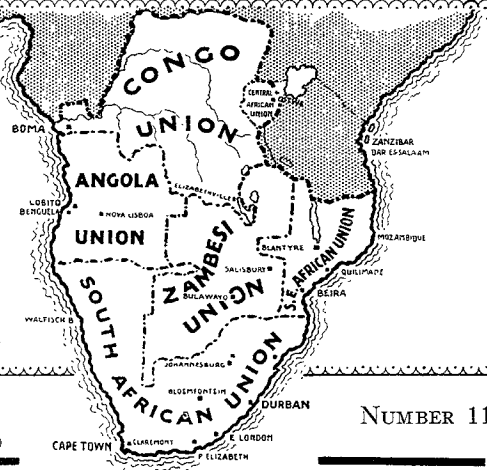


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXX

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NUMBER 11

SAVE OUR MISSIONS

An Appeal From the General Conference President

EDITOR'S NOTE.—The following letter was addressed by the General Conference president, to every believer in the United States and Canada calling for a special offering to help, "save our missions," the same to be received June 11, 1932. We feel that in making our call here in this Division for such an offering, November 5, your heart will be stirred also by this letter from Elder Watson, hence we quote in full:

Dear Fellow-Believer:

The General Conference in Spring Council has instructed me to write to you and place before you a matter in which I am sure you are deeply interested.

The serious shrinkage of missions income during recent months has brought the General Conference to a very serious situation in our world work. At the 1931 Autumn Council appropriations to missions were reduced by ten per cent in addition to six per cent the year before, and workers' wages were cut ten per cent. By these cuts we had hoped to carry on in all places without calling missionaries home from any part of the world. It was then recognised, however, that no further decrease of missions income could take place if our hope was to be fulfilled. I regret to tell you that our hopes of the income being kept up to what it was in 1931 are not being realised. There is a serious shrinkage. In view of this, the General Conference found it necessary at the recent Spring Council, to cut the missions appropriations an additional eight per cent, and reduce workers' wages another ten per cent. Thus within eight months our foreign missions have had their appropriations from the General Conference cut by eighteen per cent, and our workers have had their wages reduced by twenty per cent.

In addition to these drastic measures, a large number of economies have been effected in all places to the ends of the earth. Others are being brought about as rapidly as possible. The General Conference headquarters staff is being readjusted and reduced as far as an efficient administration of our world work in these difficult times will permit. But the shrinkage of income is so serious that all of these measures to save and reduce do not fully take care of the shortage. If there is no further shrinkage of missions income during this year, we still shall be \$150,000 (approximately £30,000) short of meeting our missions expense. If the income continues to shrink, this large shortage will be increased.

To help this situation we are appealing to our people everywhere to increase by threepence or more per week their giving to missions through the Sabbath school, and to put forth extraordinary efforts in Harvest Ingathering and all other of our money-raising enterprises. Thus we hope not only to prevent any further decrease of our missions income but, if possible, to provide a substantial increase.

But even this is not enough to bring our great foreign mission work through this time of crisis without defeat and retreat. It is obvious that appeal must be made to our people for an emergency offering in this hour of great need in our work. Recognising this, the Spring Council which has just closed, took action inviting every Seventh-day Adventist in North America to give one dollar (five shillings), or more to the missions fund of the General Conference and thus raise at least \$50,000 (approximately £10,000) to help in the present emergency. It is understood that this is to be in addition to all our ordinary giving, and that it will count on the two-shillings-and-sixpence-a-week fund.

The purpose of this letter is to appeal for your sincere and prayerful co-operation in providing this additional amount. Five shillings or more given now as a special offering by each of fifty thousand of our church members will provide the cause of foreign missions with money that is absolutely necessary to keep a large number of our missionaries at their places in the great world field. It is not possible to cut and economise more within one year than we already have done. To go further and more rapidly in this direction would but bring despair to many hundreds of workers whom we have sent out to far places, and would result in confusion just when trustful steadiness is essential.

Never before have we been so blessed in soul winning. Never has such widespread interest in the message of truth been manifest in the world. It is a time for advance and not for retreat. It surely cannot be the mind of the Lord that

SPECIAL OFFERING, NOVEMBER 5

we now yield ground in our work just when we might press on as never before. Yet the most solemn fact that we have ever faced confronts us in this present crisis. We never were nearer retreat than we are right now. A supreme effort is required to prevent it.

