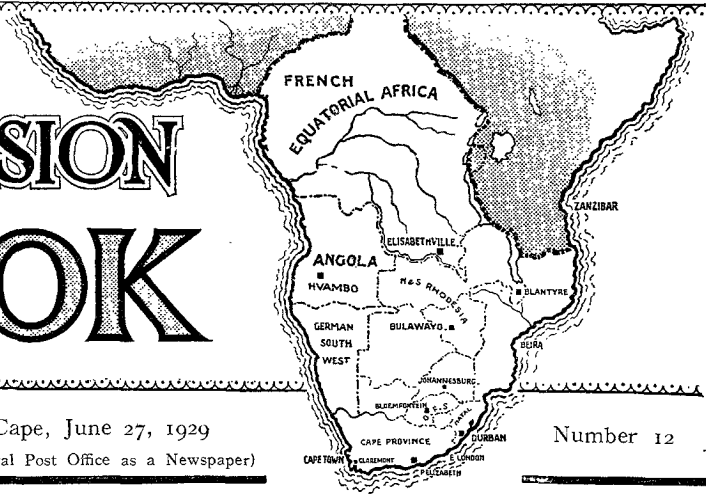


The AFRICAN DIVISION OUTLOOK



Volume XXVII.

Claremont, Cape, June 27, 1929

(Registered at the General Post Office as a Newspaper)

Number 12

Do We Stint The Lord?

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day he gave a threepence to the Lord. He had several notes in his pocket and some change, perhaps a pound's worth, but he hunted about, and finding this poor little threepence, he laid it on the plate to aid in the fight against the world, the flesh, and the devil. His silk hat was beneath the seat, his gloves and cane beside it, and the threepence was on the plate,—a whole threepence.

On the previous afternoon he met a friend, and together they had refreshments. The cash register stamped three shillings on the slip presented to him. Taking out a note he handed it to the lad, and gave him threepence tip when he brought back the change. Threepence for the Lord and threepence for the waiter. And the man had his shoes polished that afternoon, and handed out sixpence without a murmur. He had a shave, and paid a shilling with equal alacrity. He took a box of sweets home to his wife, and paid four shillings for it, and the box was tied with a dainty bit of ribbon. Yes, and he also gave threepence to the Lord.

Who is this Lord?

Who is He? Why the man worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, and the man dropped threepence in to support the cause of his Creator. The man knew he was as an atom in space, and he knew that the Almighty is without limitations. He had just been singing,

*"Where the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."*

And knowing this, he put his hand in his pocket and picked out threepence and gave it to the Lord. The Lord being "gracious," and "slow to anger," and knowing our frame, did not slay the man for the meanness of his offering, but gave him his daily bread. The threepence hid beneath a shilling that was given by a poor woman who takes in washing for a living!—Adapted.

A Most Significant Sign of the Times

The Rise and Fall of the Temporal Power of the Papacy

By A. W. ANDERSON

For many decades we have been watching the gradual recovery of Papal power with increasing interest, and our minds have been frequently set thinking of the possibilities which may eventuate when the healing process is completed. Recent cablegrams from Rome indicate that the breach between Italy and the Papacy is settled, and that the Pope will once again occupy a civil, as well as a spiritual throne.

The Temporal Power of the Popes is something which has been very highly prized by the Papacy for many centuries. Four times since the time of the end, that power was lost; in 1798, 1809, 1849, and 1870. Three times it was regained during the nineteenth century; and now, after a lapse of about sixty years, it has been restored once more.

That we might understand more readily what these great historic events mean let us step back sixteen centuries into the past. Constantine occupied the throne of the Caesars, and for some reason of his own, decided to transfer the capital of the empire from Rome to Byzantium, or what is now known as Constantinople. This abandonment of the ancient seat of the Caesars by the Emperor paved the way for the development of the Temporal Power of the Popes. Cardinal Manning makes this very clear. He says:

"Now the abandonment of Rome was the liberation of the pontiffs. Whatsoever claims to obedience the emperors may have made, and whatsoever compliance the pontiffs may have yielded, the whole previous relation . . . was finally dissolved. . . . The providence of God permitted a succession of irruptions, Gothic, Lombard, and Hungarian, to desolate Italy, and to efface from it every remnant of the empire. The pontiffs found themselves alone, the sole fountains of order, peace, law, and safety; and from the hour of this providential liberation . . . the chains fell off from the hands of the successor of St. Peter, as once before from his own. No sovereign has ever reigned in Rome since except the vicar of Jesus Christ. . . . (This was written before 1870.)

"A power had grown up in Rome, far more imperial over the reason and will of man than the iron despotism of the Roman empire. . . . This interior and supernatural power of direction and government over the actions and hearts of men flowed from one centre, and was embodied in one per-

son, the Bishop of Rome. The floods which swept all the other authorities away threw out into bolder relief and more conspicuous prominence the supreme pastoral authority of the vicars of Jesus Christ. To whom else should the people go? They alone had, not only the words of eternal life, but also the sole and supreme moral power to support and to reorganise the shattered society of Rome. . . . The rebellion against the vicar of Jesus Christ is in the same order as the rejection of his Master. . . . God has instituted His kingdom upon earth, and fixed the head and centre of it in Rome, as of old in Jerusalem."

Step down the stream of time into the sixth century and we find the Emperor Justinian issuing his famous decree enlarging the prerogatives of the Pope; and in A. D. 606 the Emperor Phocas constituted Pope Boniface III, "Universal Bishop."

Professor Wylie in "The Papacy, Its History, Dogmas, Genius and Prospects," writing of the establishment of Papal supremacy says:

"At last the empire of the West was dissolved. The seat which had been occupied so long by the master of the world was now empty. This had been notified beforehand in prophecy as the instant sign of the coming of anti-christ, that is, of his full revelation; for . . . the mystery of iniquity was operative in the apostles' days. 'He who now letteth will let,' said Paul, alluding to the imperial power, which, as long as it existed, was an effectual obstruction to the Papal supremacy. . . . The overthrow of the empire contributed most materially towards the elevation of the Bishop of Rome; for, **first**, it took the Caesars out of the way. 'A secret hand' says De Maistre, 'chased the emperors from the Eternal City, to give it to the head of the Eternal Church.' **Second**. It compelled the bishops of Rome, now deprived of the imperial influence which had hitherto helped them so mightily in their struggles for pre-eminence, to fall back to another element, and that an element which constitutes the very essence of the Papacy, and on which is founded the whole complex fabric of the spiritual and temporal domination of the Popes. . . . With Rome would have fallen her bishop, had he not, as if by anticipation of the crisis, reserved till this hour the master-stroke of his policy. He now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the times had de-

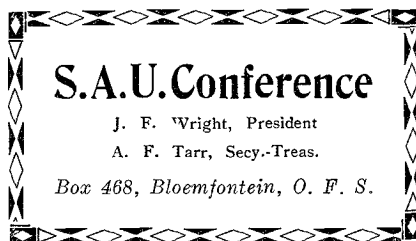
prived him, namely, that the Bishop of Rome is the successor of Peter, the prince of the Apostles, and in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of the gods; Rome became once more the mistress of the world, and her Popes the rulers of the earth."—Pages 33, 34.

With unanswerable logic Dr. Wylie shows that the Papacy is an organisation "diverse from all other societies." He says: "The Papacy is a mixed society: the secular element enters quite as largely into its constitution as does the spiritual. It is a compound of both elements in equal proportions; and being so, must necessarily possess secular as well as spiritual jurisdiction, and be necessitated to adopt civil as well as ecclesiastical action. . . . Her syllogism is indestructible if the minor proposition be but granted; and the minor proposition, be it remembered, is her fundamental axiom:—CHRIST IS THE VICAR OF GOD, AND AS SUCH, POSSESSES HIS POWER: BUT THE POPE IS THE VICAR OF CHRIST: THEREFORE THE POPE IS GOD'S VICAR AND POSSESSES HIS POWER. To Christ as the vicar of God, all power, spiritual and temporal, has been delegated. . . . This power has been delegated a second time from Christ to the Pope. To the Pope all **spiritual** power has been delegated, as head of the Church, and God's vicegerent on earth, and all **temporal** power also, for the good of the Church. Such is the theory of popedom. This conclusively establishes that the Papacy is of a mixed character. We but perplex ourselves when we think or speak of it simply as a religion. It contains the religious element, no doubt; but it is not a religion:—it is a scheme of domination of a mixed character, partly spiritual and partly temporal; and its jurisdiction must be of the same mixed kind with its constitution. To talk of the popedom wielding a purely spiritual authority only, is to assert what her fundamental principles repudiate. These principles compel her to claim the temporal also."—Id., pp. 96, 97.

