

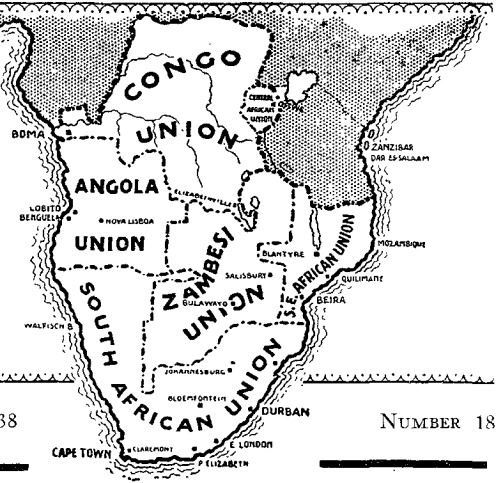
# The SOUTHERN AFRICAN DIVISION OUTLOOK

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**T**HIS question means nothing to the world, but it should mean everything to the people of God. To you it must mean much, because you profess to follow Christ. If you go where He would not go, you cannot be following Him.

It may feel manly and great to take an independent course. It may be pleasing to say, "I go just where I wish to go." "I am my own master in these things, and just feel like pleasing myself!"

Yes! that is the way human nature always talks, but it is not the way the kingdom-child should speak. A man of the world, governed only by his own fancy or feeling, may thus decide; but the Christian has another master.

Paul counted the things that might have been gain, as loss for the sake of Christ. All things were deemed as refuse for the knowledge linked with the divine. (Phil. 3:6, 7.) He had a better right to go where he might please than you have; for he was a strong, well-educated man. But the secret of Paul's great life lay in the fact that he held the acquaintance of Jesus Christ, and lived and walked with Him. He passed through the prison, the dungeon, and the arena, through shipwreck, the perils by robbers, and perils in the wilderness, but never of his own will did he go where the Master would not go.

You may go to the picture show, and gaze on its enchanting follies. But would you find the Master there? Dare you invite Him to go with you? You may attend the dance hall; but would Christ be found there whirling around with some female partner? You may go to the card table; but think you the Man of Galilee would shuffle the cards with you?

You may attend all the amusements of the world, but you will find neither grace nor salvation in any of them. Not even the true courtesy of life is there, nor culture nor refinement—nothing! nothing but wasted time, blunted conscience, and lost spirituality.

## Example Tells

Then, too, you must remember that there is a wonderful power in example. Others

## Where Would Jesus go?

R. HARE

will follow, maybe your own boys and girls. Or it may be some who look up to you as the model of life. Would you dare recommend these things to the lambs of your own flock, or those who would follow your footsteps?

Your independence may appear sweet and free, but you must bear in mind that no man liveth to himself. Your presence in the dance hall would induce others to attend; so also with your attendance at the picture show, the theatre, and the card table. Some others would go because you were there.

## What You Will Meet

All these amusements will place you among people who dishonour the name of your Master, both in life and in word. Would you be prepared to reprove them? Or by your silence would you second their course and sanction their wasteful, unholy and perhaps profane life?

Peter, boastful and brave in the long ago, lost his courage, followed afar off, and then basely denied his Lord when in the company of those who were enemies of the Christ. You may not be a Peter, but you are human just as he was, and human nature is always weak when it goes in the way of temptation.

Satan's disguises are many, and his designs are often hidden and apparently innocent. Watchfulness is always and everywhere necessary, if we are to escape the many snares set for careless feet. The frown of a world, the smile of a friend, the sneer of a critic, or the finger of scorn may all prove fatal to the soul that forgets its watchfulness.

## Not Intentional

Our worst wrongs are not always intentional. Peter did not design to go down and dishonour his Lord. But his following afar off, the unholy companionships of that

high priest's hall, and the forgetfulness that permitted him to go in the way of temptation wrought the change that left him cursing and swearing before the rude people who condemned all that was Christlike. Not only that, but doubtless his disloyal action gave more pain to the heart of the Master than all the bands that bound Him as a prisoner.

Angels must look with sorrow upon the Christian out of place, his high and holy calling forgotten, his Master's name dishonoured, all the sweet thoughts of hope and prayer blotted out in the excitement, the unholy amusement, or the jazz of the place where God is not. He may not design to dishonour or misrepresent the Divine, but his presence there counts more than his intention.

## A Divine Warning

Through the wise man God has supplied the warning, "Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul." Prov. 22:24, 25. Evil is infectious. It carries a strong contaminating power. There is danger in its presence. Samson's strength did not keep him from being the fool of Israel. All your strength may be as easily overcome and dishonoured.