If you and each church member in your family will give five shillings, or more, as an emergency offering on Sabbath, November 5, it may help us still to hold the line of our missionary forces intact in this hour when five shillings never counted for more in our work. The pressure of this present hour is tremendous; but by the grace of the Lord, with each one doing his utmost for the cause, it will be successfully resisted. Please pray that the courage of God's workers and the faith of His dear people shall not fail, and that His cause shall still triumph in all places.

Earnestly praying that the Lord may bless you and all His people, that He may make His presence and power very real to you, and thanking you for your help, I remain, with brotherly greetings,

Yours very sincerely,

C. H. WATSON.

What Will the Sabbath Service, November 5, Achieve?

J. F. WRIGHT

THIS is the next important question before us. As already announced in the October issue of the *OUTLOOK* an emergency offering to assist the General Conference Mission Board "Save Our Missions" will be received from our believers here in the Southern African Division on Sabbath, November 5. Naturally, we cannot refrain from wondering as to just what this call will achieve in behalf of a depleted mission treasury.

A programme has been prepared for the Sabbath service. Every minister and church officer has been kindly requested to lay plans for a strong missionary service. The needs of the cause are certainly set before us in the letter from Elder C. H. Watson which appears in this issue. This, together with other articles appearing in this number of the *OUTLOOK*, and the Sabbath programme, should make a mighty appeal to the heart of every believer in the Division. We cannot help but confidently feel that

there will be a most cheering and liberal response to this emergency call to help save our world-wide missions.

An envelope has been prepared. This will be placed in the hands of each member. It is suggested that an offering of five shillings be placed in it. Some can give more, while some will doubtless be compelled to give less. However, we do believe that most everyone can give the five shillings as suggested. This offering will apply on the 2/6 per week fund, and should be given in addition to Sabbath school offering or all other regular gifts to missions.

Well, my dear brethren and sisters, may the Lord not only give us each a liberal heart, but prosper us with means with which to respond when the offering is received. This is the time when we should "go forward" with our work, and not retrench. Your five shillings will certainly help the General Conference mission treasury to avert a crisis in our world-wide mission programme.

We know you will count it a gracious privilege to "rally to the help of the mighty" in this time of need and missionary opportunity.

Seven Reasons Why We Should Respond to This Emergency Appeal

Because we must—

(1) *Avert a Crisis in Our Mission Programme*

God's programme for His work is an ever advancing one. No depression or combination of unfavourable circumstances can silence or nullify God's command to His people anciently, which also constitutes our orders for this time, "Speak unto the children of Israel, that they go forward." And, in the face of great obstacles and difficulties, the people of God are today moving forward toward the heavenly Canaan. Heaven's plans and purposes, while sometimes temporarily delayed in execution through our failure to measure up to God's programme, will be crowned with success and soon the promised land will be reached.

The confidence in the message and willingness to sacrifice for its success manifest on the part of our people throughout South Africa is most

encouraging. To avert a crisis in our mission programme seems to be our great goal and united desire. Our churches and believers throughout the Union have actually given more mission offerings to date this year than during the corresponding period last year. Have our people given more this year because their income has been larger? No—for in most every case the income has been greatly reduced. The secret of the splendid record is found in the spirit of willingness and earnestness which has, at least to a measure, taken hold of God's people.

Brethren and sisters, our efforts and services must not be spasmodic, for we must settle down to a programme of sacrifice—a programme of keeping our missionaries at their post of duty. The present crisis and those of the future must be averted. The church of God in response to divine command must move forward. As the special "Save Our Missions"

offering is taken Sabbath, November 5, your continued and liberal support is needed.

N. C. WILSON.

* *

Because we must—

(2) *Replenish a Depleted Treasury*

A DEPLETED treasury has an unfavourable effect upon the proclamation of the truth of God—the last warning message. This, however, is not unprecedented in the experience of the church of God. There was a time in the past when the Levites left the altars to engage in work foreign to their holy calling due to a lack of means. (Neh. 13: 10.) We may properly inquire how the condition of a depleted treasury today has specifically affected the work in the Southern African Division. In reply we point out these effects:

1. It has meant repeated reductions in appropriations for regular

work with consequent retrenchment of a few workers.

2. It has meant also a decrease in other appropriations,—Extension Funds, used for building up the medical, educational and publishing phases of our work.