The soil of Europe has been reddened with the blood of millions of people over this claim. The principles upon which popery is built are of such a nature that a conflict of opposing interest is inevitable wherever any attempt is made to put those principles into practice. God has separated civil and religious affairs. We are exhorted

to "render to Caesar the things that are Caesar's and unto God the things that are God's." But the Papacy claims all the homage and prestige of both Caesar and God. By a wonderful process of intrigue and political diplomacy this claim to the sovereignty of the Church and the world was fostered in the minds of men, until Hildebrand, who ascended the pontifical throne in 1073 as Pope Gregory VII, boldly challenged the authority of the Emperor in church matters, and deprived him of certain rights which his predecessors had enjoyed. Henry retaliated by deposing the Pope. The Pope in return excommunicated Henry and absolved his subjects from their allegiance to the Emperor. The story of that struggle for supremacy between the Papacy and the empire which ended in such a pathetic tragedy at Canossa has been often told. But possibly never has that story been told more dramatically than it has been by M. Jean Carrère in a recent work entitled "The Pope."

(To be continued)



Union Conference Session

The fifteenth session of the South African Union Conference of Seventh-day Adventists convened on the Agricultural Show Ground, Port Elizabeth, May 13-21, 1929. Delegates from all parts of the Union attended, and a most profitable time was spent together. Reports were rendered by the President, Secretary-treasurer and the various departments and fields. Each report indicated definite growth during the past biennial term and the gratitude of the Conference was expressed in the following resolution which was adopted by a standing vote:

"During the last two years we have had multiplied evidences that the Lord's prospering hand has been over His people. We have been made conscious of the outpouring of the Spirit of God by a new desire on the part of our lay members to dedicate themselves to the giving of the third angel's message.

"The results that have followed the labours of our workers in the field, and the encouraging development of the native work, have strengthened in us the conviction that this is the day of God's power.

"Never before have Harvest Ingath-

ering and other campaigns been conducted so successfully.

"Realising our own inefficiency and humbly acknowledging our past failings, we at this time pledge ourselves to renewed and increasing effort in labouring together with God, and we dedicate our lives anew to Him who is our sufficiency."

Since the previous Union Session a number of our workers and members have been laid to rest. By standing vote the Conference expressed its sympathy with the relatives and friends in the following resolution:

Whereas, "the hand of death has cut down several of our workers and laymen during the past biennial period, among whom we mention the names of Pastor I. B. Burton, Father Birkenstock, Father de Beer, Gladys Pitt, Leland Schaffner, Angelina Mahlobisw, John Mazizi, and Joel Sephaphate; which experience has brought sorrow to many of our brethren and sisters, and a realisation of the fact that we are all living in the land of the enemy where death reigns and sorrows are multiplied, therefore,

"Resolved, that we express to the sorrowing relatives our heartfelt sympathy in the loss of these loved ones, and that we ask the secretary to convey to them the condolence of this Conference, and a prayerful hope that these bereavements may prove to be a strengthening of their faith in the soon coming reunion when those who sleep in Jesus will come forth to meet their Lord."

The following officers were elected for the ensuing term:

South African Union Conference:

President: Elder J. F. Wright.

Secretary-Treasurer: A. Floyd Tarr.
Educational and Miss. Vol. Secretary: E. D. Hanson.

Medical Secretary: Dr. H. G. Hankins.

Asst. Medical Secretary: Miss Aileen G. Fleming.

Transvaal-Delagoa Miss. Field:

Superintendent: Elder J. R. Campbell.

Secretary - Treasurer: Sister J. R. Campbell.

Kaffirland Mission Field:

Superintendent: E. M. Howard.

Secretary-treasurer: A. P. Tarr.

Basuto-Bchuana Miss. Field:

Officers referred to the Union Committee.

South African Union Conference

Committee: J. F. Wright, Chairman, A. Floyd Tarr, W. L. Hvatt, L. L. Moffitt, E. D. Hanson, I. G. Siepman, I. R. Campbell, Milton Robison, S. G. Hiten, Dr. H. G. Hankins, also the Secretary of the Publishing and Home Missionary Departments.

Among other resolutions passed the following are of special interest:

Denominational Slogan

Whereas, the many increasing calls in all the fields of the South African Union, and the world, and the many opening providences of God, give evidence of the speedy finishing of the work,

Resolved, that we appeal to our people as far as possible to give individually at least 4/- per week to missions. That as workers we pledge ourselves to carry this slogan into the field "4/- per week to missions," as a denominational slogan for the raising of mission funds, it being understood that this is not to change the denominational goal of an average of 2/6 per week per member.

Pledge Cards for Mission Offerings

Whereas, mission offerings are greatly increased by the plan of systematic giving, and to bring this about, a definite time should be assigned for securing pledges of weekly, monthly, or annual donations, therefore

We recommend (1) That special emphasis be placed on the principle of systematic weekly offerings, and that the month of December be designated as the time for securing pledges in all our churches.

(2) That each church endeavour to use the pledge cards issued by the African Division, and that instruction be given regarding the benefits of systematic giving and the responsibility of every member to special appeals such as 13th Sabbath Offerings, Harvest Ingathering, Week of Sacrifice, and Annual offering.

Whereas, there is on the part of some of our members an evident lack of appreciation of the principles, sacredness, obligation, and bearing on one's spiritual experience of the Tithing System,

We recommend, that we urge all our believers throughout the Union of South Africa to engage in a very diligent study, both from the Bible and the Testimonies of Sister White of the Tithing system, and

That we further urge all our conference and mission field workers and church elders to set before our people the import of the Tithing plan, emphasising especially its relationship to our spiritual and eternal interests.

Home Missionary Department

Whereas, there is much missionary work being done by our lay members that is not regularly reported and,

Whereas, in the churches where the plan has been adopted, the **Fifteen Minute Missionary Service**, recommended by the General Conference Home Missionary department, has proved effective in stimulating missionary activity and systematic reporting,

We recommend (1) That our

churches conduct a fifteen minute missionary meeting between Sabbath school and the preaching service, at which time a report be taken up of all missionary work done during the week.

(2) The use of a suitable form as provided by the Union.

Whereas, we know that one third of our believers accept this truth through the reading of literature, and whereas the Spirit of Prophecy clearly states that there are thousands on the very verge of the kingdom waiting to be gathered in, and whereas many of these will be brought in through the reading of literature, therefore

We recommend, that our churches put forth more vigorous efforts to circulate our tracts, papers and small books throughout our cities, towns and districts, and that suitable reading racks be placed in public places and be kept well supplied with clean literature.

Whereas, there are wonderful soul-winning possibilities in the continuous, systematic circulation of the "Signs of the Times," therefore,

Resolved, that we pledge ourselves to full co-operation in the general annual promotion plans for the circulation of the "Signs," and that throughout the year we endeavour in every way possible to increase the circulation and influence of this missionary paper.

Recognizing the need of lifting up a standard against every influence that threatens the life and well-being of the church, and

Whereas, the bioscope and other theatres are becoming more and more a menace to morality and destructive of spirituality, in many cases leading to a false and lowered standard of life, therefore

Resolved, that this Conference declares its emphatic disapproval of attending bioscopes, theatres, dances and other questionable places of amusement, and calls upon our workers, church officers, and lay members, young and old to refrain from these evil practices.

The Medical Department Recommendations

Whereas, the Spirit of Prophecy tells us that our literature should be scattered as the leaves of autumn, and

Whereas, much good can be done by the circulation of our health periodicals,

Resolved, that we urge every family to subscribe to the British "Good Health" and that churches be encouraged to secure clubs of this magazine for free distribution.

Further, that we urge every member to give careful study to the instruction contained in the book "Ministry of Healing."

Whereas, the medical missionary

work is a door through which the truth is to find entrance to many homes in the cities,

We recommend, that home nursing and health cooking classes be conducted in all the churches as opportunity will permit, in order that the church members may be able to render efficient help to their neighbours in times of sickness, thus helping to spread the third angel's message.

Whereas, there is urgent need for a medical institution, in order that facilities may be provided,

(1) for the training of Seventh-day Adventist nurses for our work,

(2) Where Seventh-day Adventists can secure rational treatments,

(3) Where the public may not only receive the benefits of rational treatments, but may also come in contact with the message,

We recommend, that at the earliest possible date consideration be given to the establishment of a sanitarium.

