applied to the fund. But more recently, with the growth of the Harvest Ingathering and Signs campaigns, it has been felt inadvisable to approach the public on this further occasion. Therefore the appeal now comes to us on the basis of a special offering from our own members much the same as the annual offering, but this to be taken in the middle of the year. An added reason for the change is that there has been no offering in this Division corresponding to the Mid-Summer Offering in the United States when such liberal gifts have been made by our believers for the extension of the work in mission lands.

[This year the General Conference has made available to us from their Mid-Summer Offering, the sum of \$6,000.00 or £1,232.—Ed.]

Therefore the appeal now comes to us as one of personal sacrifice. It is the recommendation that each member set as an individual goal the equivalent of at least one day's income, and that this be placed in the offering plate on Sabbath, July 3. Those who cannot afford quite that much are invited to give all they can. A united effort in this respect will supply a magnificent sum for mission extension in the Southern African Division. We appeal to all to launch the Mid-Year Offering in a good strong way and to make it a great blessing to the field.

REMEMBER THE MID-YEAR OFFERING ON JULY 3, 1937

## President's Report

J. F. WRIGHT

[This report was rendered at the Division Council in Johannesburg April 16-24, 1937.]

WHAT a privilege, yes, what a happy pleasure is ours today to assemble here in the capacity of the Seventh Missionary Council and Business Session of the Southern African Division! From the four corners of this vast field we have come. The hand of Divine Providence and protection has been over us while we have travelled by the way, and as we gather at this important Council, we feel that we have every confidence to believe that this Council will afford us abundant cause for thanksgiving and rejoicing as we shall listen to the reports which will be rendered. It is indeed good to be here and on behalf of the Division officers I extend to every one of you a most cordial welcome to the Council.

This Council, dear fellow workers, is unique in that it is called to convene during the fiftieth year of our work in Africa. If each year of this half century of time could but speak this morning and relate the happenings of our work as witnessed by them, really, their stories would cause our hearts to be stirred within us. Truly the rise and progress of the work in Africa is nothing less than an outstanding marvel of God's wonder-working saving grace, and the same inspires our souls every time we pause to refresh our minds concerning it. In fact, the progress of the work in this Division, especially during the last decade and a half, has attracted the attention of the entire world-field. We have been assured that the brethren in the General Conference as well as in other divisions, have rejoiced with us in the onward march of God's cause in our territory. Truly, brethren and sisters, these fifty years of mission work in the Dark Continent testify in clarion tones that the Lord of the Harvest has set His hand in a very definite way to bring salvation to a great multitude of those described by the Psalmist when he said: "Ethiopia shall soon stretch out her hands unto God." Indeed we are grateful that so many of us can be present to celebrate this unique and most blessed occasion which brings us together in the seventh Council of the Southern African Division.

This morning it becomes my good pleasure on behalf of our Division Committee to extend in a special manner a very cordial welcome to our visitors from across the seas. We are grateful that the General Conference found it possible to arrange for Elder Branson and family to visit our shores at this time. Also, we are happy to have with us Elder H. J. Detwiler, president of the Columbia Union, U. S. A. We trust that the sojourn of these servants of God will prove a great pleasure and joy to them, and we know their helpful association with us will bring renewed courage and help to us.

Now, due to the depression and limited funds, we have not been able to conduct a council since the visit of Elder O. Montgomery in 1931. We feel that we have sustained a great loss in not having been able to conduct our council biennially. However, we were compelled to face the situation as it confronted us, and to do the best we could under the circumstances. Naturally our not having been able to conduct a council during these intervening years makes the present one all the more important in its bearing and relationship to our ever-growing work.

Before setting forth in this report a brief survey of our work, we pause for just a moment to pay our tribute of respect to beloved, and esteemed, fallen workers who have been laid to rest during the interim. Thus, with much affection and regard we remember the following:

I. J. Hankins, W. B. Commin.

W. S. Hyatt, W. C. Walston,

all of whom fought a valiant fight for the cause of truth in Africa. Then, too, we would mention Sister Ida Thomason, Sister D. F. Tarr, Sister C. E. Wheeler, Sister S. M. Konigsmacher, Sister S. G. Hiten and Sister C. Dixie. We would also remember in the same kindly way Elder L. E. Modise and Sister Molokomme in the mission field. We have every confidence that these beloved workers fell at their post of duty in a certain hope of the first resurrection. Once more we extend to their relatives our heartfelt sympathy and Christian love with the assurance that we have prayed the dear Lord to comfort them in the time of their bereavement.

### God's Care for His Work

The past six years form a period of intense perplexity and difficulty to the world. Nations have been face to face with the most serious problems. Calamities and obstacles have confronted the human family such as no other age has ever witnessed. However, in face of all the perils, the lowered standards, the racial prejudice, etc., as witnessed by this generation in all lands, God has had a tender watchcare over His people and work, bestowing upon this Division abundant blessings, both temporal and spiritual. For these tokens of Divine favour we desire to record our sincerest gratitude to God. Not only this, but we do pledge anew our all to Him in consecrated service to be used in the completion of the uncompleted task.

### Changes in Working Staff

During the period under review a number of vital changes have been made in the Division and Union Staffs. Elder E. D. Dick was called to Northern Europe as secretary of that Division. Elder N. C. Wilson responded to the invitation of the General Conference to connect with the Southern Asia Division. Shortly following this, Elder J. I. Robison and Brother L. A. Vixie were called to Northern Europe. Then, too, Elder A. E. Nelson was recently

appointed to Southern Asia as secretary-treasurer. It has meant much to this Division, which was already understaffed, to give up such a large number of our key workers to other fields. While it was a sacrifice to give up so many, we have taken comfort in the words, "It is more blessed to give than to receive."

In addition to the aforementioned loss, we must quickly add that we were made sad to lose the following from our ranks due to ill-health personally or in the family: Dr. Jacob Janzen, Dr. J. H. Sturges and Miss Ida Thomason.

However, the Lord has been good to us by sending us some new recruits aside from the large number of graduates being appointed annually from Helderberg College and our Union native training schools. We would mention first those who have been appointed for service from the college since 1930; namely:

1930.—Ivan Ansley, Sheila (Davies) Mantell, George Hiten, Gwennie (Tarr) Marter, Wentzel Cowper, Ernest Marter, Grace Burton.

1931.—Willie Owen, Hermann Ficker, Evelyn (Oosthuizen) Siepmann, Yvonne de Gourville, P. J. van Eck, Olive (Smith) Ficker.

1932.—Marguerite Campbell, John Cooks, Walter Hayter, Mabel (Holbrook) Owen, Maud McEwen, Adriaan Siepmann, Fred Ficker, Edward Tarr.

1933.—Hope Ueckermann, P. H. Mantell, Virgil Hankins, Aubyn Staples, Walton Austin, Duncan Eva, Erna de Beer, Anna Ficker, Hilda Holbrook, William Marais.

1934.—Norman Cowley, Everett Jewell, Rita Staples, Florence (Cadle) van Eck, Irene Bristow, Enid Ellingworth, Margaret Ives, Philip Venter, Arthur Worsley.

1935.—Leslie Le Butt, William Hyatt, Gloria Tarr, Victor Norcott, Selden Blaine, Evelynne Wright, Walter Cooks, Rudolph Visser, Heatherbelle Keogh, Myrtle Keogh, Grace Haydakakis, Myra Heywood, Lois Campbell, Hilda McCulloch.

From overseas, workers have come as follows:

Dr. Gordon Beckner to Ngoma Hospital; Nurse F. Spillman to Ngoma Hospital; Dr. E. Morel to Songa Hospital; Dr. C. Paul Bringle to Maun Hospital; Dr. D. Abbott to Kanye Hospital; Dr. O. Rouhe, now *en route* to the Congo, to take over the work of Dr. E. Morel during his furlough; Dr. Roy Parsons to Bongo Mission; Nurse Ruth Johnson to Bongo Mission; P. Fairchild and wife to Solusi Mission; Virgil Robinson and wife to Malamulo Mission; Nurse G. Piatt to Malamulo Mission; Miss R. A. Curtis to Malamulo Mission; F. Clarke and wife to Helderberg College; F. Meckling and wife to Helderberg College; Miss M. Nickel to Helderberg College; Miss Hope Hayton to Helderberg College; Miss E. Edmed to Helderberg College; I. H. Harrison and wife to Zambesi Union; Alton Bringle and wife to Angola Union; J. Falcao to Angola Union; Brethren Roderiques, and Esteves to Angola Union.

Then too, a number of our young folk from Africa, who have pursued further training overseas, have returned to us, as follows:

W. F. Tarr, W. Hodgson, Nurse A. Visser, Nurse E. M. Stockil, Nurse Lulu Hattingh, Dr. Josephine Davies, Nurse Lydia Delhove, Nurses S. and M. Siepman, W. Cowper.

We are very grateful for this splendid addition of European workers to our labouring staff in the various sections of the field.

At the present time Elder J. van de Merwe, Brother Edward Tarr, and Brother Ernest Marter, former workers, are pursuing further training overseas. They will return to us soon. Then, too, the following are under appointment and we hope they will soon join us in service: Dr. John Foster and wife, Dr. E. Chapin and wife, P. Howe and wife, Nurse Haseneder.

Thinking it might be of help to you as you endeavour to visualise for a moment the growth of our working staff during recent years, I will say that six years ago we had 869 workers, comprising 243 Europeans and 626 Natives, while today we have 1,324 workers, made up of 347 Europeans and 977 Natives. In spite of this growth, however, we can still exclaim, "The Harvest truly is plenteous, but the labourers are few." Truly we need more workers to answer the still many, many unanswered calls.

#### Growth in Church Membership and Bible Class Members

Inasmuch as I have requested our various secretaries and departments to bring a detailed report to the Council, I must be fair to them and refrain from details herewith. All I can say is that there has been a splendid growth in every department in every field. For this we praise Him from whom all blessings flow. I will simply mention a few figures here that will bring cheer and courage to every heart here this morning. Six years ago our total membership was 14,995, while at the close of 1936, it stood at 27,851, a gain of 12,856. The total Sabbath-keepers at the close of 1930 was 27,995, whereas six years later it stood at 55,097, a gain of 27,102. During this same period we baptised 20,451. Brethren, these figures are not cold. No! No! They glow with glory to the honour of His blessed name, and declare that the Lord of harvest has been precious near to His servants here in our Division, and has very definitely laid His hand upon their efforts in soul-winning.

Now returning to *Tithe and Offerings* for a moment. We note that during this six-year period we received £99,454-13-0 from Europeans, and £16,182-14-11 from the Mission Department, a total of £115,627-7-11. This figure as compared with £95,618-0-5 for the former period gives a gain of £20,009-7-6. Also, during the same period £81,731-1-5 came to us in Mission Offerings as compared with £68,340-7-4 for the period 1925-1930 inclusive. This reveals a gain of £13,390-14-1.

The Harvest Ingathering increase has been most encouraging. In looking at the records for a moment, we discover that we re-

ceived through this channel £26,113-9-8 from 1925-1930 inclusive, as compared with £38,656-9-6 from 1931-1936, a gain of £12,542-19-8. This is indeed very cheering, and we certainly appreciate every effort put forth by both workers and lay members to make such an achievement possible.

With these figures we now leave the rest of the story relative to our work to be told by the secretary, the treasurer and the departmental secretaries of the Division, and the heads of Division institutions, together with the Union field leaders, in their characteristic and graphic manner. They will tell you of the marvellous missionary advance in every section of the field since we last met together in council six years ago. This story we know will thrill your hearts and your souls will burn within your bosoms as you listen to what they have to relate to you.