3. Further, it has meant inability to take on all the new workers we need in order to open the work desirable in new places where urgent calls are constantly being made.

This condition of affairs has forced us to give practically all our thought and attention to keeping our present work going, and comparatively little thought to further expansion which seems commensurate with the nature of our message and which is so necessary in view of conditions in the world today.

Every economy feasible to the efficient management of the work has been given serious consideration. Salaries have been reduced and such amalgamation of organisations tending to effect economies without greatly diminishing efficiency has been recommended to the General Conference. Many other minor economies have been made to bring expenditures of funds within the limits of our income. Economies have their proper place, but to stop here is insufficient, and to view the situation we face today only from this angle is incompatible with the spirit of progress and victory which characterises the third angel's message.

Our workers have heroically supported the whittling down of budgets, for their hearts are bound up with the best interests of the work and their lives are dedicated to the proclamation of the message of God. They have cheerfully accepted the responsibility which has been placed upon them, and I know they will forge ahead despite handicaps. Surely they deserve the best we can give them!

In our feeble way we can only place before our dear loyal brethren and sisters the burden of our hearts. The call is urgent; the need is great. Will you respond? God is counting on you. He is making no other plans for finishing the work. As stewards of God let us be found faithful. May we not disappoint the blessed Lord whose confidence in us is so great as to entrust us with the important responsibility of finishing the work of God in the earth.

A. E. NELSON.

Because we must—

(3) Avoid a Further Cut in the Budget if Possible

WHAT would another cut in the budget mean? It would mean the laying off of workers, the closing of village schools, the leaving of Sabbath schools and isolated companies without leadership, and as a result the loss of hundreds of souls who have but recently accepted the message and are reaching out for a fuller knowledge of the truth in preparation for baptism.

It has been my privilege recently to visit the Zambesi, Congo and Central African Unions, and I have had opportunity to study with the brethren on the spot some of their problems. I hardly dare to contemplate what it would mean to these fields should they have to face another cut in the budget next year. I think of Brother Monnier in North Ruanda. In that great field, with 2,000 souls to be shepherded, fifteen out-schools to be inspected, a large mission to be kept up, two organised churches to be cared for and thousands more calling for teachers,—and all this with but one European family and a single lady worker to carry the burdens—what would a cut mean? It would mean serious retrenchment, discouragement and loss of souls in the eternal kingdom of God. It cannot be, dear brethren and sisters, for our missionaries are already overburdened and working almost to the breaking point, not only in North Ruanda, but in almost every field.

The Lord is pouring out His Spirit in Central Africa. Tens of thousands are ready to listen to the message and thousands will respond if we can *now* step into the doors that God has flung open for us in every field. Our missionaries are longing and praying for the privilege to push on into new fields and extend their work; but no, they have been told that no new work must be undertaken, no new fields entered.

At such a time as this the Spirit of the Lord has said: "Be careful how you repress advancing work in any locality. There is little enough being done in any place and it is certainly not proper to curtail work in missionary lines."—*Testimonies for Ministers*, page 297. Let us pray earnestly, brethren, for these overburdened workers in the mission

fields, and then let us give, and give, and give until it hurts that the work of the Lord may soon be finished and we may all be gathered home.

J. I. ROBISON.

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Because we must—

(4) Share Still More Largely in the Pioneer's Spirit of Service

Too often in the appeals that come to the church there is a tendency to see only the need for funds, and we relate ourselves to the appeals from the angle of this need alone. We give because the cause is in need of our gifts.

But there is another and more important aspect which should not be overlooked,—our own need of entering into the spirit of sacrificial giving. Sacrifice has characterised every advance step in the history of the work of God. It has characterised the second advent movement from its very inception. And this spirit, so evident in the days of the early pioneers should become more marked as we draw nearer to the grand culmination of all our hopes.

It would seem unthinkable that any previous period of church activity should witness a greater degree of sacrifice than that actuating the church of God as it enters upon the closing scenes of earth's history. And mainly for this reason: the spirit of sacrifice goes hand in hand with the manifestation of God's power. God can work most signally with those men and women whose lives and whose possessions are most fully surrendered to Him. And it would also seem that the measure of His power is in proportion to the degree of sacrifice thus manifested by those through whom He must work. This being so, is it not incumbent upon those who in the last generation have responded to God's final call to service to enter into that spirit of sacrifice which is the necessary corollary of the demonstration of God's power?