We further recommend, that half of the money needed for the erection and equipment of this institution be provided within the African Division, and that we make a request through the regular channels that the remainder be granted by the General Conference.

Whereas, "It is the Lord's plan that physicians well versed in Bible truth shall unite with ministers labouring in the cities, and aid in giving as a whole the harmonious message of warning that should be given to the world."

We recommend, that as far as possible, a medical worker be connected with each evangelistic effort. Where this is not possible we recommend that an hour each week be given by the evangelist to specific instruction to the people along healthful living, food values, wholesome cooking, and simple treatments.

Whereas, many thousands of natives come to our dispensaries for medical help each month,

We recommend, that a native pastor-evangelist be connected with each mission station on which a dispensary is located, who shall become acquainted with, and present our message to, the patients who are waiting for treatment, and to follow up any interests that may arise.

Whereas it is abundantly evident that the blessing of God has attended the response to the "Call to Evangelism" which has been manifest in both the European and native departments of our work, and whereas unique opportunity for still greater evangelistic effort is found in the growing interest and ready response to God's message for the hour by honest seekers after truth,

We re-affirm our determination to make evangelism the dominant note in all, surveying both workers and laity

to the end of utilising the full talent of this denomination, and that we humbly surrender ourselves to God for cleansing and endowment.

Whereas, in 1928 our local conferences voted to hold conference sessions for the election of officers biennially, and

Whereas, many union conferences elect officers quadrennially,

We recommend, that the constitution of the South African Union Conference be amended to provide for a four year term for officers.

Whereas, it has been clearly revealed in God's Word that the Spirit of Prophecy is one of the means by which this church is identified as the remnant church, and whereas it is of the utmost importance that all new converts should accept it as fundamental to fellowship with this people, therefore

Resolved, that we urge upon our ministers and other workers to fully instruct those preparing for baptism regarding this gift, and ensure that they fully understand and accept the teachings of the Spirit of Prophecy and promise to live up to the light revealed, before allowing them to go forward in baptism.

Whereas, it is important that our native believers should know that God has placed the gift of prophecy in His church to distinguish it from other churches and more especially to help them to a better way of living, therefore,

Resolved, that our ministers, missionaries, and other workers be urged to teach the believers as much about this gift as they can understandingly accept before baptising them; and to this end we request our leaders to take into consideration the matter of publishing in the vernacular such extracts from the "Testimonies" and other writings of Sister White as will be necessary to assist our native believers to line up to the principles taught by the Spirit.

Whereas, we wish to foster in our mission department in a strong way, the various lines of missionary activity, and

Whereas, temperance promotion is one of the important lines of missionary activity,

We recommend, that the Missionary Volunteer department be asked to bring out Temperance Pledge Cards in Zulu, Xosa, and Sesuto.

Whereas, we believe that we are living in the last days of this world's history, and

Whereas, the perilous times to which we have come are manifest every day in the pleasing disguise wherewith evil has ensnared the unwar and unstable in the modern extremes in dress, and in the mad rush

to pleasure seeking, gluttony, drunkenness and licentiousness, and

Whereas, some of these sins are manifest even among God's professed followers, thus bringing the truth into disrepute and putting a stumbling block in the way of our youth, therefore,

Resolved, that we appeal to our Seventh-day Adventist parents, church officers, and workers to give earnest and continued study to the subject of proper dress, recreations, amusements, reading, music, and health reform, and that the high standard of Christian living, which has made us a peculiar people, be lifted anew in all our churches, and further

Resolved, that this Conference pledge itself anew to higher standards of Christian conduct for our people, young and old, not in profession merely, but in every activity of life,

Whereas, we are living in a time when influences tend to the neglect of the devotional life,

Resolved, that this Conference pledge itself anew to a more earnest study of the Word of God and a more faithful and consistent prayer life, and further

Resolved, that we keep before our young people with increasing emphasis the privilege and necessity of the devotional life, particularly directing their attention to the spiritual value of the Morning Watch, systematic Bible study, and the Bible Year.

Recognising the great spiritual uplift and material blessings involved in paying to the Lord a tithe of all He gives us; and desiring that all our children and youth shall be taught the joy and rewards of faithfulness to this Christian duty,

We earnestly urge, that from the earliest years, parents, teachers, and workers for the young, hold before them the principles of tithe paying both by precept and example, instructing them on the Biblical basis of this doctrine and teaching them the methods and possibilities of returning to the Lord the tenth which is for holy use in advancing His work.

Whereas, the plans and policies sent out by the General Conference Sabbath school department and the Division Sabbath school secretary have the full sanction of the General and Division conference committees before being sent, therefore

Resolved, that we urge all conference workers, church pastors and leaders to give full co-operation and help to the Sabbath school officers in putting into effect these plans and policies.

Whereas, the conference Sabbath school Home Department members are made up only of those individuals who are reporting to the conference Sabbath school secretary, and if no reports are received they are not listed as members of the Sabbath school, and

Whereas, the church members who have not the privilege of an organised Sabbath school can and do receive the blessings of the Sabbath school by joining the Home Department, and in carrying out its programme, therefore,

Resolved, that we urge all our isolated members to join the conference Sabbath school Home Department and to report regularly to the conference Sabbath school secretary.

Whereas, the Sabbath school Investment offering in this field has more than quadrupled in the last two years thus indicating its great possibilities in South Africa, and

Whereas, this offering is especially adaptable to a constituency as is found here, where many live on farms and in rural districts, therefore,

Resolved, that we urge a wider and fuller acceptance of the Investment offering plan in both European and mission Sabbath schools, and that our workers encourage our people to make a definite investment for the Lord.

Whereas, in some of our larger churches, there is a growing tendency on the part of some of our adult members and even the workers to absent themselves from the Sabbath school, and thereby miss its blessings, therefore,

Resolved, that we urge all our churches to make the following motto a reality: "All the church in the Sabbath school, and all the Sabbath school in the church," and further,

Resolved, that we request our pastors and church elders to announce at the eleven o'clock hour the next week's Sabbath school, and to invite all to be present to receive its blessings.

The **Committee on Licences and Credentials** rendered the following report which was adopted:

South African Union Conference

Ministerial Credentials: Elder J. F. Wright.

Honorary Credentials: Elder J. C. Rogers, Elder E. W. H. Jeffrey, Elder M. C. Sturdevant, Elder J. J. Birkenstock, Elder Wm. Hodgson, Elder P. Smailes.

Ordination and Credentials: E. D. Hanson.

Ministerial Licences: Brethren A. F. Tarr, Leslie Billes, Ross Ansley.

Missionary Licences: Mrs. J. F. Wright, Mrs. A. F. Tarr, Mrs. E. D. Hanson, Dr. H. G. Hankins, Miss Aileen G. Fleming.

Honorary Missionary Licence: Mrs. I. B. Burton, Mrs. J. C. Rogers, Mrs. Sturdevant, Miss E. Edie.

Mission Field Department

Missionary Credentials: E. M. Howard, J. N. de Beer, J. R. Campbell, J. E. Symons, W. C. Tarr, B. E. Shaffner.

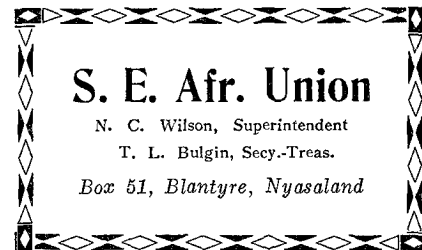
Honorary Credentials: W. C. Walston, R. Moko.

Ordination and Credentials: A. P. Tarr, H. J. Hurlow.

Ministerial Licence: R. C. Sherman, A. C. Le Butt, Ross Ansley, J. G. Siepman, Stephen Hiten, Dr. A. Huse.

Missionary Licences: Robert Buckley, Ivan Sparrow, Sister A. P. Tarr, Mrs. J. N. de Beer, Mrs. A. Huse, Mrs. E. M. Howard, Mrs. R. C. Sherman, Miss L. Southgate, Mrs. H. J. Hurlow, Mrs. J. E. Symons, Mrs. Claude Tarr, Mrs. J. R. Campbell, Mrs. B. E. Schaffner, Mrs. J. G. Siepman, Mrs. R. Buckley, Mrs. W. C. Walston.

A. Floyd Tarr.



Unto The Uttermost Parts of the Earth

J. L. Grisham

I believe that since Elder Spicer sounded the keynote of Evangelism, in his opening remarks at the General Conference of 1926, it has been ringing around the world and will continue to ring until the uttermost parts have heard it.