#### Conclusion

With this brief survey of our work, I desire to say that we in this Division very deeply appreciate the most happy and cordial relationship that has been realised and sustained between the Division and the various Union and local field organisations during the period just closed. Also, we feel deeply grateful for the unstinted, earnest, willing, cheerful efforts put forth by every worker to advance the cause. God has been good to us, praise be to His name for every success achieved! Especially do I wish to express to you personally, my heartfelt appreciation of your prayers, counsel and help, all of which has made lighter the burdens which it has been my duty to constantly bear.

Also, it is very proper that early in this council we express in a very definite way our heartfelt appreciation of the splendid help, the counsel and the funds sent us annually for the advance and maintenance of the cause of truth in Africa. Surely the General Conference Committee has stood by us in an unstinted manner, for which we take pleasure in extending to them our gratitude.

So, as we enter upon the business of this council, we shall have many questions to consider, many problems to solve, and plans for advance to lay. We shall need to give consideration to revamping policy, strengthening our evangelical efforts, and how to better shepherd the flock. Officers of the various unions will be appointed. Decisions must be arrived at, which will have a most vital bearing upon the work of the entire Division. However, above all, our need is a larger measure of the Holy Spirit. In attaining all, we shall undertake here, we shall need wisdom, vision, courage, faith, and a larger devotion than ever known before. To this end we turn anew to God for guidance, counsel and power. He will help us we know, for we read:

"The Lord God of Israel must be your counsellor. Satan has come down with great power to work with all deceivableness of unrighteousness. Lean hard on Christ. You have worked untiringly to bring about

good results. Do not now make mistakes. Never, never seek to remove one landmark that the Lord has given His people. . . . Again and again the record of Nebuchadnezzar's life has been presented to me to present to you, that you may be warned not to trust in your own wisdom, or to make flesh your arm. Do not lower the banner of truth, or allow it to drop from your hands, in order to unite with the solemn message for these last days anything that will tend to hide the peculiar features of our faith."—"Testimonies," Vol. VIII, page 162.

"We are living in a time when Satan is working with all His power to discourage and defeat those who are labouring in God's service. But we must not fail or be discouraged. We must exercise greater faith in God. We must trust His living Word. . . . The ethics inculcated by the Gospel acknowledge no standard but the perfection of God's mind, God's will. All righteous attributes of character dwell in God as a perfect, harmonious whole. Every one who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness."—"Testimonies," Vol. VII, page 276.

"In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine Hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness. . . .

"Long have we waited for our Saviour's return. But none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream, flowing from the throne of God, and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed upon our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne."—"Testimonies," Vol. VIII, page 254.

## List of Delegates Attending the Division Council in Johannesburg

*Delegates at Large.*—W. H. Branson, H. J. Detweiler.

*Southern African Division.*—J. F. Wright, M. Robison, C. W. Bozarth, W. H. Anderson, L. L. Moffitt, F. E. Potter, Dr. A. N. Tonge, Mrs. J. F. Wright, J. Rogers, Sr. W. C. Walston.

*South African Union.*—A. F. Tarr, J. E. Symons, W. H. Hurlow, A. N. Ingle, G. S. Stevenson, L. S. Billes, Wm. Hodgson, J. N. de Beer, E. D. Hanson, F. G. Clifford, A. C. Le Butt, W. C. Cowper, P. H. Mantell, D. F. Tarr, Sr. A. P. Tarr, A. W. Staples, J. H. Raubenheimer, W. L. Hyatt, C. S. Pike, N. Cowley, Mrs. W. H. Hurlow, Miss M. B. Dawkins, B. P. de Beer, B. W. Abney, A. G. Kohen, D. Theunissen, Pastor L. S. Molokomme, Pastor S. K.

Ntwana, Pastor J. M. Hlubi, Pastor Andrew Xabba.

*Angola Union.*—C. W. Curtis, Peter Stevenson, Dr. R. B. Parsons, Teacher Leonardo.

*Congo Union.*—O. U. Giddings, H. Monnier, W. R. Vail, Dr. G. Beckner, M. Duploux.

*South East African Union.*—H. M. Sparrow, G. R. Nash, Mrs. H. M. Sparrow, E. L. Tarr, M. M. Webster, W. L. Davy, Miss R. A. Curtis, Pastor James Ngaiyaye, Pastor Yolam Kamwendo, Pastor Roman Cimera.

*Zambesi Union.*—E. C. Boger, I. H. Harrison, R. M. Mote, J. R. Campbell, P. B. Fairchild, J. G. Siepmann, Dr. D. Abbott, Dr. E. Morel, Dr. C. P. Bringle, E. M. Cadwallader, J. B. Cooks, N. C. Stuart, Evelynne Wright, Pastor Isaac Nkoma, Alfred Gama, Stephen M. Job Mabuti.

*Helderberg College.*—G. E. Shankel, J. V. Wilson.

*Sentinel Publishing Co.*—J. G. Slate.

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## Report of the Nominating Committee

### Angola Union

*Superintendent.*—C. W. Curtis.

*Secretary-Treasurer.*—Peter Stevenson.

*Educational Secretary.*—O. I. Fields.

*Medical Secretary.*—Dr. R. B. Parsons.

*Sab. School Sec'y.*—Mrs. R. B. Parsons.

*Missionary Vol. Sec'y.*—Peter Stevenson.

### Zambesi Union

*Superintendent.*—J. R. Campbell.

*Secretary-Treasurer.*—I. H. Harrison.

*Education and M. V. Secretary.*—E. M. Cadwallader.

*Field Miss. and Home Miss. Secretary.*—J. B. Cooks.

*Medical Secretary.*—Dr. D. H. Abbott.

### Congo Union

*Superintendent.*—G. A. Ellingworth—to be called from Central European Division.

*Secretary-Treasurer.*—M. Duploux.

*Medical Secretary.*—Dr. G. Beckner.

*Educ. and M. V. Secretary.*—W. R. Vail.

All other departments to be referred to Division Committee.

### South East African Union

*Superintendent.*—H. M. Sparrow.

*Secretary-Treasurer.*—E. B. Jewell.

*Educational Secretary.*—G. R. Nash.

*Mission. Volunteer Sec'y.*—E. B. Jewell.

*Sab. School Sec'y.*—Mrs. H. M. Sparrow.

*Medical Secretary.*—To be appointed by Division Committee.

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OUR people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence. Every soul will be tested.—*"Testimonies,"* Vol. V, p. 546.

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"THERE is no work more important than the education of our youth."

# What a Nurse Meets at Malamulo Hospital and Leper Colony

GLADYS PIATT

I LOOK at the wall of superstition and ignorance, and wonder what we, representing the right arm of the message, can do to surmount it.

Let us view it closer. It is 3 o'clock in the morning and a call comes from the hospital. On arriving I find a young man, one we all know, extremely ill with pneumonia. We do all the things we can for pneumonia, and the next day investigate his case further. We find malaria in his blood, and on questioning find that he has been sick for two weeks, staying in his village. Why did he not come to the hospital? He had been taking native medicine all that time. He came, finally, but too late, for in spite of our efforts and prayers, he died.

As I was admitting a new lot of lepers the other day, one old lady came, (perhaps she was not so old, though) with nodules all over her face, her ears partly gone, her voice husky with the effects of the disease. A most repulsive sight she was! The disease must have been progressing for the last 10 years. Where had she been all those years? She had lived all that time less than a half day's journey from the leper colony, and had been taking native medicine! Even now, she came only because the people of her village were afraid of her (they should have been afraid many years ago), and they had forced her to come. And with her came her little son, aged ten years, as spotted as a leopard with the skin type of leprosy, and he would not have had the disease at all if she had come when her leprosy first began. Now, he has many months of treatment, and his mother, in all probability, will never recover, or if so, only after years and years of treatment.

A boy died in a village nearby. We knew about it for he was a pastor's son and was visiting there. When we asked why he was not brought to the hospital, we found that his grandmother would not hear of it. It was not a case for the hospital. She knew why he was sick. His step-mother had put salt in his food, and every one knew that step-mother should not take care of their step-son's food, therefore he was sick, and therefore he died.

These are but samples of ignorance and superstition, and they could be added to by the score. They are responsible for all manner of unnecessary sickness and death, both through neglect and wrong treatment. What is being done about it?

They need to know the truth, and Jesus, the Founder of all truth.

Our schools serve admirably for this purpose and are probably our strongest

weapon against the darkness prevailing in all heathen places.

But what are we at the hospital doing? Come to the laboratory. It is filled with students from Standard II. Titus, one of the boys in the hospital course, is explaining to them what they see through the microscope. They are seeing for the first time, a fly magnified. And what they have seen is much more convincing than hours of teaching. Many, many times, the microscope is used, to show insects, germs, malarial parasites, blood cells, etc., to classes from the teacher's training course, the girls' school, and the central school. As often as possible, a boy from the hospital course is chosen to explain about what is seen, so that he may have the experience of teaching others. Or, perhaps our doctor is here (much of the time for the past two years we have been without a doctor).

Preparations must be made for operations. The one European nurse at the native hospital would be swamped with work, except for the class of boys in the hospital course. They have already learned to wrap bundles for sterilising. They can scrub and assist in operations. And, they are boys who just a few years ago were like uneducated, ignorant and superstitious brothers, but now, they have learned much about their bodies, about disease and the true cause of disease. Who can predict the amount of good they can do, by being taught to spread the knowledge they have acquired.

But classes at the hospital in nursing subjects, and hygiene and first aid at the training school are not all by a long way! Here comes a group of fine girls. They are from the domestic course, from the girl's school, and have come for their class in sick nursing. Today, the lesson is on fomentations. Last week they saw the procedure demonstrated, and today they must practice what they have observed. So fomentations are heated, patients assigned and equipment collected, and soon another class period is well under way.

Almost any afternoon there are sure to be patients waiting at the leper colony to be admitted. So, let us see who is there today. Three new patients, one coming from Dedza district, about 200 miles away, are waiting. And, as usual, there are no houses, for they are all full. But these three are all fairly healthy men, so they will room with friends in the colony, and in the meantime, build their own houses, in a new line just laid out that will increase the size of the colony to accommodate 250 patients.

There are such a lot of things to see at the leper colony. Here is Rabson, one of

# Religious Liberty Day

Suggestive Programme for Sabbath, July 17, 1937

## Religious Liberty Service, Sabbath, July 17

(Suggestive Programme, Prepared by Secretaries of the Religious Liberty Department of the General Conference)

OPENING SONG.—“The Solid Rock,” No. 294 in “Christ in Song.”

SCRIPTURE LESSON.—Psalm 124.

PRAYER.

SONG.—“In the Cross of Christ,” No. 446 in “Christ in Song.”

READING.—“Living in Ominous Times.”

READING.—“The Sword Versus the Cross.”

READING.—“Proposed Calendar Revision.”

OFFERING FOR RELIGIOUS LIBERTY WORK.

SUBSCRIPTIONS AND CLUBS FOR “LIBERTY MAGAZINE.”

VOTE OF PROTEST AGAINST “BLANK DAY” CALENDAR.

SONG.—“Faith of Our Fathers,” No. 678 in “Christ in Song.”

hension perceives but little of the complex events which are a part of the closing conflict between good and evil, between Christ and Satan. Knowing and understanding but little of what is transpiring, from our limited knowledge we may draw conclusions which are erroneous.

Frequently, what God intends as a blessing is misused by men. Prophecy is to warn and admonish and enlighten us. Too often we seek to interpret it so that we may know in minute detail just what will occur, just how it will occur, and just when it will occur. We may not say in words, “My Lord delayeth His coming,” but we may believe and teach that certain events must occur in a certain way before Christ’s return. Thus by indirection we may say that which we do not actually put into words. Apparently many have so firmly fixed their faith upon their conception of the manner in which prophecy must be fulfilled that any variation from such a conception would not be recognised as fulfilled or fulfilling prophecy. This is dangerous. For mortals to demand that certain events must take place when God in His wisdom may have planned otherwise is presumptuous, and the result may be fatal. If our eyes are fastened upon what we think must come, it may be easy to miss the significance of what actually occurs.