As a people we must face the issue squarely. Have we personally entered into that spirit of sacrifice? And do we feel that our sacrifice, as we measure it by the lives of those early pioneers, calls for the greater degree of divine power which we believe to be essential in this final hour of crisis?

A. F. TARR.

Because we must—

(5) *Maintain Our Present Work*

DURING my twenty-three years of service in the mission field, the Seventh-day Adventist Church has not been compelled to recall missionaries, or to close any stations owing to lack of funds. We have heard of other denominations which have had to do so, but we have always been able to hold our own, and open new work here and there even in the hardest times. Hearing of new work opened always gives courage to Seventh-day Adventists, both Europeans and natives, as our commission is to go, and to keep on going until Jesus comes.

However, during this time of depression there is a real danger facing even our established work. Our mission budgets have been cut so frequently of late that some fields will be compelled to close some schools or stations soon unless conditions improve. Elder Watson writes, "We are falling seriously short of maintaining the work already established, and ever a little more so as the days slip by." That is surely true of the work in the Southern African Division. But it is unthinkable that Seventh-day Adventists should call a halt in their advance, much less a retreat. Even though there is a crisis in the affairs of the nations, "there is no crisis with God," or with God's people. "Can we possibly find it in our hearts to slacken our hand and let the work slide backward?" We, as God's chosen people, *must maintain our present work* even at the cost of greater sacrifice. We have all sacrificed somewhat for the cause we love, but now God calls His people to sacrifice more than ever before for the finishing of His work in the earth.

During our recent camp-meetings in South Rhodesia at least seven of the native teachers each gave one whole month's salary as camp-meeting offering. I know that some of them could not really afford to give so much because of their poverty. But when they heard of the appeals for help which are coming in from all parts of the world, they "gave until it hurt" them. Today I do not see that they are any worse off financially than those of their friends who did not give so much, and they are rejoicing in having such a definite part in the Lord's work. Brethren,

the Lord is now calling upon us for a more definite sacrifice in connection with our mission offerings. Let us co-operate to the limit with our Leader. Then the work will soon be finished and we can go home.

C. ROBINSON.



Because we must—

(6) *Avoid Retrenchment for It Brings Discouragement*

DURING the past eighteen months our appropriations have been reduced very materially, and, in order to keep expenditures within our income, salaries and wages have been reduced and some workers have had to be retrenched. The latter, especially, is a deplorable fact in view of the work to be done and the imminence of the second coming of Jesus. This has brought discouragement to the workers retrenched and added burdens have fallen on the remaining force.

The other day I learned of the experience of one of our workers who had been retrenched at the beginning of the year in view of the shortage of funds and now I pass it on to you. This worker was occupying a situation in a section of our field that had long been calling for a teacher. He had succeeded in winning forty-six precious souls into the probationers' class. When the word came that he could no longer be supported from the mission treasury he decided to take up fish-trading to earn a living and at the same time endeavour to care for the baptismal class. He had to be away from home much of the time and as a result the Catholics stepped in and began to lead these people astray. Every time our teacher met with his class he noticed a decrease in the attendance and finally all these precious souls were lost to the cause and our brother became discouraged and moved away.

Brethren and sisters retrenchment brings discouragement and the progress of the work is retarded and the coming of Jesus is delayed. "Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we forget that we are labourers

together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. *My brethren and sisters, do not plead for retrenchment in evangelical work.* So long as there are souls to save, our interest in the work of soul-saving is to know no abating. The church cannot abridge her task without denying her Master."—*"Testimonies," Vol. IX, p. 55.*

Think of it—by withholding our means the cause of God is being retarded. *By keeping for ourselves the funds required by God we are actually pleading for retrenchment.* My brethren and sisters I earnestly appeal to you to prevent further retrenchment and discouragement that souls may not be lost. I know of many of our people who delayed giving of their means in the days of prosperity and now they have lost all. Dear reader, if you have any means today, deposit it in the bank of heaven ere you lose it, thus hastening the coming of the Lord.

D. A. WEBSTER.



Because we must—

(7) *Answer the Unanswered Calls*

ONE of the most difficult questions to answer today is, "Can't you please send someone to teach us, for we have been waiting more than a year for someone to come?"