Egbert W. Smith in his book "The Desire of all Nations," draws our attention to the fact, that in each of the four gospels we have a record in some form of Christ's great commission, "Go ye into all the world and preach the gospel to every creature." There is not a fourfold record of His birth, His baptism, His temptation, His transfiguration, His ascension, His parables or prayers. Yet of the great commission we have even a fifth record, as given in the first of Acts.

At the beginning of last year we asked all the teachers, evangelists and the inspector to meet at the mission for a little talk and season of prayer. At the meeting the burden was laid directly on the shoulders of each and every worker, to win souls in their schools and villages around. As they started for their schools some had doubt and misgivings as to the number of souls they could win. Yet they were full of courage and the reports that came in each month were proof that they were trying. Fortunately the weather was such that I could visit them all regularly, and give such help as I could. They began by reporting one or two converts. Then as their courage increased, the reports

showed five, ten and even thirty for a month's work. This was not accomplished through efforts held, but by the personal work of each teacher.

Then came the month of efforts. Again all the workers were called to the mission for a meeting, talks were given by the evangelists, the inspector and some of the teachers who had been especially active in bringing in new members. There were earnest prayers that God would bless and direct us as we started to carry out His great commission. The teachers then were divided into small companies with an evangelist or one of the older teachers as leader, four bands in all. Alas! like the story of old, there seemed to be too many, there were many excuses and they began to drop out until our numbers dwindled from thirty-eight to eighteen. But as some dropped out others seemed to take more courage, and so we went forth. I tried to be at all the efforts and attend to the mission work as well and succeeded in a degree. While at these meetings I went up and down the hills and valleys to four or five villages a day, just preaching the story of Jesus, telling of His death, resurrection and His soon coming; it seemed to be what they wanted to hear. It was indeed gratifying to see the results. The audience from one village would follow us to the next place of preaching, so at the last village there would be a large number present.

At one of the efforts conducted by the school inspector the results were far beyond any dreams we might have had, for here it was that five teachers with their leader won 350 souls in just three weeks. Do you think it is worth while? Today 90% of them are still faithful and most of them in the village school. As I was going to some of these villages, I was interested to know where the 350 souls came from, so I asked each time we came to a village, "Edward, how many of the people have joined the Bible class," and without a single exception he replied, "All." Evidently he grew tired of answering the same question so he took me up on a high hill and stretching out his hand said, "Do you see all those villages? We will go there, they are all Seventh-day Adventists now." It was at this place that the principle headman and all his chiefs joined the Bible class. One chief came into a village where we were preaching and begged us to come over to his village and preach, but was told that we already had as much as we could do and that we must wait until another time. However the old chief and some of his men begged so hard that the teacher finally went and as a result that whole village joined the Bible class.

The Bible records that ten days after

Christ ascended, the Pentecostal outpouring of the Spirit was manifested, and I can say that God has blessed us here in this field in a great measure. After we gathered together and asked God to give us an outpouring of His Holy Spirit that we would be made instruments through which He might work for the salvation of these people, we had results; each was given according to his faith. And it is through the blessings of God that we can today report a large baptismal class. We are pressing on towards the mark, with the thought and purpose in our hearts of Evangelism first.



Harvest Ingathering

Last Year's Accomplishments in Harvest Ingathering

A. E. Nelson

The results of our endeavours in the year 1928 campaign were given somewhat after the returns were known. However it will refresh our minds if we are permitted to give the amount raised by each union and show the portion that the European department and the native department raised. The following are the funds raised by each union:

UNION	EUROPEAN	NATIVE
S. Af. Union	£3559 9 7	293 9 11
Zamb. Union.	483 14 7	17 3 11
S. E. A. Union	55 11 0	49 6 10
Congo Union	188 5 9	5 17 3
Angola Union	60 0 0	
	£4347 0 11	365 17 11

UNION	TOTAL
South African Union	£3852 19 6
Zambesi Union	500 18 6
South East African Union	104 17 10
Congo Union	194 3 0
Angola Union	60 0 0
	£4712 18 10

From the sum of £9-1-0 raised in 1917 our receipts have grown to £4,712-18-10, which was raised last year. This is the largest amount of money raised in one year through the Harvest Ingathering Campaign. Some have questioned in the past the propriety of soliciting funds for our work from unbelievers, and have used this as an excuse for not entering into the campaign. We need not concern ourselves with this matter for Sister White has given us the following definite instruction:

"Some may question the propriety of receiving gifts from unbelievers. Let such ask themselves: "Who is the real owner of the world? To whom belong its houses and lands, and its treasures of gold and silver?" God

has an abundance in our world, and He has placed His goods in the hands of all both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work, and He will do this as soon as His people learn to approach these men wisely and to call their attention to that which it is their privilege to do. If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth. God's people have lost many privileges of which they could have taken advantage, had they not chosen to stand independent of the world."—"Christian Service," p. 167, par. 3.

Now with the approbation of God upon our work, and the dire need for its promulgation, we may take up the task with the assurance that what God has planned for us He is able to supply the ability to perform.

If each will do his best we may be confident that God will supply the results we endeavour to see. As the call comes to us, let us go

"At it."

"All at it."

"And at it all the time."

until we have reached our individual goals. Let us work whole-heartedly and pray fervently that God will bless our efforts this year.



Do the Difficulties in Harvest Ingathering Work Excuse Me?

P. A. Venter

Difficulties! Are there any in connection with Harvest Ingathering work? Why, yes, certainly there are many. Those who have taken part in this work know all about it; and it is really only those who have spent days and weeks in this work who can speak of the difficulties one meets while doing it. But is that any reason why "I" should be excused from doing this work? Should any task be left undone, or be left to someone else, because there are hardships and trials connected with the execution thereof. That someone else may be "I."

In the business world of today there is not one occupation free from hardships and difficulties. Men and women who shirk difficulties make a failure of business and fall into the ranks of the many thousands who become dependent upon others. This is illustrative of the work before us. The greatest difficulty to surmount in this work is "Self." I shirk humiliation or selfdenial and consequently join the ranks of those who, because of diffi-

culties, take no part in Harvest Ingathering, but leave the work for others to do, thus becoming drones instead of active workers in the Cause.

The difficulties in this work should be used as stepping stones to success. By overcoming them one by one I cultivate a faith which soon becomes so strong as to uproot these mountains of difficulties and to cast them into the sea.

The spies, when they returned from Canaan, brought a report full of difficulties. "The people are stronger than we." "The land eateth up the inhabitants thereof." The people that we saw are men of great stature." "We were in our own eyes as grasshoppers, and so were we in their sight."

Two of the spies were not afraid of these difficulties, and they said, "Rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not." Num. 14:9.

Let us make bread of our difficulties and by the grace of God make this year the best in Harvest Ingathering.



Our First Missionary

Fifty-five years ago there steamed out of Boston Harbour a ship in appearance like many another, but in one point unique—on it there sailed an Adventist missionary—our first.

Somehow one cannot think of that fourteenth day of September, 1874, without a thrill, or of that Europe-bound vessel without a fresh and more fervent resolve to serve to the uttermost. Nor can we review the story of that first launching out into foreign fields without feeling admiration for the messenger used and for his consistent self-forgetfulness. That would seem to be the keynote of his life.

One is led back to the days before Elder Andrews sailed on the S. S. "Atlas" and to trace in his earlier work the same determined energy which marked his labours in Switzerland. We peep at the little prayer group "in a secluded grove of young oaks at the rear of the little White farm" and find there the secret of his usefulness. We watch him working into "the wee, sma' hours" as Editor of the "Review" and understand something of his success as a missionary later on.

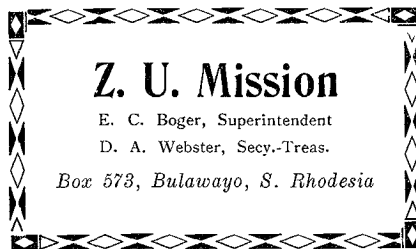
We watch James Erzberger leave Switzerland for America and there plead that a missionary be sent to the little group of Sabbath-keepers he has left behind. And on September 14, 1874, we see J. N. Andrews leave his work on the "Review" and sail for the "mission field"—Europe!

Then began a series of hardships which seem to us well-nigh unbearable. Mission funds were, at that time, low, and mission comforts—indeed, mission necessities—correspondingly few.