Recognising our limitations, we need not refuse to study prophecy and seek its meaning, but we must keep our minds so open that if the fulfilment should appear from a quarter other than that from which we had expected, we would still be ready to appreciate it and be admonished by it.

The papers, almost daily, carry records of happenings that a few years ago would have seemed impossible. A war to end war was fought—a war to make the world safe for democracy. Now almost all Europe is an armed camp. It is said that there are more men under arms today than there ever were in any peace-time period in all the world’s history. This growth of the military spirit in the old

## Note to Church Elders

THE programme for today has three objectives: (1) to arouse a deeper interest in the issues affecting our religious freedom in general, (2) to encourage our church members to subscribe to the *Liberty Magazine* either for themselves or influential friends,\* and to give a liberal offering for the conference Religious Liberty fund, (3) to give opportunity for an expression of disapproval of the “blank day” feature of calendar reform, and the sending of a letter of protest to the Government.

\*Any church sending in four or more subscriptions is entitled to give its members the advantage of the special rate of 1/6 for a year’s subscription to their own or a friend’s private address.

## Living in Ominous Times

By HEBER H. VOTAW

**A**DVENTISTS delight to speak of themselves as a people of prophecy. Not only do we believe that we came into being for a specific work, but we believe that we came at a definite time in fulfilment of God’s purpose, and prophetic utterance.

Not only has great light been shed upon the prophecies of the Scriptures in our age, but our Father graciously gave to this people a manifestation of the Spirit of prophecy. “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” Amos 3:7.

The prophetic word of God cannot fail. Man’s understanding may often be at fault; man’s interpretation can easily be a mistaken one. The horizon of the future must be dim to man, but is it clear to God. Our finite compre-

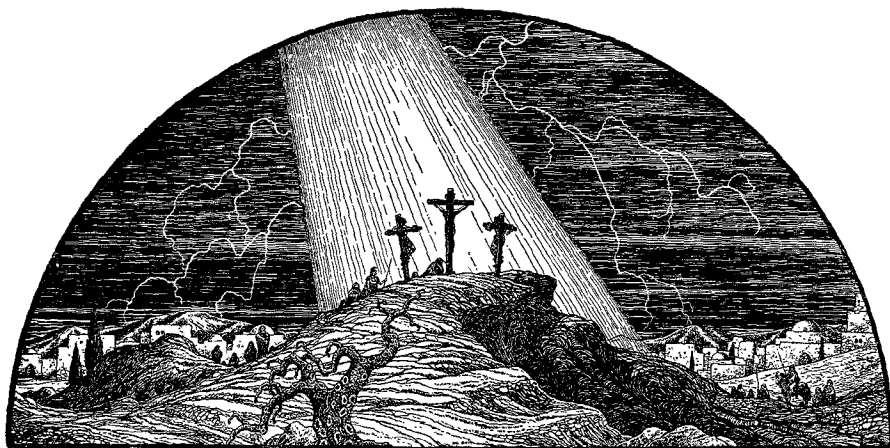


world is choking the plant of democracy.

In America, forces are at work which demand a revision of the charter of the government—the Constitution. No one can foretell with accuracy what may occur. It seems clear from the prophecies of the Word of God that even in America the principles of the democratic form of government will be repudiated; that persecution will arise; that church and state will form some kind of union, and that the church will dictate many policies of the state. Madison's admonition was wise. Said he: "It is proper to take alarm at the first experiment upon our liberties." In other countries the forces of intolerance are seeking means of circumscribing human liberties and in many quarters, strange doctrines are being taught.

Just how persecution will arise no one knows. I think no one in our ranks ever dreamed of calendar reform as a source of danger before it appeared from a clear sky. What may be the result of agitation on this matter it is impossible to say. The task of the church in the field of religious liberty is a work of education. It is not enough merely to oppose vicious laws. We are seeking to save men from error of all kinds, and there is no more subtle, dangerous error than belief that conscience can be directed by force. The persecuted are a thousandfold better off than the persecutors. God can make the darkest dungeon light with heaven's glory, but God can find no place in the hearts of those who persist in denying liberty to others. We do well to remember, however, that the great apostle Paul was once a persecutor, and we must not doubt that from the ranks of those who now oppose us bitterly will come some of our ablest defenders.

Our religious-liberty literature makes friends for us. Our principles are recognised as just and right. Let us thank God for the light that has been shed upon our pathway. Let us acknowledge our obligations to all who are less fortunate. Let us forget self in our efforts for all who in their mistaken ideas may be working for any plans that would lead to a union of church and state. Let us remember that the religious-liberty work is a definite part of the third angel's message, that the author of liberty is Jesus Christ, who said, "If any man hear My words, and believe not, I judge him not," that in the very closing scenes of this earth's history we shall be called upon to stand before kings and rulers, before judges and councils, before legislatures and parliaments, to expound the great principle of rendering to Cæsar the things which are Cæsar's and to God the things that are God's. Let us prepare now, before the storm breaks.



## The Sword Versus the Cross

By C. S. LONGACRE

THE conflict is raging today between the sword and the cross. An apostate church always makes its appeal to the sword—the state, and the true church always relies upon the power of the cross—the Christ of Calvary. The spirit of force and the spirit of love are the distinguishing characteristics of the false church and the true. The uplifted cross of Calvary expresses the fulness of divine love for sinners, and is the only means of saving them. The uplifted sword of the state expresses the fulness of human wrath against criminals, and is the only defence of the state against the wicked.

The church of Christ and the church which seeks union with civil government are as opposite in nature and function as the Prince of light and peace and the prince of darkness and of war. There never was a time when these two divergent concepts were in more deadly conflict than they are today. The most seductive methods are being employed by his satanic majesty to gain the ascendancy over the loyal followers of Christ. Satan and his angels have transformed themselves into pretended messengers of light. The popular church leaders are advocating what is popularly known as the "social gospel" in both the Catholic and the Protestant churches, and the statesmen in control of the different countries are advocating the "totalitarian" forms of government. Both the "social gospel" and the "totalitarian" form of government are destructive of individual liberty involving human rights, religious freedom, and government by the people.

### The Social Gospel

What is the "social gospel"? It is a new gospel advocated by the popular church leaders of today which embraces a remedial

legislative programme covering all the ills of life in man's relationship to God as well as to man. It is the same identical doctrine as "church totalitarianism"—ruling all men in all things—as is now put in operation in the "totalitarian state" in Germany. It is a substitution, by modern Christianity, of the sword for the cross.

The "social gospel" aims to establish the kingdom of God here in this wicked world through social, economic, political, and religious reforms by means of social evolution and civic legislation. Its aim is to usher the kingdom of God—a triumphant church—into this world through the gateway of politics, and to make men good by law. In other words, the "social gospel" advocates have abandoned doing the work of God by the means of miracles of grace and the preaching of the old-time gospel of individual faith in the vicarious sacrifice of Christ. That process, they claim, is too slow, and has proved a failure. We must work, they say, to save not the individual, but society as a mass. This can be done only by improving our social condition, by revolutionising our modern age to conform to the social creed of the modernised church.

Under the "social gospel" the church is to formulate a legislative programme for the state which is to cure all the social ills in the world and gradually build up and establish the New Jerusalem upon this earth. Man, by his own efforts, is to establish the kingdom of God in this world. The preachers are to work more for the salvation of men and less for the salvation of souls—more for the earth and less for heaven. The individual is to become a mere cog in the great collective wheel of society.

The "social gospel" advocates have actually captured the faculties and curricula of

most of the theological seminaries of the land. They are in charge of the most influential metropolitan pulpits, and they have gained the confidence of many of the rulers and leading statesmen of the world. The need of a coming Saviour to restore this old world and deliver His people from the power of the grave is denied, because the world is to be reclaimed and rejuvenated by legislative action.

Under the plan of the "social gospel" all the various churches of Protestantism are to combine to make the programme effective. The Federal Council of Churches in America is definitely committed to the "social gospel" scheme of reforming the world. One of the planks in the programme of the Federal Council of Protestant Churches is compulsory Sunday observance under the penal codes. The International Federal Council of Protestant and Catholic Churches has a still wider programme. Its objective is to save the whole world, to reform all the kingdoms of this evil world, and make them the kingdoms of our Lord. All this transformation is to be accomplished not by the power of God or the preaching of the old-time gospel, but by means of a new "social gospel" "through education, legislation, and industrial readjustment."

The prophet Daniel was shown by a divine revelation that all the kingdoms of this world were to be destroyed, and that the kingdom of God was to be set up "without hands," or "without human instrumentality." The "social gospel" plans to reverse this order. Its advocates have turned away from the Bible, and are attempting to bring about the organic unity of all the churches, unity of faith and unity of action by the compromise of fundamental principles, by the destruction of individual freedom in religious matters, and by apostasy from the truths of the Scriptures. The cross of Christ is being abandoned for the sword of Cæsar.

#### The Present Totalitarian Theory

The "social gospel" so ardently advocated by all the popular churches of today is the old totalitarian theory—"to rule all men in all things." The totalitarian governments in Europe are, Germany with its Hitler, Italy with its Mussolini, and Russia with its Stalin, all of which seek to rule all men in all things, both civil and religious. Now that many of the popular churches are joining hands in an effort to put "social gospel" into effect in every country of the world,—which must lead to the totalitarian scheme of uniformity and universality in religion, buttressed by the state,—the dissenting minority sects will be isolated and made the objects of persecution.

A totalitarian theory of government, whether advocated by the church or the state, brooks no rivals and tolerates no opposition. It makes the state religion and the state government supreme in all things. Conformity and uniformity are the inexorable requirements of the totalitarian church and state regime, just as they were in medieval times, in papalised Europe and Puritanised America. Just as Germany under its totalitarian government today forbids all public preaching and the publication of any religious literature of dissenting minority sects, so the totalitarian "social gospel" when once it becomes effective, through a universal church movement in the various countries, will make it next to impossible for dissenting sects to function anywhere.

Seventh-day Adventists, who believe and teach that when the laws of the land conflict with the law of God they must obey God rather than men, and that the Bible is the only rule of faith, and who acknowledge Christ as the soon-coming King who will destroy all the governments of earth and establish His kingdom upon their ruins, are already incurring the wrath of the dictatorial forms of government. These governments do not tolerate any teaching concerning the destruction of earthly kingdoms, or any teaching which encourages the people to give their allegiance to any kingdom but the earthly kingdom in which they now live. They will not permit a divided allegiance in anything that would detract from an absolute loyalty to their own laws and earthly regime.

Even the democratic and liberty-loving Republic of the United States attempted to put the totalitarian scheme of government into operation a few years ago under the ubiquitous NRA, which aimed to control all men in all things both civil and religious. This danger is still imminent, and none can tell how soon the American Republic will repudiate every principle of its republican form of government, its constitutional guaranties of human rights, and its Protestant ideals of a separation of church and state.

The times in which we live are ominous with evil forebodings. The churches, both Protestant and Catholic, are accepting state patronage by the millions of dollars for

the support of their religious institutions, and state patronage means the surrender of church independence and freedom of action. The churches are clamouring for the teaching of religion in the public schools, for compulsory Sunday-observance laws, for a revised calendar which would alter the weekly cycle and abolish the Sabbath of the fourth commandment, and for a "social gospel" which will impose the social creed of the modernistic church upon all men in both secular and spiritual realms. Personal liberty and religious liberty are to be surrendered as democratic myths for the group benefits to be derived under the church and state totalitarian scheme of government.