Here the wise admonition meets us, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4:14, 15. Card-tables, ball-rooms, theatres, horse races, and picture shows are all frequented by evil men. Your Master will not be found there, and there is danger for you without His presence.

A traveller came to a miry brook. With difficulty he passed over. Then he started to build a bridge over the dangerous place. Some one asked him if he intended to return that way. He answered, "No."

"Then why take the time to build the bridge?" came the question.

His answer was, "I build for those who follow after."

See to it that your example will be safe for those who follow after.

## Read This and be up-to-Date

MISS A. G. FLEMING

As a people we are wonderfully blessed with light and knowledge appropriate for every occasion, every experience, every problem, every emergency, whether it be physical, mental, or spiritual, and these are so closely related and interwoven, that one affects the other very much more than the average person realises.

In these days when we have so many healing evangelists going around the world, and, sad to relate, yet nevertheless true, when some of our number seek healing from these men, I feel that up-to-date quotations from the Spirit of prophecy will be most appropriate and helpful to all of us who are striving, again I say, *striving* — not merely desiring to be ready when the Lord comes for His own.

"Why is it that men are so unwilling to trust Him who created man, and who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? Our Lord has given us definite instruction, through the apostle James, as to our duty in case of sickness. When human help fails, God will be the helper of His people. 'Are any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up.' If the professed followers of Christ would, with purity of heart, exercise as much faith in the promises of God as they repose in Satanic agencies, they would realise in soul and body the life-giving power of the Holy Spirit.

"God has granted to this people great light, yet we are not placed beyond the reach of temptation. Who among us are seeking help from the gods of Ekron? Look on this picture — not drawn from imagination. In how many, even among Seventh-day Adventists, may its leading characteristics be seen? An invalid — apparently very conscientious, yet bigoted and self-sufficient — freely avows his contempt for the laws of health and life, which divine mercy has led us as a people to accept. His food must be prepared in a manner to satisfy his morbid cravings. Rather than sit at a table where wholesome food is provided, he will patronise restaurants, because he can there indulge appetite without restraint. A fluent advocate of temperance, he disregards its foundation principles. He wants relief, but refuses to obtain it at the price of self-denial. That man is worshipping at the shrine of perverted appetite. He is an idolater. The powers which, sanctified and ennobled, might be employed to honour God, are weakened and rendered of little service. An irritable temper, a confused brain, and unstrung nerves are among the results of his

disregard of nature's laws. He is inefficient, unreliable.

"Whoever has the courage and honesty to warn him of danger, thereby incurs his displeasure. The slightest remonstrance or opposition is sufficient to rouse his combative spirit. But now an opportunity is presented to seek help from one whose power comes through the medium of witchcraft. To this source he applies with eagerness, freely expending time and money in hope of securing the proffered boon. He is deceived, infatuated. The sorcerer's power is made the theme of praise, and others are influenced to seek his aid. Thus the God of Israel is dishonoured, while Satan's power is revered and exalted.

"In the name of Christ, I would address His professed followers: Abide in the faith which you have received from the beginning. Shun profane and vain babblings. Instead of putting your trust in witchcraft, have faith in the living God. Cursed is the path that leads to Endor or to Ekron. The feet will stumble and fall that venture upon the forbidden ground. There is a God in Israel, with whom is deliverance for all that are oppressed. Righteousness is the habitation of His throne.

"There is a danger in departing in the least from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seem irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us, ere we are aware. Fear to offend worldly friends will deter us from expressing our gratitude to God, or acknowledging our dependence upon Him. We must keep close to the word of God. We need its warnings and encouragements, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour.

"Angels of God will preserve His people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an 'electric physician,' or a 'magnetic healer.' By specious pretenses he wins the confidence of the unwary. He pretends to read the life history and to understand all the difficulties and afflictions of those who resort to him. Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. . . .

"These workers of iniquity are not few. . . . The visible and the invisible world are in close contact. Could the veil be lifted, we would see evil angels pressing their darkness around us, and working with all their power to deceive and destroy. Wicked

men are surrounded, influenced, and aided by evil spirits. The man of faith and prayer has yielded his soul to Divine guidance, and angels of God bring to him light and strength from heaven.

"No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he fearlessly appealed to apostate Israel: 'If the Lord be God, serve Him; but if Baal, then serve him.'

"Those who give themselves up to the sorcery of Satan, may boast of great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power.