But in 1878 came a far greater trial than any of these. Elder Andrew's daughter—to whom he had been looking for help in the French work—died. This seemed almost greater than he could bear and for weeks he was "unable to perform any mental labour." Great feebleness seized him and his health began to fail. Nevertheless, for years he worked on until in 1882 B. L. Witney and his family arrived to assist him. They found Elder Andrews "very feeble, confined most of the time to his bed, and yet by dictation doing a large amount of editorial work on 'Les Signes.'" Indeed, "he continued his editorial work even to the last number of the paper issued before his death." His very last act was to assign to the Swiss Mission "the last £100 of his possession which had not yet been otherwise disposed of."

Let us think of that first mission story as we start on our Ingathering this year. Missionaries are made of the same "stuff" today and have the same needs. Let us make as easy as we can the work which is difficult enough of itself without the added burden of insufficient means and inadequate equipment.—London Exchange.

Note.—Ingathering date, August 31 to October 12.



Midnight Cries

It was a cool night, the stars were shining. The moon had not yet appeared, though the mellow light on the horizon told of its approach, when a little village in the heart of the forest was rudely awakened by the cries and yells of an invading foe.

Who could it be, for had they not only a week ago defeated Lilayi their neighbouring chief? The Lamba people were away on an expedition to the West, while friendly treaties had long been entered into with Bungule. However, though these thoughts all passed rapidly through their minds, there was no time now to discuss them.

A scramble was made for their

spears and a few old guns that had been received in barter for their ivory and skins from the traders at Fort Johnson two hundred miles away, and Chilwana, their chief, a man six feet tall, agile and fearless, and as cunning as the beasts of the forest in which he lived, led them forth into the fight. Behind him followed his brother, also a warrior of no mean repute. The fight was hard, but daybreak saw the enemy retreating over the Mwembeshi River, when a stray shot brought down the brother and companion of the chief.

These days are past. The native chiefs no longer engage in these tribal wars, nor do the Arab raiders in search of slaves disturb their peaceful slumber, as in the story just related. The mission house now stands on the site where the Arab camp was pitched on that notable occasion. The old centenarian chief, though now a leper, is also a church member in good standing. He sends his children to the school, and helps us in every way possible.

This is no doubt a great improvement over past days yet there is still a great need, for even though advancing civilisation has had its effect, and broken up these ancient customs, their present condition is far from gratifying. The need of this section of the great world field is great. I certainly trust that this appeal on behalf of these ignorant, superstitious people, sick in body and in soul, will surely touch the hearts of God's children who have been favoured with better conditions and Christian homes.

I will not take time to go into detail regarding the house I live in, with its mud walls, and floor on which nothing is safe because of white ants, regardless of the fact that most articles are standing on sheets of iron. All mats must be taken up every night. These things are only mere details and form part of the "light afflictions" spoken of by Paul. However, as a vision of our school building passes before my eyes, which I would despise having as a barn or cow shed were I a farmer, and I think of the approach of the wet season, with the rain pouring through a hundred holes in the grass roof laden with dust accumulated during the dry season, bespattering our books, charts, papers, and seats; when I see the smoke rising from villages in the distance, that have never heard the saving message for this time; as I contemplate the numbers of sick turned away because of the lack of medicine and appliances, and a building in which to care for them,—I am not so readily appeased, and wonder if the brethren really realise the conditions under which we must labour in some of these Central African fields. Personally I feel confident, and find

some consolation in the belief, that they do not.

Brethren, the time of the end is now here, the last minute of this last hour will soon be past. Let it not be said of us that we laid up our treasures during the last days. Soon there will be another midnight cry, not of Arab slave raiders, but of those that have failed in their stewardship. "Take heed, for in an hour when ye think not," surely applies to us who are living in these last days. Let us be ready.

W. Mason,
N. Rhodesia.

Note.—Our **Harvest Ingathering Campaign** will help to answer these earnest appeals from our missionaries. The date of the next campaign is August 31-October 12. W. H. B.



In Prison for the Gospel

One of the most interesting meetings of the European Division Council was held on the Sabbath afternoon, when Brother Bauer, president of one of our Rumanian conferences told of his experiences while in a military prison. He was in prison for ten months of 1927, and during that time no fewer than ten new churches were added to the conference. He stated that he would have been willing to stay in longer if that would have advanced the cause more rapidly.

The trouble began on February 3, 1927. Brother Bauer had planned to give a lantern lecture one evening, but owing to an oversight on the part of an assistant he was unable to get the slides he required. Just before eight o'clock, when the meeting was timed to begin, he received a set of slides on the temperance question. There was no time to examine them properly, but he decided to go ahead. One slide showed an Easter festival in Russia, with a drunken priest. He gave an appropriate explanation and the meeting closed without trouble.

Three weeks later a police inspector arrived at his office and asked to see the slide in question. Brother Bauer showed it to him and he went away. Suspecting trouble, Brother Bauer notified all the churches in the district, inviting the church leaders to meet the next Friday evening. When he arrived he met a police officer, who said he had orders to close and seal the church. This was done, and then they motored to another church and sealed that. Afterwards they went to the office and sealed that also.

Brother Bauer was taken to a military court, as martial law still exists at Bucharest. He was examined and the case was postponed until March 19. When it was again called, crowds of people poured in. Our brethren and sisters were there, also the priests.

It soon became evident that the case was not against Brother Bauer, but against the whole work of Seventh-day Adventists in Rumania. Brother Bauer admitted that he had shown the slide, and told how it came about. The priests were called in and they talked against Seventh-day Adventists for a long time, dragging the proceedings on for no less than six days. The case was reported in the newspapers in an unfavourable light, and when at last the verdict was announced all the other religious organisations in the city rejoiced. Brother Bauer was given the most severe sentence permissible in such a case. He was fined 50,000 lei and given one year's imprisonment.

Day and night he was watched over by soldiers with fixed bayonets. One of them was a Hungarian, a kind and sympathetic man. Just before the verdict was announced, a priest came to him and said, "Is your gun loaded? This man will try to escape, and you must take your rifle and shoot him." The man replied that he had received no command to load his rifle and did not intend to do so.

A Wretched Dungeon

After the verdict had been announced, Brother Bauer was taken to a prison outside Bucharest. It was an old fort, twenty-five feet below the ground. The walls are four feet thick, with heavy bars of iron in the windows. No sunlight enters, and the sanitary conditions are appalling. Every cell is full of lice. Water drops from the ceiling, and the floors are never dry. There are no mattresses and no straw, and one is lucky to get a mat on which to sleep. The cold air in this dark dungeon was intense. The prisoners suffered severely from rheumatism and tuberculosis. The food is very poor, only two meals a day being served and those almost uneatable. The moral conditions, said Brother Bauer, are like hell itself. However in the midst of all this corruption Brother Bauer was able to be a blessing to some of the desperate criminals confined there.

Prisoners Converted

One little Jew who, appalled by the fearful conditions, had decided to commit suicide, came to Brother Bauer, who prayed with him and read to him from the Bible. In two weeks that man was delivered from prison. Another young man came and said to him, "Can't you help me, too?" He prayed with him also and gave him hope. He also was released. A murderer came to him, altogether without hope or prospect of release. They talked and prayed, and he was converted. They held Sabbath school together. The murderer said, "I am not worthy, but if the Lord should

see fit to set me free, I will be baptised." He also was liberated, and has since written to Brother Bauer reminding him of his promise of baptism.

Other prisoners interviewed him. "Why have you come here?" they said. "Where is your God? Why does He not let you out?" The ring-leader, who had been sentenced to twenty years in that fearful place, came to him and said, "Mr. Bauer, I have watched you day and night since you came here and you have never cursed any one. How do you do it?" They talked together and at last the criminal said, "I believe that your Saviour can help me."

Another Miracle

Brother Bauer's release was another miracle. By Rumanian law his imprisonment made it impossible for him ever after to act as minister of the gospel, but during his confinement in prison a new law was passed by the Rumanian Parliament exactly fitting his case, so that he retained his standing. Afterwards a member of Parliament said, "We put this in the new code to liberate that Adventist minister."

And then word reached Brother Bauer that the man who had reported him to the authorities and brought about his imprisonment was in the meeting one evening. "I must go and reconcile myself to him," he said. The man rose and went to go out, but Brother Bauer held out his hand and the man broke down and said, "Forgive me. I have had no peace day nor night since you were taken to prison." They embraced each other and tears streamed down their faces as the reconciliation was completed. —A. S. Maxwell, in Australasian Record.