This constitutes a challenge to every liberty-loving citizen and to every Christian. Especially does this intolerant programme constitute a challenge to Seventh-day Adventists, to whom there have been committed grave responsibilities, since "the banner of truth and religious liberty held aloft by the founders of the gospel church . . . has, in this last conflict been committed to our hands." This banner we must seize with clean hands, or we shall prove as unworthy as those of the past who have permitted it to trail in the dust. What God needs today is brave and loyal soldiers of the cross, who believe that the power of the cross is mightier than that of the sword. Christian soldiers are needed now who dare to do and to die in the cause of right, who will not falter in battle, who will not equivocate or compromise when error assaults truth and tyranny challenges liberty.

The *Liberty* magazine is nationally recognised as an uncompromising champion of the fundamental principles of civil and religious liberty. It proposes to make no compromise between truth and error, between right and wrong. It appeals to the church to fight its battles with an uplifted cross and make Christ the centre of all its preaching and the source of all its power to win sinners. It appeals to the state to function in civil things only. In this crisis the *Liberty* magazine is destined to play an important role as the issues are joined. Let every loyal Seventh-day Adventist rededicate his life to the cause of religious liberty and by a generous gift make it possible for the conference to send the *Liberty* magazine to every lawmaker and law-enforcement officer, to every editor and every library, and to as many teachers and preachers as possible. Silence now is not golden, but "yellow." Inaction now is not prudence, but cowardice. Withholding our means now will not fill our coffers, but empty them. If it was ever true that "eternal vigilance is the price of liberty" it is true now.



# The Proposed Calendar Revision

By J. L. McELHANY

PROFONENTS of a change in the present Gregorian Calendar seek to make a perpetual calendar of twelve months with equal quarters, which necessitates the use of the "blank day" principle, thus disarranging the order of days in the weekly cycle of Holy Scripture, setting aside the definite historical basis of days conscientiously observed by religious bodies.

In 1931, revised calendar propositions were brought before the League of Nations at Geneva. After due consideration the League voted that the whole matter be "laid on the table." This amounted to a negative action.

Information now comes from Geneva that the proponents of calendar change have renewed their appeal to the League Advisory Committee; and that the League proposes to submit to all the national governments the request that as soon as possible each pass upon the calendar question, in order that the League may know whether a majority of the governments approve or disapprove of the proposed calendar change.

In view of the fact that this now becomes a live issue for all religious bodies throughout the world, we, the members of the General Conference Committee of Seventh-day Adventists, assembled in Council, in Washington, D.C. (March 11, 1937) earnestly appeal to all constituted official religious bodies to give consideration to this serious matter touching the historic practice and teaching in observing a fixed weekly day of rest.

We call attention to the following considerations:

1. The proposed plan would alter the present sequence of the days of the week as it has been known through all history. This is the first time except during the French Revolution and later in the Soviet Republics, that any attempt has been made to break the continuity of the fixed days of the week. In all the calendar changes made in the past, no day was skipped in the historic weekly cycle. Only the days of the months and the days of the yearly cycle were affected.

2. As reliable an authority as the Encyclopedia Britannica states:

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year

nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."—*Eleventh Edition, Vol. IV, p. 988, in an article called, "Calendar," under "Week."*

3. The proposed Calendar, which would skip one day in the weekly cycle each solar year, would cause the historic weekly day of rest of each religious body to fall upon a different day of the new-Calendar "week" each successive year. For instance, the first day of the historic weekly cycle would fall on the new-Calendar "Saturday" one year, on "Friday" the next year, and so on. This would bring confusion as well as hardship to millions of conscientious Christians. Thus a school teacher, for illustration, who believed that the first day of the week is holy because of the historical event of Christ's resurrection on that day, could no longer teach public school, for his weekly day of worship would fall on school days most years. A similar difficulty would confront him if he were a carpenter working for a contractor who followed the new calendar, or if he were a government employee, or if he were engaged in any line of work where his employed used the new calendar.

The same hardships would confront Jews and certain Christian bodies who observe the seventh day of the historic week as holy time, and Moslems, who regard the sixth day of the week as sacred.

It should be added that in leap years a day would be skipped in the middle of the year as well as at the end, thus creating further difficulty and confusion.

4. The proposed calendar, if adopted, would create opposing groups within religious bodies on the question of a weekly day of rest and worship. For example, among those who observe the first day of the week, one group would keep holy from religious conviction the Sunday of the historic week, the first day of the week, which has come down through time in unbroken cycles of seven. The other group would observe the "Sunday" of the new calendar, which would wander through the historic weekly cycle and which would owe its alleged religious status to an act of secular

legislation. To create a true "holy day" or "day of worship" requires more than an Acts of Congress, or even an international Act of the League of Nations.

5. The Government of France, in its report to the League of Nations, cited the opposition of its leading astronomer, M. Edouard Baillaud, director of the Paris Observatory, as follows: "I have always hesitated to suggest breaking the continuity of the week, which is without a doubt the most ancient scientific institution bequeathed to us by antiquity."

6. The Government of Portugal, in its report to the League of Nations, stated the opposition of its leading astronomer, Frederico Oom, director of the Astronomical Observatory, of Lisbon, as follows: "It is very inadvisable to interrupt by means of blank days the absolute continuity of the weeks—the only guaranty in the past, present and future of an efficient control of chronological facts."

7. This proposed calendar did not originate with the League of Nations and is not being advocated by it, but by a group of calendar reformers who have been actively campaigning for a number of years.

## Our Appeal

In view of the manifold implications of the proposed calendar change, with its "blank day" principle that destroys the continuity of the days of the weekly cycle as established by God in the beginning, we appeal to the religious conviction of all faiths to enter earnest protest.

For alleged advantage in commercial accounting and business, why should ruthless hands be laid upon what has been regarded as sacred to religious worship and observance for generations? We protest not only for ourselves, who believe the Divine Record that the Creator "blessed the Sabbath day and made it holy," but we protest in behalf of all who believe that any fixed day of the historic weekly cycle is sacred.

In a time when secularism and materialism are working powerfully to draw mankind away from thought of a living God to whom we owe allegiance, we protest against this calendar proposal as a plan that, in effect, would set aside the authority of the Creator, and put human authority in its place and man-made law in place of the Divine law.

We appeal to the religious bodies of all faiths to consider this matter and to register their protest against any change in the historic weekly cycle with the proper officials of their Government who will have the handling of the request that the Secretary General of the League of Nations was instructed to submit to the various national governments.



the boys from the hospital course. They must all spend a certain amount of time in the colony, so that they may have a first-hand acquaintance with one of the prevalent diseases of this section. He is careful, faithfully observing the contagious technique that he has learned. He is examining stool specimens, for every leper must be treated for hookworm, bilharzia, etc., so that he has a better chance of overcoming his leprosy.

Then the houses and sick patients must be visited. I start around with Nashon, who is in charge of the medical work and gardens. As we pass the church we hear singing, all in parts. Pearson is leading. He is the teacher and spiritual leader and had leprosy some years back, but has been symptom free for a long time, and is especially fitted for his work.

I must have one look at the gardens that Nashon and the able-bodied lepers have planted. Dozens of pawpaw trees are growing. There are groundnuts, maize, pumpkins and cucumbers. Later there will be tomatoes and cabbages. This is our first year of gardens and the lepers do all the work. It means so much to them, for a more adequate diet is most essential to their recovery.

But one cannot stay at the leper colony all afternoon, even if it is most interesting. There will be out-patients at the hospital at 5:00 P.M., and there will be boys from the teachers' course, for their practice work in dressing wounds, doing simple and practical nursing procedures, such as temperature taking, giving simple medicines, etc.

The sun is setting as the last out-patient is leaving. They average about 35 to 40 a day, some coming twice, some once. Often, their ailments are simple; a cathartic to be given, some quinine, or a wound to be dressed. Many are more serious; bilharzia intravenouses, tropical ulcers to be treated, or acute eye diseases. When they are so serious as to need to stay at the hospital, they are treated in our two wards.

The glow of the sky is nearly gone, and as I leave the hospital, I hear singing in one of the wards. Captain, the blind evangelist, is there with the patients and some of the nurses, holding evening worship. Good Captain. Always he is around telling the Gospel to some patient who may never have heard of it before, and might not again but for Captain's efforts. And he guides the boys and girls who work at the hospital, giving them advice in ways to approach and speak to the people about the truth we all hold dear.

With these thoughts I get my bicycle and ride home, my day's work finished. Perhaps I will be called, but calls are not frequent and it is well, for the day is so full that we could not stand up to our work if calls came often at night.

Thus do we attempt, little by little, by teaching and practising the truth, to overcome the huge wall of ignorance and superstition. It is a tremendous task, sometimes appearing overwhelming, but it is worth it.

## S.A.U. Conference

A. F. Tarr ..... President  
J. E. Symons ..... Secy.-Treas.

Box 468, Bloemfontein, O. F. S.

## Helderberg College

RECENTLY I spent a few days at Helderberg College. There are almost tonic qualities about such a visit. Improvements on buildings and equipment are apparent since my last visit almost five years ago. Evidences of progress are to be seen on every side. Even the unfinished projects speak of progress.

The spirit manifested by all is excellent. It is the spirit of earnest endeavour that gets things done. Everyone appears so busy that it seems like sacrilege to detain one even for a hurried conversation.

In reading the autobiography of a man of note the other day I came across the remark, "Scholarship cultivates doubt." I paused in my reading to think and ask the question, Is that true? Today in the majority of institutions of learning scholarship does cultivate doubt in the eternal verities of truth, upon which right standards of conduct are based.

I meditated upon this while visiting our school and came to the conclusion that Helderberg is the place where scholarship *strengthens* faith; where doubts are dispelled and right standards are exalted; a place where scholarship in searching for truth, removes the overburden of human wisdom and worldly philosophy; rejects the impossible, the incredulous and the superstitious, but treasures and gathers up the principles of truth that dispel doubt and strengthen faith. Helderberg offers an inestimable gift to our youth.

F. G. CLIFFORD.

## Cape Conference

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

Box 508, Port Elizabeth, C. P.

## The Conference President Visits Kuruman District

We were delighted to welcome Elder W. H. Hurlow here on Thursday afternoon, May 6. Not having our conference president or a representative visiting us for over a year we were naturally overjoyed to see him. We did not have anybody visiting us since Elders Hurlow and Palvie of Taungs paid us a short visit after having baptised Brother and Sister W. M. van

Druten of Klipputs, Barkley West district.

In the evening we had a Bible study on the "Sabbath." An interested friend was present. We believe that the Lord will water the seed that has been sown.

On Friday, May 7, we went over to Brother A. Barnard's place, twenty-seven miles away. From there we continued on to Brethren W. M. and G. A. van Druten at Klipputs and Alwynkop, arriving there at 8:00 P.M.

The following morning we had an enjoyable Sabbath school, and preaching service on the "Coming of Jesus in the clouds of heaven." In the afternoon we celebrated the ordinances with nine believers present. We came back to Brother Barnard's place where the ordinances were again celebrated. We returned to the writer's home at 11:00 P.M., having travelled one hundred and one miles.

Sunday morning, after having a light breakfast, Elder Hurlow bade us farewell, leaving for Griquatown where he will visit another group of believers.

May the angels of heaven guide him on his long strenuous journey and keep Sister Hurlow and children safe until he returns home.

P. J. SMIT.

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## Faith is the Victory

(Concluded from previous issue)

It was the last day of the camp-meeting. The morning service was over. The missionary had appealed to all to seek a new experience. The large congregation of 1,200 souls had been on its knees before God. Over 100 had arisen as appeals had been made. The spirit of the Lord had been there to bless. We felt encouraged with the results. But more was to follow.