"Our only safety is in preserving the ancient landmarks. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'"

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## N.-T. Conference

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### Reitz Church

A. INGLE

SABBATH, September 3, was a red-letter day in the experience of the Reitz company. Elder A. W. Staples and the writer were present there over the week-end and there was a good attendance of visitors from Harrismith, Bethlehem, Frankfort, and outlying farms. At the Friday evening service Elder Staples preached. On Sabbath morning the company was organised into a church. Brother P. Venter, Senior, Brother G. Sauermann and Brother G. Rautenbach — all believers of many years' standing — formed the nucleus of the new church. Twenty members were voted into church fellowship.

Brothers Venter and Barnard were appointed as church elders, and Brothers Mayer and Rautenbach as deacons. In the afternoon the communion service was held, and in the evening I preached.

This church has a good strengthening of old and tried members and a number of new, active, zealous Adventists, who were brought into the truth through the labours of Brothers Herholdt and D. A. de Beer. It is a little church company that we can be proud of, for they are all active light-bearers.

After visiting scattered members at Heidelberg, Frankfort, Tweeling, Heilbron, and Vereeniging, a happy and profitable week-end was brought to a close.

## Wat sou Jesus Gedoen het?

HIERDIE vraag het geen betekenis vir die wêreld nie, maar dit behoort die grootste betekenis te hê vir die volk van God. Vir u behoort dit groot betekenis te hê, want u gee voor om 'n navolger van Christus te wees. As u na plekke gaan waar Hy nie sou gaan nie, dan volg u Hom nie.

Dit mag baie manhaftig klink om 'n eie rigting in te slaan. Dit mag mooi klink om te sê, „Ek gaan net waar ek wil. In hierdie opsig is ek my eie baas en ek doen wat ek wil!”

Ja, dit is soos die mens gewoonlik praat, maar dit is nie die manier wat die kind van God sal praat nie. 'n Wêreldsgesinde man, deur sy eie gevoelens beheers, mag so spreek; maar die Christen het 'n ander Meester.

Paulus het die dinge wat vir hom wins was, om Christus se ontwil skade geag, en om Christus as wins te verkry het hy alles prysgegee en as drek beskou. (Filip. 3: 7, 8.) Hy het miskien meer reg gehad om te gaan waar hy wou, as u en ek, want hy was 'n goedgeleerde man. Maar die geheim van Paulus se lewe het geskuld in die feit dat hy Jesus geken het en met Hom gewandel het. Hy het deur baie gevare in sy lewe gegaan, maar nooit het hy uit sy eie vrye wil gegaan waar die Meester nie ook sou gegaan het nie.

U mag na die bioskoop gaan en die dwaashede daar aanskou. Maar sal u die Meester daar vind? Sou u Hom durf uitnooi om u daarheen te vergesel? U mag na die danssaal gaan, maar sou U Christus daar sien rondtrap met die een of ander gesellin? U mag gaan kaartspel, maar kan u u verbeel dat die Man van Galilea 'n pak kaarte sou skommel en uitdeel?

u kan al die vermake van die wêreld bywoon, maar u sal die genade of saligheid nie in een van hulle vind nie. Opregte hoffikheid, en ware kultuur en verfyndheid sal u nie daar vind nie, maar tydverkwisting, 'n toeskroeiing van die gewete en skade aan u geestelike lewe — ja, dit is dinge wat u daar sal vind.

### Voorbeelde Trek

En, u moet onthou dat voorbeelde trek. Daar is ander wat u voorbeeld sal volg, miskien u eie seun of dogter. Sou u durf 'n verkeerde voorbeeld stel aan die lamers van u eie kudde, of aan diegene waarvan u weet dat hulle in u voetspore sal volg?

U mag groots wees op u vryheid en onafhanklikheid, maar u moet onthou dat niemand vir homself lewe nie. U teenwoordigheid in die danssaal mag ook ander beweeg om daarheen te gaan; en so ook u bywoning van die ander gevaarlike plekke. Ander sal gaan omdat u gaan.

### Wat Sal U Alles Daar Ontmoet?

Al hierdie vermaaklikhede sal u in aandraking bring met mense wat geen respek het vir die naam van u Meester nie; beide

deur woorde en dade sal hulle Hom oonteer. Sou u gereed wees om hulle daar te vermaan? Of sou u deur u stilsweye hulle onheilige, godslasterende lewe goedkeur?

Petrus, wat eers gespog het met sy manhaftigheid, het moed verloor en later sy Here van ver gevolg en Hom eindelijk verloën toe hy hom in die geselskap bevind het van die vyande van Christus. U mag nie 'n Petrus wees nie, maar u is ook maar menslik net soos hy, en die menslike natuur is maar altyd swak en beswyk in die versoeking.