Organising Our Churches

Carlyle B. Haynes

Is **your** church being trained to stand alone and take care of itself, or taught to depend on you? Are your time and energy as a minister being entirely consumed in caring for church members so that you have no opportunity to work for lost souls?

These are questions which every worker should carefully consider, and answer in the light of the facts.

Are we spending all our time, or even the major part of it, on Seventh-day Adventists, or on those who do not know the truth?

I know of a place where a Seventh-day Adventist worker has a church of forty members in a surrounding population of 130,000. And the forty members get 75% of his time and strength, while the 100,000 get the 25%. I

know of another place where 175 members in a population of 400,000 receive 90% of the minister's time and energy, and the 400,000 get the remaining 10%. I know of a conference of 600 members in territory that has 5,000,000 inhabitants, and the 600 members claim and use fully 90% of the time, energy and strength of the eleven workers in the conference, and spend 90% of the operating income on themselves while the 5,000,000 get what is left of time and money and effort.

My brethren in the ministry, these things ought not so to be. And the change which ought to be made should be brought about at once.

It can be brought about by educating our church members to take their rightful place as workers for God and training them for this service. I feel that the most important duty our ministers and workers have before them at the present time is the organising of their churches for service so that the resources of this movement in men and money may be thrown into a great evangelistic forward movement for lost souls. Unless this is done there can be but little hope that our cause will enlarge and grow as it should.

It must be apparent to all that our labouring forces should be greatly enlarged. We need far more workers. And we need them at once.

Very well, they are at hand. We can increase the labouring forces of this cause immediately by the number of members there are in our churches. And we ought to do it.

There ought not to be one member in our churches without a definitely assigned task in connection with the work of God. There ought not to be one drone among us. There is work for all, and God expects all to work.

This duty of entering active service for God ought to be made plain to our members at the time of their baptism, when they are first received into the church. Baptismal candidates should be not only thoroughly drilled in the points of our faith, but instructed in their responsibility to work for God as well.

To enlist every member as a worker for God should now be the first work of every pastor, every evangelist, and every executive. Nothing is quite so important as this just now.

To accomplish this will involve organising the church into groups or bands. If you have not already done this, do it now.

To heighten the interest of the church members in this programme one pastor organised his church into the twelve tribes of Israel, and appointed captains over each. These were then sub-divided until there were captains over tens, and fifties and hundreds, and every member was in

some group, with work definitely assigned and supervised. You can readily understand that the meetings in which reports were received from these faithful workers were the best and most interesting meetings of that church.

Another pastor has organised his church into groups named after the states or provinces of his country. The leaders are known as the governors of the states. All of this increases and deepens the interest.

Others do it in different ways. But no matter how it is done, it should be done at once.

Begin by preaching to your churches the principles of Christian service. Lay on the hearts of your members the responsibility of labouring for God. Announce that the church is about to be organised for work, and every person will be placed in some band and will be expected to report with regularity.

Then sit down quietly with your church officers, or alone, and carefully go over the list of your church members. Decide upon what bands you will form. You will need a literature distributing band, a correspondence band, a Bible reader's band, a visiting band, and such others as may meet the need in your church and neighbourhood.

Very well, get slips of paper and head them with the names of these bands you are going to organise. Now, go down the list of your members, and put their names, one by one, into these various bands, writing them in on the slips of paper underneath the name of the band in which you think they are fitted to serve.

Then read your lists to the church. If changes need to be made, be ready to make them. But don't stop until every person in the church is a member of a band.

Then inform each band just what its duties will be. Make these very plain. See that it has materials to do it with.

Then, most important of all, search out and train leaders and assistants for the various bands, and place them in charge of these working groups.



Responsibility of Parents

Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in

the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness.

There would soon be little necessity for temperance crusades, if in the youth who form and fashion society, right principles in regard to temperance could be implanted. Let parents begin a crusade against intemperance at their own firesides, in the principles they teach their children to follow from infancy, and they may hope for success.

There is work for mothers in helping their children to form correct habits and tastes. Educate the appetite; teach the children to abhor stimulants. Bring your children up to have moral stamina to resist the evil that surrounds them. Teach them that they are not to be swayed by others, that they are not to yield to strong influences, but influence others for good.

Personal Responsibility

Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

It must be kept before the people that the right balance of the mental and moral powers depend in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural spasmodic action.

In relation to tea, coffee, tobacco and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, tobacco, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up in-

toxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well.—Mrs. E. G. White, in "Ministry of Healing," pp. 334, 335.



Tot die Verste Ende van die Aarde

J. L. Grisham

Ek glo dat van die dag dat Ouderling Spicer in sy openingsrede van die Generale Konferensie van 1926 die grondtoon van Evangelisme aangegee het, die woord om die wêreld gegaan het en ook sal aanhou weerklink tot dat die verste ende van die aarde dit gehoor het.

In sy boek "The Desire of all Nations" vestig Egbert W. Smith ons aandag op die feit dat ons in elkeen van die vier Evangelies in een of ander vorm 'n verslag het van die groot bevel van Kristus: "Gaan die hele wêreld in en verkondig die Evangelie aan die ganse mensdom." Daar is nie 'n viervoudige verslag van Sy geboorte, Sy doop, Sy versoeking, Sy verheerliking, Sy hemelvaart, Sy gelykenisse of gebede nie. Maar van die groot bevel het ons selfs 'n vyfde verslag soos dit in die eerste hoofstuk van Handeling gegee is.

By die begin van laaste jaar het ons al die onderwysers, evangeliste en die inspekteur genooi om na die sendingstasie te kom vir saamspreking en gebed. Op daardie vergadering is die las direk op die skouers van elke werker gelê om siele te wen in hul skole en dorpe. Toe hulle na hul skole teruggaan, het party getwyfel hoeveel siele hulle sal kan win. Maar hulle was vol moed en die rapporte wat elke maand ingekom het, het gewys dat hulle hul bes doen. Gelukkig het die weer vir my 'n kans gegee om almal gereeld te besoek en vir hul te help. Hulle het begin met een of twee bekeerlinge te rapporteer en daarna al na hulle meer moed kry, wys die rapporte vyf, tien en selfs dertig vir 'n maand se werk. Dis was nie die gevolg van pogings nie, maar van persoonlike arbeid van elke onderwyser.

Toe volg die maand van die pogings. Weer het ons al die werkers na die Sendingstasie geroep en die evangeliste en die inspekteur en party onderwysers wat besonder sukses gehad het om nuwe lede in te bring, het toesprake gegee. Ernstige gebede het opgegaan dat die Here ons wou lei en sien terwyl ons uitgaan om die groot bevel te gehoorsaam. Die onderwysers

is daarna in klein groepe verdeel met 'n evangelis of een van die ouere onderwysers as leier. Daar was vier groepe. Helaas! soos in die ou geskiedenis van Gideon, het dit gelyk of daar te baie was, want ekskuse het ingekom en hulle het begin uitval, tot dat ons lede van ag-en-dertig tot agtien geval het. Maar terwyl party uitval, het ander meer moed gekry en so het ons uitgegaan. Ek het probeer om al die pogings by te woon en ook vir die werk op die sendingstasie te sorg en tot op seker hoogte is dit geluk. Terwyl ek hierdie vergaderings bywoon het ek vier of vyf dorpe per dag in die koppe en in die vleie besoek en net die geskiedenis van die Heer vertel, van Sy good, opstanding en spoedige wederkoms. Dit het gelyk of hulle dit wou hoor, want die gevolg was bevredigend. Die hoorders van een dorp volg ons na die volgende vergaderplek sodat in die laaste dorp daar 'n groot aantal teenwoordig was.