An evangelist came up a little later and said, "There is a young man here who was struck dumb in the meeting: Will you come to see him." Sure enough the poor fellow could not speak. We gave him a pencil and paper and asked for answers to our questions. "When had it happened? In the main meeting. Did he feel he should get up to testify? Yes. What kept him down? Knowledge of many sins. Had he broken the fourth commandment? Yes. Where? By working for some Europeans. Had he broken the seventh commandment? Yes. The tenth? Yes. Since this special visitation of divine disapproval, had he made confession? Yes. Did he believe God had forgiven him? Yes. Should we then seek the Lord for deliverance? Yes, certainly."

Several workers knelt in prayer for him. At the close, one of the Europeans said to the young man: "Now praise God for what He has done for you." We heard a sound deep down in his throat; the next instant he spoke. That evening, before a crowded meeting, he praised God for his deliverance, and reconsecrated his life to His service.

S. G. MAXWELL.

Nairobi, Kenya Colony.

# The Macedonian Call

## Plans for the Silver Jubilee of the Thirteenth Sabbath Offering

*[This is one of the recommendations passed at the recent Council in Johannesburg.]*

WHEREAS, the year 1937 marks the twenty-fifth anniversary of the establishment of the Thirteenth Sabbath Offering plan which had aided so substantially in the raising of our mission funds through the Sabbath school bringing in a total from this source alone of approximately £1,420,000 during the quarter century; and

WHEREAS, this Silver Jubilee year of the Thirteenth Sabbath Offering has for its second quarter objective the same field to which the first Thirteenth Sabbath offering was given, namely Southern Asia, we

Recommend, That Sabbath, June 26, 1937, be set aside as Silver Jubilee Thirteenth Sabbath and that the Sabbath schools of the Southern African Division be encouraged to raise on this occasion an average of 4/- per European member; 2/- per Coloured member and in South Africa 6d to 1/- in Native Department, and from 1d to 3d per native member in the fields to the north.

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## Lights in Dark Places

H. G. WOODWARD

LUXAMI was just about to step into the small boat that would take her back again to the Mission Indian Widows' Home. The day had been long and the sun had been hot, and she was weary; but not of well doing. There was so much to do and so few to do it, that there seemed no time for relaxation. In her work as a Bible worker, taking the message of truth to those who would otherwise never hear it, her time was fully occupied.

She was in pensive mood, thinking of experiences now in the past. She was no longer young, as Indians would think, nor was she in the enjoyment of a kind husband and a home and children of her own—which means so much to the Indian woman. But God had been good to her and she had so much to be thankful for. And she was happy in the joy of service for her Bengali sisters. Her thoughts went back to the time of her girlhood.

While but a girl she had been married to a man she had never seen before. But he was not unkind to her and hers was but the common lot of her sisters. Soon after the marriage the husband died and she still remembered the horror of what followed. From that time onward she was considered a blight upon her home. She

was made to understand that it was as the result of some misdeed of hers that death had come to her husband.

As the drudge in the home of her mother-in-law, she was shut out of every festival and not allowed to see even the visitors which came to the home. She was not wanted, and the only thing she could look forward to, was death. And that was nearer to her than she thought.

Try as she would, could she ever forget that awful night when she was ordered to accompany her father-in-law to the water-side! There was little light from the watery moon, but sufficient to see that her father-in-law was accompanied by friends. The water stretched out before them in a

charge of the Indian Widows' Home, not far away.

The whole story passed through her mind in far less time than it takes to tell it, and she remembered with gratitude the loving care that had been lavished upon her from that fateful night. It was in the home that she had learned to love Jesus, and now her time was spent in seeking to make Him known to other widows, situated as she had been. Yes, God had been good to her and she had much to be thankful for.

The boatman was holding the boat steady as she was stepping aboard when she was startled by the sound of a hushed voice, "O, sister, take me with you," she heard. Turning around she saw a girl, still quite young, and dressed in the garb of the widow. "O, sister, take me with you. Now that I am a widow I cannot stay any longer in the home of my late husband. See that evil-looking man standing yonder by the house? He has promised my father-in-law a large amount of money for me. I am sure I shall be sold to him, for I am a curse upon the home. If he does, I know well enough what it will mean. I know that you come from the Widows' Home. O, sister, take me with you."

The darkness was falling very rapidly as it does in the east, and Luxami was already late. She must act at once. But how could she assume the responsibility of taking the poor girl, needy as she seemed. How she wished that the missionary Miss Sahib were with her! Lifting her heart to God for guidance she made the decision. "Come along, sister," she said. They were not altogether strangers as Luxami had often seen the girl and knew her by name.

But the old life of sorrow was to be forgotten and Luxami suggested that she henceforth be known as Preabai—Sister of Love. Preabai was made welcome in the home and was supremely happy. The time passed by and she was trying to forget the old dark days when she was one day surprised to see a figure at the door, which she knew only too well. Here was the man to whom she had been sold! Calling aloud to her, he told her that she was his by right of purchase, and that he had come to take her away. Away from her haven of rest! Away from those whom she had learned to love! Her heart rebelled and she swore that she would never go.

But she was not left to enjoy her new-found home for long, for the man returned a few days afterward and this time in the company of the father-in-law. She pleaded and implored to be allowed to remain in the home, and the missionary, Miss Sahib did all in her power to help, but Preabai was but a girl and legally under age.

The missionary lady who told me this story said that of all the sad experiences

JUNE 26

## SILVER JUBILEE OFFERING

Let every Sabbath school make this the largest 13th Sabbath offering in its history

vast expanse, as is so often the case in Bengal after the monsoon, and dense islands of water hyacinths were floating by.

Then it happened; and it was all so sudden. A hand was roughly placed over her mouth and strong hands pinioned her arms while a sack was thrown over her head. Soon she felt herself flying through space, then the chill waters had closed over her. A divine providence was with her, for her struggles unloosed the rope that had tied the mouth of the sack. She was able to rid herself of her encumbrance and floated to the top of the water and to an island of water hyacinths, upon which she was able to keep herself afloat.

Looking around she saw that her father and his friends had fled, no doubt for the reason that a boat was seen in the distance. Her cries for help were heard and soon the boat was alongside. God had surely heard her cry, for the occupant of the boat was none other than the missionary lady in

INDIA'S MILLIONS CALLING TODAY

# From India

through which she had been called to pass, that which pained her most was to see this beautiful girl, so full of promise and so responsive to the light of the Gospel, pass out of the compound gate, as the darkness began rapidly to encircle them, symbolic of the gloom that awaited her. Where she was taken, the missionary Miss Sahib was never able to learn, but she did once receive a note scribbled upon a dirty piece of paper in pencil in which she was asked to pray that the writer would be kept faithful to the truths she had learned in the Mission Home and signed "Preabai."

"Don't such experiences tend to make you discouraged?" I asked the missionary lady. The reply was a surprise to me. "They often very much encourage us," was the reply. "It is sad to see the girls leave us when they need our help and counsel so much. But sometimes our hearts leap for joy when we come to know of consistent lives lived in the most uncongenial surroundings and of fearless testimonies given of the matchless worth of Jesus."

*Bengal, India.*

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## Church Building Needs in South India

No one knows better than we who are working in Southern Asia how slowly our work seems to move here, nor what a battle every little step of progress means. Hinduism, the chief religion, is a system of philosophy which holds the masses in its grip so firmly that it is no less than a miracle when a soul breaks loose from it. It breeds in its victims a self-satisfaction and an indifference which seems to be well nigh insuperable and inculcate in the minds of its followers the idea that there cannot possibly be anything worth learning outside its authority.

Mohammedanism is fierce in its intolerance and in its tenacious belief in the doctrine of fatalism and in its antagonism to the idea of God having a son. Custom, tradition, abject poverty, climatic conditions and other elements all contribute their quota to the difficulties and obstacles to be overcome. Not infrequently companies of men and women who have long been waiting for us to send them preachers of present truth, lose their interest and turn to others to show them a better way than they have known in the past. Of course it pains us that we cannot respond to their calls, but for the lack of workers we cannot do so. In view of the many difficulties that impede progress of the work, it is urgent that we be in a position to take advantage of every little opportunity that is offered us to advance it.

However, in spite of all difficulties we

do have encouraging experiences and some progress is being made. In the South India Union the number of organised churches has grown from 37 in 1933 to 61 in 1936, and our membership from 1,584 to 2,304. The number of baptisms annually from 1933 has been 126, 312, 239 and 350, or a total of 1,027 for four years. In view of the difficulties with which our members have to contend we feel that our losses due to apostasy are not abnormal in comparison with other sections of the world field.

During the past four years 24 churches have been organised. For a few of these, and for some that were organised as long as 20 years ago, we do not yet have meet-

The 13th Sabbath overflow on the last Sabbath of 1936 was for Africa. We have just received word that this amounted to £1,247. Remember, India helped to make that possible!

The Sabbath school offering to be received on June 26, is for India. Shall we not reciprocate and make possible even a larger overflow for that great and needy field?

ing houses. This is a real obstacle to progress, because the lack of permanent church buildings of our own gives rise to reports that our work is not permanent, and that soon our workers will depart leaving each company of believers like a flock of sheep without a shepherd. It is not encouraging to continue year after year to meet in a leaf shed, on the verandah of a dilapidated old house, or in the cities in unsuitable rooms that are rented at high price. At the present time we have need for church buildings for the following organised churches:

Mandapetta, Narendrapur, Chilupuru, Hananthaguden, Vizagapatam, Kaliyoor, Tuticorin, Madura, Trichinopoly, Pondicherry, Ootacamund, Tiruppur, Saueyepuram, Valliajapuram, Palaniappuram, Attoor, Vennikulam, Nadamangadu, Peruthapalle, Vakkangudu, Vettioorkavu, Kullathamal, Vadavathoor, Vepangad, Vallichevallair, Vakkanau, Chandarladu.

There are 27 in this list. Some would cost us only £20, others as much as £125 or £140, but all of these can be constructed for £2,800. Our members who have so little material goods will help build these. Some will give the income from an entire month's labour. Poor coolies, who by cutting grass or working in the fields can earn from one penny to sixpence per day, will give from four to eight shillings. Some who never possess cash will give a

stick of wood or other material, or will work without pay. We appreciate all of this and do our best to encourage everyone to contribute his mite. But the total wealth possessed by the members combined, if we could secure it, would not suffice to pay the cost of a little church building.

We have English and Tamil church organisations in the great city of Madras. For these we rent quarters for meeting purposes. The 13th Sabbath offering for the second quarter of 1937 is to provide a church building in this great city where we have already secured a fine site. The money we are now spending on rent, and which will be saved when we have our own building, will suffice to build us two or three little church buildings annually, such as those named in the list above. Thus if the overflow will provide a building which has been so urgently needed in Madras during the past 20 years, it will not only give our work in that city a great blessing, but will provide added blessings by preparing the way for us to add other urgently needed church buildings very soon.

We are working hard to increase our offerings in South India, and we pray that this 13th Sabbath offering may be one of the greatest in overflow history.

E. M. MELEEN,

*Bangalore, India.*

## N. T. Conference

A. N. Ingle ..... President

P. W. Willmore ..... Secy.-Treas.

Box 7768, Johannesburg, Tul.

## Change of Address

PLEASE note that the office address of the Natal-Transvaal Conference and Religious Book Depository, is now 292 Louis Botha Avenue, Orange Grove, Johannesburg, Transvaal. The Post Office Box number remains the same.

Take the bus to 10th Street, Orange Grove. The office is on the corner of Louis Botha Avenue and 10th Street.

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## Notice

If any of our church members have money to loan for use in the Cause, kindly communicate with the treasurer of the General Conference of Seventh-day Adventists, Grove Avenue, Claremont, Cape.