Satan het baie listige planne wat nie altyd raak gesien word nie, en daarom is ewige waaksaamheid nodig sodat ons nie in sy strikke val nie. Die frons van die wêreld, die glimlag van 'n vriend, die spotlag van 'n vyand, die vinger wat honend na u wys, al hierdie dinge mag noodlottig wees vir die siel wat nie waak nie.

### Nie Moedswillig nie

Ons grootste misstaple word gewoonlik nie moedswillig begaan nie. Petrus het hom nie vooraf voorgeneem om sy Here te oonteer nie. Maar die geselskap waaronder hy hom later bevind het, en sy nalatigheid, het hom in die weg van versoeking gebring sodat hy eindelijk sy Meester met 'n eed verloën het voor diegene wat geen tyd vir Christus gehad het nie. Petrus se handelwyse het miskien meer pyn in die hart van Jesus veroorsaak as al die bande wat Hom as gevangene gebind het.

Dit vervul gewis die engele met droefheid wanneer hulle 'n Christen uit sy plek sien; eimand wat sy heilige roeping vergeet het, wat sy Meester se naam oonteer wat vergeet om te bid te midde van die opwinding van die vermaaklikhede en jasmusiek van die plekke waar Christus nie teenwoordig is nie. Net die teenwoordigheid van 'n Christen op sulke plekke het 'n nadelige invloed.

### 'n Goddelike Waarskuwing

God gee aan ons die volgende waarskuwing: „Verkeer nie met 'n driftige man, en met 'n opvlende man moet jy nie omgaan nie, sodat jy nie gewend raak aan sy paaie en 'n strik vir jouself span nie.” Spreuke 22: 24, 25. Die sonde is aansteeklik — baie aansteeklik. Daar is altyd gevaar waar daar sonde is.

Luister na hierdie goeie raad: „Kom nie op die pad van die goddelose en betree die weg van die slegtes nie. Vermy dit, gaan nie daarop nie, wyk daarvan af en gaan verby.” Spreuke 4: 14, 15. Kaartpartye, danspartye, teaters, perdewedrenne en die bioskoop word deur alle soorte mense bygewoon. U sal u Meester nie daar vind nie, en sonder Sy teenwoordigheid verkeer u altyd in gevaar.

Eendag moes 'n reisiger oor 'n gevaarlike, modderige riviertjie gaan. Na baie gesukkel is hy eindelijk daaroor, en toe het hy 'n bruggie begin bou oor die slegte plek. Toe iemand hom vra of hy van plan was

om weer daardie pad terug te kom, was sy antwoord, „Nee.”

„Waarom bou jy dan 'n brug,” is toe aan hom gevra; en sy antwoord was: „Ek bou dit vir diegene wat na my kom.”

Laat ons dan toesien dat ons voorbeeld veilig sal wees vir diegene wat ons mag navolg; en met hierdie doel voor oë moet ons toesien dat ons nooit na plekke sal gaan waar ons ook nie die Meester kan saamneem nie.—*Oorgeneem uit die „Australian Record.”*

## Obituary

AUSTIN.—Eveline, Carey Austin was born January 23, 1887, and died at Langholm September 1, 1938. When a little girl of four years of age Sister Austin's parents accepted the truths of the third angel's message under the ministrations of Elder Ira Hankins. At the age of fourteen her decision was made to follow her Lord, and she was baptised. Since that time she has lived as a consistent Christian, giving her interest and service to the church of her faith. For many years she taught the children's class in the Rokeby Park Sabbath school, and from among her pupils the cause of God has found several successful workers.

The last few years of her physical life have been marred by distressful ill-health. This has served, however, to develop in her a patience which has surely been the “patience of the saints.” Among those who mourn are her husband; her son, Walton, who is serving in the Zambesi Union Mission; her daughter May; her mother, Sister Emma Davies; a brother and a sister.

Words of sympathy and comfort were spoken in the church and at the grave-side by the writer.

WILLIAM H. HURLLOW.

## N. T. Konferensie

### Gemeente Gestig op Reitz

A. N. INGLE

SABBAT, 3 September, was 'n groot dag vir die gelowiges op Reitz. Leraar Staples en ek het hulle gedurende die naweek besoek. Daar was 'n aantal besoekers van Harrismith, Bethlehem, Frankfort en van die plase in die omtrek. Leraar Staples het die Vrydagaanddiens waargeneem, en op Sabbatmore is die klompie gelowiges daar tot 'n gemeente georganiseer. Broeders P. Venter (Senior), G. Sauermann, en G. Rautenbach — almal gelowiges wat jare reeds in die waarheid is, vorm die nucleus van die gemeente met nog 'n twintigtal ander gelowiges.