By een van die pogings wat die skoolinspekteur gelei het, was die resultate vir bo wat ons verwag het, want vyf onderwysers met hul leier het in drie weke se tyd 350 siele gewin. Dink u nie dat dit die moeite werd was nie? Neentig persent van hulle is nog getrou en die meeste is in die dorpskool. Toe ek na hierdie dorpe gaan, wou ek weet waar die 350 siele vandaan gekom het. Elke keer dat ek in 'n dorp kom, vra ek: 'Edward, hoeveel van die mense woon die Bybelklasse by?' en sonder uitsondering antwoord hy: "Almal." Blykbaar het hy moeg geword om op dieselfde vraag te moet antwoord, want hy neem my na 'n hoë kop, strek sy hand uit en sê: "Sien jy al daardie dorpe? Ons sal daar gaan, hulle is nou almal Sewende-dag Adventiste." Op hierdie plek het die vernaamste hoofman en al sy indoenas die Bybelklas kom bywoon. Een indoenas kom in 'n dorp waar ons besig was met 'n diens, en vra ons om ook in sy dorp te kom diens hou. Maar ons moes hom sê dat ons ons hande vol het en hy moes wag. Maar die ou indoenas en sy manne het aangehou met vra totdat die onderwyser op die ou end gegaan het met die gevolg dat daardie hele dorp die Bybelklas bywoon. Die Bybel vertel dat tien dae na die hemelvaart die uitstorting van die Heilige Gees plaasgevind het. Ek kan sê dat God ons hier ryklik geseën het. Nadat ons saamgekome het om die Heer te vra om Sy Gees op ons uit te stort, sodat ons instrumente mog wees waardeur die saligheid van hierdie mense kon bewerk word, het ons ook gevolge gesien. En aan 'n ieder is gegee na die mate van sy geloof. Deur die sien van God kan ons vandag vertel van 'n groot doopklas. Ons hou op ons doel aan en ons gedagtes is net met een doel vervul: Evangelisme eerste.

Die Verantwoordelikheid van die Ouers

Onmatigheid begin dikwels by die huis. Deur ryke en ongesonde kos te gebruik word die spysverteringsorgane verswak en die begeerte na nog prikkelender kos word opgewek. Op die manier leer die aptyt om voortdurend na iets sterkers te verlang. Die verlange na prikkelende kos word aldag meer en mens kan dit moeilik onderdruk. Die sisteem word min of meer vol vergif en hoe swakker die gestel hoe groter word die verlange na hierdie prikkelende dinge. Een stap in die verkeerde rigting maak dit makliker vir ander stappe om te volg. Baie mense wat nie graag wyn of drank van enige soort op hul tafel sou sit nie, sal darem sulke kos op tafel bring wat die dors na sterke drank so opwek dat dit amper onmoontlik is om die versoeking te weerstaan. Verkeerde eet- en drinkgewoontes verwoes die gezondheid en maak die pad oop vir dronkenskap.

Dit sou min nodig wees om matigheid te predik as mens ons jongmense wat later die toon aangee in die maatskappy, die regte beginsels met betrekking tot matigheid kon imprint. Laat die ouers by die huis oor onmatigheid praat en hul kinders van hul jonkheid af die regte beginsels leer, en dan kan hulle sukses verwag.

Hier is 'n werk vir moeders om hul kinders korrekte gewoontes en 'n goeie smaak te leer ontwikkel. Vorm en lei die aptyt, leer u kinders om 'n afkeer te hê van prikkelende middels. Voed u kinders so op dat hulle die sedelike moed sal hê om weerstand te bie aan die kwaad wat hulle omring. Leer hulle dat hulle nie deur ander moet laat oorhaal nie, dat hulle nie moet toegee aan sterk invloede nie, maar dat hulle 'n sterk invloed ten goede op ander moet uitoefen.

Persoonlike Verantwoordelikheid.

Groot pogings moet gedaan word om onmatigheid te oorwin; maar baie keer word hierdie pogings nie in die regte rigting gelei nie. Die voorstanders van matigheid behoort die kwaad in te sien wat die gevolg is van die gebruik van ongesonde kos, kruie, tee en koffie. Ons wens al die matigheidwerkers sukses, maar ons nooit hul om die oorsaak van die kwaad waar-teë hulle veg beter te ondersoek, en seker te wees dat hulle konsekwent is.

Dit moet die mense voorgehou word, dat die regte verhouding van die verstandelike en sedelike vermoëns vir 'n groot gedeelte afhang van die regte toestand van die liggaams-gestel. Al die bedwelmingsmiddels en onnatuurlike prikkelende middels wat die liggaam verswak en verlaag, lei daartoe om ook die verstandelike en geestelike vermoëns af te bring.

Onmatigheid lê aan die wortel van die seelike verdorwenheid van die wêreld. Deur toe te gee aan 'n verkeerde aptyt, verloor die mens die krag om weerstand te bie aan vrsoking.

Hier lê 'n werk vir matigheidherformers om die volk in hierdie rigting op te voed. Leer hul dat hul gesondheid, hul karakter en selfs hul lewe gevaar loop deur die gebruik van prikkelende middels wat die uitgeputte kragte opwek om onnatuurlik en spasmodies te werk.

Met betrekking tot tee, koffie, tabak en alkoholiese drank is dit die veiligste om nooit daaraan te vat nie. Die neiging van tee, koffie en gelyksoortige drank lê in dieselfde rigting as die van alkoholiese drank en tabak en in party gevalle is dit net so swaar om daarmee te breek as dit vir die dronkaard is om sy bedwelmende drank op te gee. Die wat 'n poging maak om hierdie opwekkingsmiddels te laat staan, sal vir 'n tyd verlore voel en swaarkry. Maar as hulle aanhou, sal hulle die sterk verlange oorwin. Die natuur mag 'n bietjie tyd vra om te herstel van die mishandeling waaraan die liggaam gely het; maar gee haar 'n kans en sy sal weer regkom en haar werk goed en deëlik doen.—Mevr. E. G. White in "Ministry of Healing," bld. 334, 335.



Wat Ons Laaste Jaar in Oes Insameling Gedoen Het

A. E. Nelson

Die resultate van ons pogings in die veldtog van 1928 het ons gegee nadat die som van inkomende gelde bekend was. Maar dit sal ons goeddoen as ons weer die bedrag wat elke Unie opgebring het noem en die gedeelte wat die Blanke Departement en die Naturelle Departement opgebring het, wys.

Hier volg die fondse wat elke Unie opgebring het:

UNIE	BLANKES	NATURELLE
Suid Af. Unie	£3559 9 7	293 9 11
Sambesie Unie	483 14 7	17 3 11
S. O. Af. Unie	55 11 0	49 6 10
Kongo Unie	188 5 9	5 17 3
Angola Unie	60 0 0	

£4347 0 11 365 17 11

	TOTAAL
Suid Afrikaanse Unie	£3852 19 6
Sambesie Unie	500 18 6
Suid Oos Afrikaanse Unie	104 17 10
Kongo Unie	194 3 0
Angola Unie	60 0 0

£4712 18 10

Die bedrag £9-1-0 in 1917 het groei tot £4,712-18-10 in 1928. Dis die grootste geldelike bedrag wat in

een jaar deur die Oes Insameling veldtog bymekaar gemaak is. In die veriede was daar mense wat gevra het of dit wei reg is om tondse vir ons werk te vra van ongelowiges. Hulle net nierdie beswaar gemaak as 'n ekskuus om nie deel te neem nie. Dis onnodig om ons oor hierdie saak druk te maak, want Suster White het ons definitief laat weet:

"Party mag altemit beswaar maak om gawe van ongelowiges te ontvang. Laat die mense nul avra: 'Aan wie behoort eintlik die wêreld met al sy huise en lande en sy skatte van silwer en goud?' Die Here het oorvloed in ons wêreld en Hy het Sy goedere in die hande van sowel die gehoorsames as die ongehoorsames gesit. Hy is gewillig om die harte van wêreldlinge, selts afgodediaenaars te bewerk sodat hulle van hul oorvloed sal gee om Sy werk te ondersteun en Hy sal dit doen sodra Sy volk leer om hierdie manne met verstand te ontmoet en hul aandag te vestig op wat hul voorreg is om te doen. As die behoeftes van die werk van die Heer behoorlik voorgestel sou word aan die wat middele en invloed het, sou hierdie manne baie kan doen om die saak van die teenwoordige waarheid aan te help. Die volk van God het baie voorregte gemis waarvan hulle anders sou kan gebruik gemaak het, as hulle nie sou verkies het om onafhankelik van die wêreld te staan."—"Southern Watchman," 15 Maart 1904.

Met die goedkeuring van God op ons werk en die groot behoefte om dit uit te brei kan ons ons taak aanvaar met die versekering dat waar God die plan gegee het, Hy ook die bekwaamheid sal verleen om die planne uit te voer.

As iedereen sy bes wil doen, kan ons seker wees dat God ook daarvoor sal sorg dat ons die resultate bereik wat ons wil bereik. Wanneer die roepstem kom, laat ons gaan.

Pak aan.

Laat ons almal aanpak.

Laat ons almal aldeur aanpak.

totdat ons ons individuele doelpunt bereik het. Laat ons van ganser harte werk en vurig bid dat God ons pogings hierdie jaar sal seën.