INDIA'S MILLIONS CALLING TODAY

## Die President se Verslag

J. F. WRIGHT

*[Hierdie rapport is gelewer by die Divisie-raadsitting in Johannesburg April 16-24, 1937]*

WATTER salige voorreg het ons om vandag hier te vergader as afgevaardigdes na die Sewende Sendingraadsitting en Besigheidsvergadering van die Suidelike Afrikaanse Divisie. Hier is verteenwoordigers uit alle dele van die groot sendingveld. Ons het onder goddelike beskerming hierheen gereis, en waar ons hier saam vergader is dit met die vertroue dat ons gedurende hierdie raadsitting ryke stof sal hê tot lof en danksegging terwyl ons luister na die rapporte wat ingedien sal word.

Namens die beamptes van die Divisie roep ek u almal 'n hartlike welkom toe op hierdie raadsitting.

Hierdie vergadering, geagte medewerkers, is enig, omdat dit geskied in die vyftigste jaar van ons werk in Afrika. As elke jaar van hierdie tydperk vir homself 'n verslag kon gee, sou dit seker ons harte diep tref. Die verbasende vooruitgang van die werk in Afrika is weliswaar 'n treffende voorbeeld van Gods wonderbaarlike genade, en dit besiel ons elke keer as ons daaroor peins. Om die waarheid te sê, het die verbasende vooruitgang van die werk — veral oor die afgelope vyftien jaar — die aandag van die ganse wêreld-veld getrek. Sowel die Wêreldkonferensie as die ander Divisies verskeie ons van hul vreugde oor die vordering van Gods saak in ons arbeidsveld. Die vrugte van hierdie vyftig jaar se sendingwerk in die Donker Land getuig met luiderstemme dat die Here van die Oes Sy hand aan die ploeg geslaan het om die saligheid te bring aan 'n groot menigte van diegene van wie die psalms as volg skryf: „Kus sal haastig sy hande uitsteek na God.” Ek is regtig bly dat so baie op hierdie vergadering teenwoordig kan wees.

Dit is vanmore ook my aangename voorreg om die besoekers van oorsee hartlik te verwelkom. Ons is bly dat die Wêreldkonferensie Leraar Branson en sy gesin kon afstaan om ons te kom besoek. Ons is ook bly dat Leraar H. J. Detwiler, president van die Columbia Unie, V. S. A. in ons midde is. Ons hoop dat hulle hulle verblyf onder ons sal geniet, en ons weet dat hulle gemeenskap met ons, ons baie sal aanmoedig en help.

Weens die depressie en gebrek aan middele, was dit nie moontlik om eerder 'n vergadering byeen te roep, na die laaste een wat tydens die besoek van Leraar Montgomery in 1931 gehou is. Ons voel dat ons 'n groot verlies gely het omdat ons nie in staat was om 'n raadsitting elke twee jaar te hou nie. Ons het egter maar die beste van die omstandighede gemaak. Maar aangesien ons nie ons vergaderings gereeld kon hou nie, voel ons dat hierdie een van des te groter belang sal wees vir ons steeds uitbreidende werk.

Voordat ons 'n oorsig van die werk gee,

wil ons melding maak van diegene wat ons in die tussentyd deur die dood ontval het. Ons dink aan die volgende broeders:

W. S. Hyatt, W. C. Walston,  
I. J. Hankins, W. B. Commis.

Almal van hulle het 'n goeie stryd gestry vir die saak in Afrika. Dan ook dink ons aan die volgende susters wat die tydelike met die ewigheid verwissel het: Ida Thomason, D. F. Tarr, C. E. Wheeler, S. M. Konigmacher, S. G. Hiten en C. Dixie. Ook noem ons die volgende natuurlike werkers: Leraar L. E. Modise en Suster Molokomme van die sendingveld. Ons is ten volle verseker dat hierdie geliefde werkers op hul

Leraar J. I. Robison en Broeder Vixie na die Noordelike Europese Divisie beroep. En later ook is Leraar A. E. Nelson na Indië as sekretaris-tesourier van die Suidelike Asië Divisie. Dit was 'n groot slag vir hierdie Divisie om so baie van sy staatsmaker-werkers af te staan, maar ons troos ons met die woorde „Dis saliger om te gee as om te ontvang.”

Ons het ook die volgende werkers verloor weens swak gesondheid: Drs. J. Janzen en J. H. Sturges.

Maar die Here was goed vir ons deur vir ons nuwe rekrute van oorsee te stuur, behalwe nog 'n groot aantal van studente wat deur Helderberg Kollege en ons Natuurlike Opleidingskole gegradueer is. Vir 'n lys van studente wat aangestel is sedert 1930, sien bladsy ??.

Die name van die werkers wat sedert 1930 van oorsee gekom het, asook hul arbeidsvelde verskyn op bladsy ???. En soos op dieselfde bladsy sal gesien word, het daar 'n aantal werkers, wat verdere studies oorsee geniet het, weer in ons veld terug gekom en by die werk aangesluit.

Ons is baie dankbaar vir die nuwe werkers wat bygekom het om ons werkkragte te versterk. Op die oomblik is die volgende werkers nog oorsee besig met verdere studies: Leraar J. v. d. Merwe, Edward Tarr en E. Marter. Hulle het reeds ondervinding in die werk hier gehad en sal binnekort terugkeer.

Die volgende werkers is na Afrika beroep, en ons hoop dat hulle eerlank hulle dienste sal aanvaar: Dr. J. Foster en eggenote, Dr. E. Chapin en eggenote, P. Howe en eggenote en Verpleegster Haseneder.

Uit die volgende syfers sal blyk hoedat ons werk sedert die afgelope ses jaar uitgebrei het. Ses jaar gelede het ons 243 Europese en 626 Natuurlike werkers gehad — altesame 869. Tans het ons 347 Europese en 977 Natuurlike werkers, altesame 1,324. Maar ten spyte van hierdie uitbreiding van werkkragte moet ons uitroep: „Die oes is wel groot, maar die arbeiders is min.”

### Uitbreiding van die Kerk- en Bybelklaslede

Daar ek die sekretaris van die verskillende departemente versoek het om volledige rapporte by hierdie raadsitting in te dien, sal ek nie nou die syfers aanhaal nie; dog ek wil egter opmerk dat daar in alle departemente uitstekende vordering gemaak is. Hiervoor bring ons die Een van wie alle seëninge kom, die lof en danksegging toe. Ek wil hier slegs 'n paar syfers aanhaal wat almal se harte sal verbly. Ses jaar gelede het ons 'n totale ledetal van 14,995 gehad; aan die einde van 1936 het die ledetal op 27,851 gestaan — dit toon 'n wins van 12,856 lede. In 1930 was die getal Sabbathouers 27,995; aan die einde van 1936 het die getal op 55,097 gestaan — dit beteken 'n wins van 27,102 Sabbathouers. Gedurende daardie tydperk is daar 20,451 lede gedoopt. Broeders, hierdie syfers is nie dood nie, maar hulle bewys dat die Here van die Oes Sy diensknegte bygestaan het en hulle pogings gesien het.

Op  
26 JUNIE  
word die  
SILWER JUBILEUM  
OFFERGAWE  
opgeneem!

Laat elke Sabbatskool  
trag om hierdie keer die  
grootste Dertiende-Sabbat  
Offergawe in sy  
gekiedenis te gee.

postgeval het in die hoop op die eerste opstanding. Nogeens wil ons aan die agterblywendes ons innige medelyde en Christelike liefde betuig.

### Gods Sorg vir Sy Werk

Die afgelope ses jaar was sorgwekkende jare vir die wêreld. Die volke het voor reuse vraagstukke gestaan — ongekende moeilikhede en rampe. Maar ten spyte van die gevare, verlaagde peile, en die rassewrywing, het God Sy volk en Sy werk bewaar; en het op hierdie Divisie beide stoflike en geestelike seëninge uitgestort. Vir hierdie goddelike gunste is ons die Here innig dankbaar, en ons wil ons geheelenal weer opnuut aan Hom toewy om die werk klaar te maak.

### Veranderinge in die Werkerspersoneel

Gedurende die tydperk waarvan ons hier 'n oorsig gee, is daar 'n aantal belangrike verskuiwings in beide die Divisie en Unie personele gemaak. Leraar Dick is na die Noordelike Europese Divisie beroep as sekretaris van die Divisie. Leraar N. C. Wilson het die presidentskap van die Suidelike Asië Divisie aanvaar. Kort daarna is

INDIË SE MILJOENE ROEP VANDAG

Laat ons vir 'n oomblik die tiendes en offergawes in oënskou neem. Ons sal opmerk dat daar gedurende die sesjarige tydperk 'n bedrag van £99,454-13-0 ontvang is van die Europese, en £16,182-14-11 van die Naturelle en gekleurde lede, 'n totale bedrag van £115,627-7-11. Hierdie bedrag, vergeleke met die vorige sesjarige tydperk, toon 'n wins van £20,009-7-6. Oor dieselfde tydperk het ons ook £81,731-1-5 onder die hoof sending-offergawes ontvang, vergeleke met £68,340-7-4 oor die vorige tydperk, naamlik 1925-1930. Dit toon 'n wins van £13,390-14-1 onder hierdie pos.

Die styging van die Oesinsamelingsfondse is ook baie bemoedigend. As ons die state nagaan, vind ons dat ons oor die tydperk 1925-1930 die som van £26,113-9-8 onder hierdie pos ontvang het; gedurende die afgelope sesjarige tydperk, naamlik 1931-1936, is 'n bedrag van £38,656-9-6 ingesamel. Dit toon 'n wins van £12,542-19-8. Dit is regtig baie bemoedigend, en ons stel die pogings van ons werkers en lede in hierdie verband baie op prys.

Ons sal nou die res aan die sekretaris, en die tesourier en die Unie superintendente oorlaat. Hulle sal op hulle eie interessante wyse ons aandag vestig op die vordering wat daar in die verskillende dele van die sendingveld gemaak is sedert ons laaste raadsitting ses jaar gelede. Ons weet dat die verslae wat hulle sal lewer 'n diepe indruk op u sal maak namate hulle d'besonderhede meedeel.

### Ten Besluite

By hierdie kort oorsig van ons werksaamhede, wil ek sê dat ons die hartlike samewerking tussen Divisie en Unies ten seerste op prys stel. Tewens is ons ook innig dankbaar vir die ernstige, gewillige en hartlike pogings van elke werker ter bevordering van die saak van God. Die Here was vir ons goed, en aan Hom kom die lof en danksegging toe vir die sukses wat behaal is! Persoonlik wil ek u ook my hartlike dank betuig vir u voorbidding, hulp en raad, wat die laaste, wat ek steeds moet dra, baie ligter gemaak het.

Verder is dit ook niks minder as reg dat ons, op hierdie raadsitting, ons innige dank en waardering sal uitspreek vir die hulp, raad en die fondse wat jaarliks aan ons gestuur is vir die instandhouding van die werk in Afrika. Die Wêreldkonferensie het ons hartlik en op mildadige wyse bygestaan, en ons wil hulle ons innige dank toebreng.