Broeders Venter en Barnard is as ouderlinge gekies, en Broeders Mayer en Rauten-

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bach as diakens. In die namiddag is die avondmaal gevier, en daardie aand het ek die diens geneem.

Hierdie gemeente bestaan nou uit 'n aantal ou, beproefde gelowiges en 'n klompie ywerige nuwe lede, wat in die waarheid gebring is as gevolg van die werk van Broeders Herholdt en De Beer. Dit is 'n gemeentetjie waarop ons trots is, want hulle laat almal hulle lig skyn.

Ons het ook die afgeleë gelowiges op Heidelberg, Frankfort, Tweeling, Heilbron en Vereniging op weg besoek, en kan eerlik sê dat ons 'n genotvolle naweek deurbring het.

**S. E. Afr. Union**

H. M. Sparrow ..... *Superintendent*  
E. B. Jewell ..... *Secy.-Treas.*  
Box 51, Blantyre, Nyasaland

**Matandani Mission and Its Pressing Calls**

BRIAN ELLINGWORTH

THE mission is composed of a spacious bungalow; a fair-sized church; a girls' dormitory; a barn; the boys' dormitory, and the teachers' houses. The school is run by a very efficient native staff, and includes in its curriculum five sub-grades and four standards.

There are approximately fourteen out-schools close by, and they need considerable attention. These supply the station with most of the student material. Among the students is one—a cripple—who seems to be about forty years old. He comes from another mission some distance away, and was of their persuasion. However, he was visited by one of our men until convinced that man's ideas and dogmas must give way in the face of plain Biblical facts. Thus they parted. Later the same man visited the cripple again, and added some more seed to that previously planted. After they had prayed together the cripple decided to become a member of our church. Note, he alone, of all his family and relations stood for the truth, and he, a poor cripple, with a broken back and fearfully deformed legs. This poor man

endured much persecution, but nothing would cause him to leave his new-found faith. He received a welcome at the mission and has since known no real want, and shines as a real blessing in the dormitory where he lives. I have learned to love him.

Although our camp-meeting was not very large, it was certainly a good one. About two thousand attended; the offerings amounted to £8-10-0; the baptised numbered sixty-nine. A good spirit has been created that breathes throughout the countryside an atmosphere of good-will and brotherly love. A delegation from Portuguese East also attended. The leader, a wizened old man of unpredictable age, acted as spokesman when I interviewed them. He told of being arrested; of stay-

ing in prison; of being taken hundreds of miles away to a forced labour camp;—all because he would not surrender his faith. And then he spoke of help that he needed; someone to teach him more of the Bible. "Bwana," he said, "could it not be arranged so that you could visit us for just one day?" I reminded him that if I did so he would in all probability suffer further at the hands of his persecutors. His eyes lighted up; his hand he raised; in his eagerness he could scarcely wait for me to finish speaking before he burst out, "Bwana, we care not about persecution, nor trouble. We have had so much that there is nothing new they could do. Only come just once to strengthen us." Can such a plea be denied?

And so Matandani stands almost on the border, waiting, waiting for the vast stretches of Portuguese East to be opened up; waiting for permission to enter. When that is given, then we can begin a task, the magnitude of which fairly staggers the imagination. But, the "arm of the Lord is not shortened," and by supreme efforts we hope to fulfil the gospel commission, "Go ye. . . ." We solicit your prayers. Hardship, we care not; difficulty, we overcome; loneliness, we despise; shortage of funds, we ignore; only pray for us.



**General News Notes**

ELDEF C. W. BOZARTH left Cape Town on September 19 for Johannesburg and Nyasaland to audit the records of the South East African Union, and will be returning to the Cape towards the end of October.

By the time you read these news notes Doctor Elton Morel and family and Miss Helen Ilsa Mund will have arrived from overseas to take up work in this Division. Doctor Morel spent a number of years at the Songa Mission in the Belgian Congo and they are now connecting with the Malamulo Mission in the South East African Union.

Miss Mund is a trained nurse and after spending a few months at the Nokuphila Hospital she will proceed to the Maun Medical Mission.

We extend a hearty welcome to all of these workers.

MISS RUBY VISSER who has been at the Cape on furlough from the Angola Union is now spending a few weeks at Solusi Mission in connection with the girls' work. She will then return to the Cape for the rest of her furlough time.

Just about the time this issue comes off the press Elder Moffitt will be back from his trip to Angola where he has been attending camp-meetings. We shall all be glad to see him back in our midst again.



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