Ons Eerste Sendeling

Vyftig jaar gelede vertrek daar uit die hawe van Boston 'n skip wat na die uiterlike gelyk het soos baie ander, maar op een punt was dit uitsonderlik—met daardie skip het 'n Adventis-sendeling, ons eerste sendeling vertrek.

Mens kan aan daardie veertiende September 1874 nie sonder trilling dink of sy gedagte laat gaan na daardie boot wat Europa toe gaan sonder opnuut te besluit om tot die end toe getrou te wees nie. Ook kan ons nie

die geskiedenis van daardie eerste poging om na vreemde lande uit te gaan herhaal nie sonder om met bewondering op te sien na die eerste boodskapper en sy konsekwente selverloëning. Want dit lyk of dit grondtoon van sy lewe was.

Dit bring ons terug na die dae voor Ouderling Andrews met die boot "die Atlas" uitgesel het, hoe hy voor die tyd al dieselfde gedetermineerde energie gewys het wat sy arbeid in Switserland gekenmerk het. Ons kry 'n gesig op die klein gebedsgroep "in 'n afgesonderde bos van jong eike agter die klein plaas van White" en daar kry ons die geheim van sy lewe. Ons sien hom werk "tot die vroeë moreure" as editeur van die "Review" en ons verstaan iets van sy sukses as sendeling later.

Ons sien hoe James Erzbergen van Switserland van Amerika kom om daar te pleit dat hulle 'n sendeling sal uitstuur na die handjievul Sabbathouers wat hy agtergelaat het. En op die 14de September 1874 sien ons J. N. Andrews sy werk aan die "Review" neerlê en na die "sendingveld"—Europa!—vertrek.

Dan volg ontberings wat vir ons amper ondraaglik lyk. Die sendingfondse was in daardie dae laag en ooreenkomstig was daar min geld vir die gemak of selfs die behoeftes van die sendeling.

Maar in 1878 het daar nog groter beproewing gekom. Die dogter van Ouderling Andrews, op wie hy gereken het vir hulp in die Franse werk, het gesterwe. Dit was amper meer as hy kon staan en wekelank was hy "nie in staat om enige geestelike arbeid te verrig nie." Hy het baie swak geword en sy gesondheid is ondermyn. Maar tog het hy jarelank aangehou met werk totdat B. L. Whitney en famielie in 1882 gekom het om vir hom te help. Hulle kry Ouderling Andrews baie swak, en meeste van die tyd in bed en tog deur diktee doen hy 'n groot gedeelte van die editeurswerk van "Les Signes." Ja, "hy het met hierdie Editeurswerk aangehou selfs tot die laaste nummer van die blad voor sy dood uitgekom het." Sy allerlaaste daad was om aan die Switserse Sending "die laaste £100 van sy besittings wat nog nie vermaak was nie" te vermaak.

Laat ons dink aan hierdie eerste sendingsgeskiedenis terwyl ons hierdie jaar uitgaan vir Oesinsameling. Vandag se sendelinge is van dieselfde soort en het dieselfde behoeftes. Laat ons dit so maklik molik vir hulle maak want die werk is op sigself moeilik genoeg sonder die ekstra sorg van ontoereikende middele en gebrekkige uitrusting.

Aantekening: Datum vir Oesinsameling is van 31 Augustus tot 12 Oktober.

AFRICAN DIVISION OUTLOOK

Published semi-monthly by the
General Conference of Seventh-day Adventists,
(African Division)

Subscription price, 2/6 per annum

Advertisements: 6d per line (minimum 3/-)

A. E. NELSON, Editor
W. H. BRANSON, Assoc. Editor
Mrs. J. I. Robison, Office Editor
Grove Avenue, Claremont, Cape

A Letter From Europe

(From a letter written to Pastor C. H. Watson by Pastor E. Kotz, Associate Secretary of the General Conference.)

A few days ago the mail brought to me such an interesting letter from Europe that I thought I would pass on some of the items contained in it to you, knowing that you will like to hear the news from Europe, where in spite of great handicaps the work of God is prospering.

The letter from which I am quoting deals with the situation in Rumania, and the experiences told grip our hearts with the conviction that we are working together with heavenly agencies, who are willing to go ahead of us and lead to final victory. Concerning the present situation in Rumania this letter says:

"Six hundred people are at the present time awaiting baptism throughout the country, but our workers are hindered in carrying out the rites of baptism, due to a recent ecclesiastical regulation calling for a certificate from the orthodox church, which must be signed by two witnesses (not Adventists) stating the desire of the applicant to leave the orthodox church, and the willingness of the witnesses to have the person leave the church. Of course, the whole thing is just red tape to hinder us in our work. Yet, in spite of it all, our workers are baptising. With the new Government in power, this regulation will undoubtedly be withdrawn.

"At an annual meeting one worker reported that through his efforts and the faithful labours of the church members one-half of all the people in a certain village had accepted the message. He stated that they would toil on, believing that they would win the other fifty per cent during the next twelve months. A detective, sent by the Government, attended all the meetings. He had been asked to write up a statement to be sent in to the chief of police in the city. This detective became very much interested in the meetings, and asked one of our workers to write up such a statement which he could pass on to his chief.

Harvest Ingathering Paper Within Prison Walls

"Brother Bauer, who spent ten months in a Rumanian prison last year, said that one day while he was in prison there fell into his hands some pages of a periodical. He saw immediately that they were from our Rumanian Harvest Ingathering paper for 1926. It was only half of the paper, and the edges had been worn nearly off, so often had these pages been read and reread by the hundreds of prisoners into whose hands they had fallen. How this Harvest Ingathering paper got inside those prison walls we do not know.

A Police Officer Waits for Literature

"In Bucharest a colporteur told this interesting experience. One day, when he was working in a certain town, he happened to come to the house of the chief of police for the district. Our brother did not know this until he had described his book, and the gentleman told him that he was the prefect for the district, and that he had been waiting for our brother. The colporteur, of course, was somewhat alarmed for the moment, but when the police officer said, 'I have not been waiting for you, but for the literature that you distribute,' and bought two books, our brother's heart was filled with courage and rejoicing. The police officer further told him that if he needed protection and assistance, he could call upon him any time and he would even be willing to take him around on his motor-cycle from place to place in order that he might cover his territory more quickly."

Pastor Conradi and Pastor Thomas, the President of the Bulgarian Mission, have written concerning a series of meetings that were held in Varna, on the shores of the Black Sea. Pastor Conradi held meetings there with the local workers, but the Greek priests at once became excited. They came into the meetings and publicly denounced our men as circumcised Jews. They stirred up a great antagonism and finally the mob demolished the meeting place, attacked our workers, and beat our Treasurer so fearfully that he required a doctor's care, even at the time Brother Thomas was writing. He added in his letter, "This experience has been good for us. Our members are more courageous and joyful now than ever before. If we are able to win souls through such experiences, we will gladly go through them again." The spirit of the martyrs yet lives.

The penalty that man suffers from feeling angry is confusion and inharmony, in body as well as circumstances."—A. R. Miiitz.

Notice

The third regular biennial session of the South East African Union Mission of Seventh-day Adventists is called to convene at Malamulo Mission, July 21 to 25. The appointment of such officers as provided by the constitution will be made, and such other business transacted as may properly come before the meeting. The first meeting will be held at 7.30 o'clock on Sunday evening, July 21, 1929.

N. C. Wilson, Chairman,
T. L. Bulgin, Secretary.

Notice

The third biennial session of the Congo Union Mission will convene in Elizabethville, Belgian Congo, July 2-5, for the purpose of electing such officers as the constitution provides and transacting such other business as may properly come before the constituency of the union.

C. W. Curtis, Superintendent.

Wanted—Employment

By a married man who has recently accepted the truth, and lost his position in consequence. He is a man of worthy character, energetic, capable and reliable. Able to do any kind of manual labour, and has also been a nurse in charge of mental patients. Will anyone who is able to help this brother to secure employment please write to, Mrs. Bowie, 14 Prince Alfred Street, Grahamstown.

For Sale

One copy "Tropical Diseases," by Manson Baker; latest edition; new; price 37/-. Apply Mwami Hospital, P.O. Fort Jameson, N. Rhodesia.

Hand-Made Lace From India

Many Christian girls and widows of South India earn their livelihood by making lace. Amongst the many articles made are table-centres, tray cloth borders, cushion covers, d'oylies, jug covers, handkerchief satchets, baby bonnets, insertions, trimmings etc. These articles are prepared in the prettiest styles, and the work is beautifully done. The prices are reasonable. Order direct from, C. H. Franklin, Narsapur, West Gordavari Dist., South India.