Waar ons dus die besprekingspunte in verband met hierdie vergadering opneem, sal ons baie vraagstukke moet oplos en baie planne moet maak vir die toekoms. Ons sal ons beleid weer in oorweging moet neem, planne moet beraam vir sterker evangelistiese pogings en vir doeltreffender toegang oor die kudde. Daar moet beaamtes vir die verskillende Unies gekies word, en gewichtige besluite in verband met ons werk moet geneem word. Ons dringendste behoefte, egter, is aan 'n groter mate van die Heilige Gees. Om al die besluite uit te

voer wat ons hier sal neem, het ons wysheid, visie, moed, geloof en groter toewyding nodig as ooit tevore. En onder 'n diepe besef van hierdie dinge sien ons op tot God om leiding, raad en krag. Ons weet dat Hy ons sal bystaan, want ons lees:

„Die Here, God van Israel, moet u Raadsman wees. Satan het na die aarde gekom met groot krag en allerhande verleiding van ongeregtigheid. Staen kragtig op Christus. Julle het onverpoos gewerk om goeie resultate te verkry. Moenie nou foute begaan nie. Probeer nooit, nee nooit, om selfs een van die landtekens wat die Here aan Sy volk gegee het, uit die weg te ruim nie. . . . Keer op keer is die lewe van Nebukadnesar aan my voorgehou, so-

**Die Dertiende-Sabbat oorskot op die laaste Sabbat van 1936 is aan Afrika toegeken. Ons het soëw berig ontvang dat die bedrag £1,247-11-0 beloop het.**

**ONTHOU INDIË HET GEHELP OM HIERDIE OORSKOT TE VERSEKER!**

Die oorskot op die Dertiende-Sabbat van hierdie kwartaal is vir Indië bestem. Sal ons nie van ons kant probeer om 'n nog groter oorskot vir daardie behoeftige land te verseker nie?

dat ek dit weer aan u moet voorhou om u te waarsku om nie op u eie wysheid of op die arm van vlees te vertrou nie. Moenie die vaandel van die waarheid in die grond laat sleep nie, en moet dit nie los om plek te maak vir enigiets wat die spesiale kenmerke van ons geloofsbelydenis sal bedek of verwyder nie.”—*„Testimonies,” Deel VIII, bl. 162.*

„Ons lewe in die tyd waarin Satan al sy kragte inspan om diegene wat vir die saak van God werk te ontmoedig en te oorwin. Maar ons moenie ingee of ontmoedig word nie. Ons moet groter geloof in God hê. Ons met op Sy lewende Woord vertrou. . . . Die sedeleer van die evangelie erken geen standaard behalwe die volmaaktheid van Gods hart en Gods wil nie. Al die eienskappe van 'n regverdige karakter woon in God as 'n volmaakte, harmonieuse geheel. Elkeen wat Christus as sy persoonlike Saligmaker aanneem, het die voorreg om hierdie eienskappe te besit. Dit is die wetenskap van heiligheid.”—*„Testimonies,” Deel VII, bl. 276.*

„In die eindtonele van die groot werk sal ons voor moeilikhede te staan kom wat ons sal verbyster; maar laat ons nie vergeet dat die drie groot magte van die hemel besig is om te werk; dat 'n goddelike hand aan die stuur is, en dat God Sy beloftes gestand sal doen. Hy sal uit die wêreld 'n volk vergader wat Hom in geregtigheid sal dien. . . .

„Lank reeds wag ons op die koms van die Heiland. Maar die belofte is nietemin seker. Eerlank sal ons in die beloofde land wees. Daar sal Jesus ons lei langs die lewensstroom wat uit die troon van God

vloei, en dan sal Hy die donker dae wat ons op hierdie aarde moes deurmaak om ons te volmaak, verduidelik. Daar sal ons met helder oë die heerlikheid van die herstelde Eden aanskou. Ons sal die krone wat Hy op ons hoofde geplaas het aan die voete van die Verlosser neerwerp, en met ons goue harpe sal ons die hemel vul met danksegging aan Hom wat op die troon sit.”—*„Testimonies,” Deel VIII, bl. 254.*

## Geloof is die Oorwinning

(Vervolg van vorige uitgawe)

Dit was die laaste dag van die kampdienste, en die oggenddiens was verby. Die sendeling het 'n beroep op almal gedoen om 'n dieper geestelike lewe te ly. Die groot gehoor van 1,200 siele was op hul knieë voor die aangesig van God, en oor 'n 100 het gehoor gegee aan die oproep. Die Gees van God was teenwoordig, en die resultate het ons bemoedig. Maar ons sou nog 'n ander ondervinding hê.

'n Rukkie later het een van die evangeliste die volgende rapport ingedien. „'n Jongman het stom geword in hierdie vergadering, sal u na hom kom kyk? Ja waarlik, die jongman was stom. Ons het hom 'n potlood en stukkies papier gegee om ons vrae te beantwoord. „Wanneer het hy so geword? In die diens. Het hy gevoel dat hy moes opstaan om te getuig? Ja. Wat het hom teruggehou? Die feit dat hy baie sonde gedoen het. Het hy die vierde gebod oortree? Ja. Waar? Hy het op die Sabbat gewerk vir witmense. Het hy die sewende gebod oortree? Ja. En die tiende? Ja. Het hy die sondes bely na hy stom geword het? Ja. Glo hy dat God hom vergewe het? Ja. Moet ons bid dat die Here hom sal verlos? Ja, asseblief.”

'n Hele paar werkers het vir hom gebid. Aan die einde van die gebede het een van die blanke sendelinge aan hom gesê: „Dank nou die Here vir wat Hy vir jou gedoen het.” Diep in sy keel het ons 'n geluid gehoor, en die volgende oomblik het hy gepraat. Daardie aand, voor die ganse gehoor, het hy die Here geloof vir sy verlossing, en hy het homself opnuut aan die Here toegewy.

Die ware toets van dissipelskap in die Christelike lewe is getrouheid aan die Skrifte. Jesus sê: „Julle is My vriende as julle alles doen wat Ek julle beveel.” Dit is Sy toets. Gevoel of ywer of liggaamlike aantrekkingskrag beteken almal niks nie. Bokant die getuïenis van ons sintuie is die „profetiese woord wat baie vas is, die ewigdurende evangelie, die onveranderlike wet.” „As hulle nie spreek volgens hierdie woord nie is hulle 'n volk wat geen dageraad het nie.”

„Dit is net so dwaas om te dink dat ons niks kan doen nie, as om te dink dat ons alles kan doen.

**INDIË SE MILJOENE ROEP VANDAG**

# Kom Oor En Help Ons

## 'n Seun se Pleidooi

H. M. SPARROW

Dit doen ons altyd genoeë as ons kinders ons om iets kom vra wat hulle regtig nodig het. Ons voel dan ook bedroef as ons dit nie kan bekostig om hulle te gee wat hulle vra nie. As dit enigins moontlik is, en as dit 'n vrestandige versoek is, doen ons altyd ons uiterste bes om daaraan te voldoen.

Die seuns en dogters wat deur u na die sendingveld gestuur is, nader u nou met hierdie spesiale versoek. Waar ons altyd die Groot Week Offergawe gehad het, het ons nou die Midde-jaar Offergawe. Ons vra u om op 3 Julie u oë te vestig op Nyasaland, en veral op Malamulo. Diegene wat nog nooit op Malamulo gewees het nie, sal bedroef word as hulle die huise sien waarin ons werkers aldaar moet woon. Hoewel daar 'n opleidingskool is, is die Europese huise die treurigste geboue daar — veral die tehuis vir ongetroude werkers.

Ons waardeer die vrygewigheid van ons mense in die verlede asook hierdie geleentheid wat u sal kry om te help om 'n tehuis op te rig vir ons werkers te Malamulo. Liewe lesers, ons werkers het dit broodnodig. Almal wat al ooit daar gewoon het, is bewus van die feit dat Malamulo nie 'n gesondheidsdorp is nie. Hulle moet veg teen malaria en Swartwaterkoors, en amebiese disenterie is hoogsaansteeklik. Dan is daar nog haakwurm, tropiese swere, frambose-siekte, en harsing-malaria. Boënp al hierdie siektes is daar nog die gevreesde melaatsheid. Hierdie is maar net 'n paar van die talryke siektes waarmee die werkers te kampe het. Ons moet ons seuns en dogters die beste kans gee om gesond te bly in die sendingveld. Baie van ons werkers is al as slagoffers geëis deur hierdie gevreesde siektes. Baie daarvan kan verhoed word deur hulle beter huise te gee om in te woon.

Ons hoop ons mense sal £400 stuur waarmee ons 'n tehuis vir ons werkers kan bou op Malamulo. Ons is van plan om 'n netjiese huis te bou wat die saak en u gawes waardig sal wees. Gevolglik doen ons 'n beroep op elke kerklik en elke werker om hulle uiterste te doen om ons te help om hierdie gebou op te rig. Miskien gaan u eie seun of dogter nog daarin woon.

Ek weet dat party van ons lede 'n groot som kan gee, terwyl andere maar 'n klein bedraggie kan gee, en ek gee dus aan die hand dat elkeen tenminste een dag se salaris gee. Dan sal die huis kan opgerig word. Onthou dat u nie self na hierdie deur siekte geteisterde streke kan gaan nie en dat u dus seuns en dogters soontoe stuur om u te verteenwoordig op hierdie ongesonde plekke, waar hulle die derde engel se boodskap verkondig. Mag God ons mense hierdie dringende behoefte laat beseef, en die saak getrou laat ondersteun.

## Die Midde-jaar Offergawe

A. FLOYD TARR

SEWENDE-DAG ADVENTISTE regdeur die Divisie word uitgenooi om deel te hê aan die spesiale offergawe wat op 3 Julie opgeneem sal word. Hierdie offergawe het 'n naam, naamlik: Die Midde-jaar Offergawe. Dit neem die plek in van die Sendinguitbreidingsfonds wat vir soveel jaar 'n belangrike rol gespeel het in die uitbreiding van ons sendingwerksaamhede.

Oor die hele wêreld is daar ondernemings wat hul ontstaan te danke het aan middels wat uit hierdie fonds voorgeskiet is, en hiervan het Afrika sy volle deel gekry. Sendingstasies, hospitale, apteke, drukperse, en sendingwoningens lewer bewys van hoe die geld bestee is en wat uitgerig is.

In die begin moes lede leesstof verkoop, en die profyt wat daarop gemaak is, het hierdie fonds gestyf. Maar in die laaste tyd het ons gevoel dat dit nie raadsaam sou wees om nog verder by die publiek aan te klof nie, aangesien ons hulle reeds gedurende die Oesinsamelings- en Tekensveldtogte om fondse nader. Dit is daarom dat daar tans 'n beroep op kerklede gedoen word om 'n spesiale offergawe, op dieselfde grondslag as die jaarlikse offergawe aan die einde van die jaar; al verskil is dat hierdie een in die midde-jaar opgeneem word. Nog 'n ander rede waarom hierdie offergawe geveer word, is omdat daar in hierdie Divisie geen offergawe opgeneem word wat ooreenstem met die *Midsummer Offering* in die Verenigde State, wanneer die gelowiges so mildelik bydra vir die uitbreiding van die werk in sendinglande.

[Hierdie jaar het die Wêreldkonferensie 'n bedrag van sowat £1,232 uit hierdie fonds aan ons toegeken.—RED.]

Daar word tans 'n beroep op ons gedoen om 'n persoonlike opoffering te maak. Ons gee aan die hand dat elke gelowige vir homself 'n doelwit sal stel wat min of meer sal gelykstaan met een dag se verdienste of salaris, en dat die offergawe op Sabbat, 3 Julie op die kollektiebord geplaas word. Diegene wat nie soveel kan gee nie word vriendelik versoek om te gee soveel as hulle kan. As almal in hierdie opsig sal saamstaan, sal daar 'n mooi sommetjie inkom vir sendinguitbreiding in die Suidelike Afrikaanse Divisie. Ons doen 'n beroep op almal om die Midde-jaar Offergawe hartlik te ondersteun en dit tot groot seën vir die veld te maak.

\* \*

## Kennisgewing

As enige kerklik miskien geld het om uit te leen vir die bevordering van die werk van die Here, tree asseblief in verbinding met die Tesourier, Wêreldkonferensie van Sewende-dag Adventiste, Grovelaan, Claremont, Kaap.

## S. A. Unie-Konf.

A. F. Tarr ..... President  
J. E. Symons ..... Sekr.-Tes.  
Bus 468, Bloemfontein, O. V. S.

## Helderberg Kollege

F. G. CLIFFORD

ONLANGS het ek 'n paar dae by Helderberg Kollege deurgebring. So 'n besoek is waarlik verkwikkend. Daar is duidelike verbeterings aan die geboue en die toerusting te bespeur sedert my laaste besoek byna vyfjaar gelede. Orals is daar tekens van vooruitgang. Selfs die onvoltooide ondernemings toon vooruitgang aan.

Daar heers 'n vooruitstrewende gees wat dinge gedoen kry. Dit skyn of almal so besig is, dat dit amper soos heiligsinnig is om iemand op te hou, al is dit net vir 'n haastige gesprek.

Nou die dag, terwyl ek besig was om die eie-lewensbeskrywing van 'n vername man te lees, het ek hierdie opmerking aangetref, „Geleerdheid bring twyfel.” Ek het by hierdie gedagte stilgestaan, en myself die vraag afgeva: „Is dit die waarheid?” Vandag is dit wel die geval in die meeste opvoedkundige inrigtings, dat geleerdheid twyfel aan die ewige waarhede, waarop regte standaarde van karaktervorming gebaseer is, meebring.

Terwyl ek hierdie saak oorpeins het, het ek tot die gevolgtrekking gekom dat Helderberg die plek is waar geleerdheid die geloof versterk; waar alle twyfel uit die weg geruim, en hoë standaarde verhef word. Dis 'n plek waar opvoeding, deur die waarheid na te jaag, die las van menslike wysheid en wêreldse filosofie wegneem, die onmoontlike van die hand wys, sowel as die bygelowige, en die beginsels van waarheid, wat twyfel verban en die geloof versterk, aanhang en waardeer. Helderberg bied 'n onskatbare geleentheid vir ons jongmense aan.

\* \*

## Verandering van Adres

NEEM asseblief kennis dat die adres van die Religious Book Depository van die Natal-Transvaal Konferensie tans as volg is: No. 292 Louis Botha Laan, Orange Grove, Johannesburg. Die posbus bly nog dieselfde.

Neem die bus na 10de Straat, Orange Grove. Die kantoor is op die hoek Louis Botha Laan en 10de Straat.

\* \*

## Why Not Also in Your Church?

In some seventy-five churches in North America, there are now groups of forward-looking men and women studying the course in Lay Evangelism offered by the

ONTHOU DIE MIDDE-JAAR

Home Study Institute. The members meet together once a week for prayer and study and recitations, and they are learning how to present Bible truth in an attractive way to their neighbours and friends. When the course is completed, these students will take the regular examinations given by the Home Study Institute, on passing which they will receive a certificate which is good for a certain amount of regular school credit.

The cost of taking this excellent course has been reduced to \$1.00 for each student where there is a group of five or more members. The lessons are practically complete in themselves, "Steps to Christ" being the only book required outside the Bible. We are told in the Spirit of prophecy that we all know the truth, but we do not know it well enough to present it to others in such a way that they will see its sacred, majestic character; and then the servant of the Lord adds the words: "It is training, education, that is needed."

The training is being given in these study groups, and the members are enjoying the weekly meetings and also the Home Study hour around the fireplace. During the cold part of the year, while the evenings are fairly long, what a pleasant thing to have something definite to be working on! The Sabbath school lessons just now are dealing with our doctrines. This course in Lay Evangelism teaches people how to present the doctrines to their neighbours and friends in such a way that they will see the truth in an attractive light.

Our Home Missionary secretaries and other departmental men are mentioning this course as they have opportunity, and we shall be glad to hear from church officers and other wide-awake, consecrated persons who desire to study the fine art of soul-winning. The cost of the complete course is only \$1.00 for each student.

Write to the Home Study Institute, Takoma Park, Washington, D. C.

M. E. OLSEN.

## Patronise Our Advertisers

THE readers of the OUTLOOK will have noticed certain new advertisements in recent issues of the *Signs* and *Tekens*. Some of these advertisements are keyed; that is, they carry requests that people write in for certain information, samples, etc., as the case may be. Foremost amongst this group is the advertisement for Johnson's baby and toilet powder. Here is offered a painting book free to those who write to P. O. Box 5329, Johannesburg, requesting it. Another in this group of "keyed" advertisements is the one for Hind's "Nutrine." Here, also, is a request that readers write to the manufacturers for certain information.

Perhaps our OUTLOOK readers are aware that advertisers key their advertisements in order to see how many replies they get from the different magazines in which

they advertise their products. If they see that they are getting good results through one medium, they naturally are encouraged to continue advertising in that medium. But if no replies come in from an advertisement that has been keyed, the advertiser feels that the medium is a poor one, and he is very likely to drop it when his contract has expired.

In view of the above, we would urge

our people everywhere to PATRONISE OUR ADVERTISERS. Sit right down and write to these firms who have keyed their advertisements, and be sure to tell them that you saw their advertisement in the *Signs of the Times*. This will greatly impress them, and will help the advertising department of the *Signs* in its work. We thank you.

J. N. KRUM,  
Advertising Manager, *Signs of the Times*.

## HELDERBERG COLLEGE NEWS

### The Silver Leaf

PREPARATIONS for the forthcoming annual, THE SILVER LEAF, are steadily going forward. Since there is to be no duplication of pictures printed in the former number, Mr. Clayton, of Cape Town, a professional photographer, recently spent a day at the College photographing various scenes, interiors, groups and individuals. In all, sixty pictures were taken. One of the features of the annual will be the reproduction of about twenty-four copyright pictures of beautiful Cape scenes.

Although the subscription campaign does not commence until June 19, readers are invited to use the accompanying blank now so as to ensure the receipt of an annual. The price is only 2/6, post free.

### The Coleridge-Taylor Quartette

AN unusual privilege will be accorded the College community on Saturday night, June 26, when the famous Coleridge-Taylor Male Quartette, under the direction of Dr. Francis Gow, will render a programme of Negro spirituals and old Southern plantation songs. Assisting the quartette will be Mrs. Gow, (violinist), an elocutionist, and other artists. Dr. Gow, being an American Negro, is ably fitted to direct in the rendering of the Southern songs.

The programme, which is being sponsored by the Kappa Nu Epsilon, marks the commencement of the annual Chivalry Week at the college.

### Harvest Ingathering

As we write, the Harvest Ingathering Campaign is in full swing at the college. As the goal set is £220, and only two days are allowed to obtain it, all the vivacity and enthusiasm with which the students are endowed will be required to reach it. But Helderberg has never yet failed, so watch us soar over the top! Groups are working all the way from Simonstown to Hermanus, Cape Town to Wellington, as well as Paarl, Stellenbosch, Malmesbury, the Strand, and other towns in the neighbourhood.

### Keisqua Concert

IN honour of Mother's Day, the Keisqua Club, on a recent Sunday evening, gave a concert in the College chapel. In addition to a well-balanced programme of readings, and vocal and instrumental music, there were three numbers by a chosen group of primary school children. An outstanding feature of the evening was an item by the Keisqua Verse Choir.

The Circulation Manager,  
SILVER LEAF,  
P. O. Box 22,  
SOMERSET WEST, C. P.

Enclosed I am sending stamps and/or postal order to the value of .....  
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(Please print names in capitals.)

*The Southern***African Division Outlook**

Published semi-monthly by the  
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(Southern African Division)

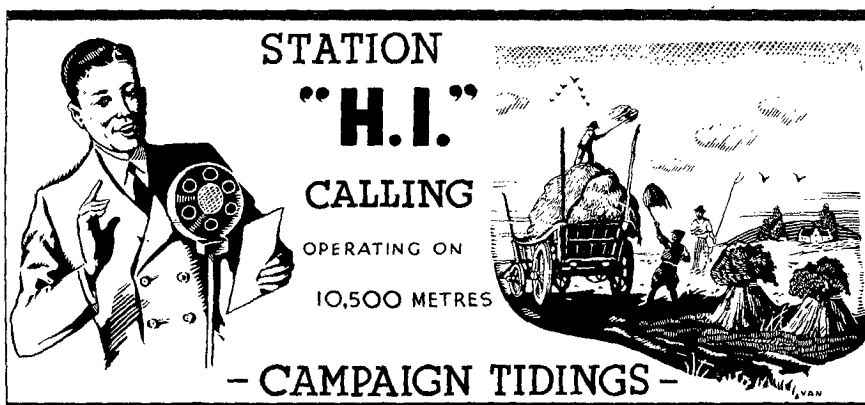
Subscription price, 2/6 per annum

D. A. WEBSTER ..... Editor.  
Miss L. M. KLEINERT ..... Asst. Editor.

Grove Avenue, Claremont, Cape

## SOUTHERN AFRICAN DIVISION OFFICERS

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**Stop Press News****Obituary**

BURTON.—On April 19, 1937, after several weeks of suffering from a malignant cancer, the oldest member of our Bulawayo church, Brother Alfred Burton, quietly fell asleep in Jesus. His last hours were spent in feebly repeating the Sabbath school memory verses which he had so faithfully learned, and also the beautiful hymns that were so dear to him.

The day following his death, loved ones, friends, and fellow-believers gathered to witness the laying to rest of our dear brother. We are confident that this rest will soon be terminated by the call of the Live-giver.

Prior to accepting the third angel's message in 1920, our brother always took an active part in the services of the Church of England of which he was a member.

As there was no Seventh-day Adventist church in Dundee where Brother and Sister Burton accepted the truth, they dedicated their home for the Lord's service. It was here that Brother F. E. Potter learned the truth and to love the Lord.

In 1929 our good brother and his wife took up residence in Bulawayo where they have been strong members of the church. For 12 years they both had unbroken records in daily study and attendance at Sabbath school.

Reverently each Sabbath our brother took his place at the organ for the church service.

While he tuned pianos in homes he also endeavoured by voice and printed page to bring hearts into tune with heaven. Some fruits of these efforts are already visible.

He leaves our dear Sister Burton, two sons, a daughter, and fellow believers to sense his absence, and to prepare for reunion on the, not far distant, resurrection morn.

J. B. COOKS.

**TELEGRAM**

From Clifford, Bloemfontein. To Outlook, Claremont.

UNION INGATHERING TOTAL £2,732.

"Do the thing you fear to do," said Emerson, "and the death of fear is absolutely certain."

MAKE a note of all interested persons so as to follow them up with literature after the campaign is over.

WHAT a splendid magazine we have this year! Leave them with interested people and they will make friends for our cause.

WE are in the machine age. I noticed how the man with the mechanical rammer had to keep moving down the trench. The machine kept jumping and the man had to keep moving. We cannot Ingather by machine, but we can keep moving.

INGATHERING from an agent the other day I found him so enthusiastic over his products that it became difficult to leave. Then he pressed samples upon me, begged me to tell my friends about his goods, and finally offered to make me a partner in the firm. A small voice seemed to say, "Go and do thou likewise." Enthusiasm and inspiration bring success.

THE Native believers do not start their campaign until July, reports indicate that they are anxious to get into the fray.

THE Natal-Transvaal Conference folk say that "Ingathering" is easy this year. Let us make hay while the sun shines! Some day gold will fall from its throne and then money will not flow so freely.

REMEMBER! Our Golden Jubilee Ingathering goal is the largest we have ever set. It will mean hard work to reach it. But, it can be done.

THOROUGH work pays, in returns of money, satisfaction, inspiration and economy of time, territory and effort.

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**Furniture for Sale**

WILL Adventists in Cape Town and vicinity please note that I will sell all my household furniture, consisting of a Moffat electric range, oak dining room suite, three beds, kitchen table, linen chest, dressing chests, "Hoosier" kitchen dresser, 2 chests of drawers, bed settee, lino, small oval table, fern stand, and other articles at "Laurellyn," Rosmead Avenue, Kenilworth, Cape, just next to the Sentinel Publishing Company. Those interested write or call personally any time after June 20.

J. N. KRUM.