At a recent camp-meeting four large companies surrounded us with the above request. One man in particular, who was delegated to represent a big chief, stepped up and said, "Sir, we have our building ready, the teacher's house is built, my chief is watching the road for me to return with his teacher from this meeting, we *must* have him. If I cannot take one back with me, please tell me what to say to my people." Dear reader, how would you answer that call, if you had no means and no one to send? We simply must find someone and sacrifice to answer it.

In a recent letter from a worker there is this quotation, "Dear sir, the people they trouble me day and night, I cannot find time to sleep, I must sit up and hear them. One man, he wants to take my cattle to his village so I will have to follow him and teach them the truth; but, sir, I have no teacher to send and we must send someone to answer

this call for there are eighty-six people in the hearers' class there."

These calls are being repeated daily and weekly on every mission. During the past camp-meeting season there were twenty-one separate delegations, representing over 600 people, who came in person with calls for

someone to "come over and help us." The question is, Shall we let these unanswered calls go unheeded? Brethren and sisters let us rally to these last calls of the hour by sacrificing a little more, because "we must answer the unanswered calls."

H. M. SPARROW.

Special Message to Our Young People

N. C. WILSON

WE live during a time of special testing and stress for Seventh-day Adventist young people. As one meets the youth of the church and learns of their problems, there can be no question but that the enemy of souls has "come down unto you, having great wrath, because he knoweth that he hath but a short time." If Satan can succeed in leading a large number of our young people astray in one way or another, he has dealt the church a staggering blow. During this time when sin has been made so attractive and apparently so innocent—when the wolf has been dressed in lamb's clothing—we need great wisdom and spiritual help to choose between wrong and right.

For some months I have felt to prepare a message especially for our young people dealing with one of the most vital problems which face you—the necessity of being extremely careful about your association with those of the world and forming alliances which eventually lead to marriage with those not of our faith. I fully recognise, dear young people, that the problem of marriage is a difficult and delicate one—however, as one travels along the journey of life and observes the shipwrecks caused by alliances with the world in marriage, he is constrained to pass on an earnest word of counsel with the hope that some may take warning and avoid the rocks on the sea of life.

I am sure that I am still closely enough in touch with the desires and ambitions of youth to be able to understand and sympathise with them in many of their problems. I would not be an extremist on this subject for anything—however, the broken hearts, the blasted lives, the shattered hopes and ambitions, the paralysed and saddened lives, which result from unscriptural marriages urge us to speak forth and to remind anew our army of dear young people of the almost inevitable results of such a course.

Why is it so hard for us to learn by the experience of those who have passed life's journey before us? Surely, to an extent, at least, we can profit by God's dealings with His people anciently and right throughout the ages to this present moment. There is no lesson which stands out more clearly in the history of the ancient church and of God's people today than that of the blasting and terrible results of intermarriage of God's people and the world. The Sacred Record is full of examples of this fact, and Seventh-day Adventist Church history, to our sorrow, abounds in many sad examples. We need not refer to specific cases, for altogether too many can be recalled upon a moment's reflection.

Paul's counsel to the young people in his day is just as good for us today, and even more so, when he writes: "Be ye not unequally yoked together with unbelievers." God strictly prohibited intermarriage with unbelievers and those of other nations in olden times in these words, "Thy daughters thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." Through the servant of God, we have this most pointed and solemn message, making application of the fore-going scriptures to our day. "*Here are positive directions that reach down to our time. God is speaking to us in these last days, and He will be understood and obeyed.*"—"Testimonies," Vol. V, p. 328. With such clear and definite instruction before us from the Bible and the Spirit of prophecy, how can we close our eyes and walk directly into trouble? Sad enough the home which is divided over religious problems as the result of convictions which reach one after marriage, but how unthinkable, how fearfully sad for our young people who know in

their innermost hearts what is right, and the result of unscriptural marriages and still they are so misled, or self-willed, as to take the forbidden step.

Consider this stirring statement from the servant of God:

"Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. "*Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God.*"—"Fundamentals of Christian Education," p. 500.

Page after page in the Spirit of prophecy and chapter after chapter in the Bible warns and counsels us regarding remaining a separate and distinct people. God has a definite purpose in all this—it is not at all by accident. The Sabbath question, the state of the dead, the second coming, or some other doctrine could have profitably filled this space, but, no, the Spirit of God has directed that this greatly needed instruction be given us.

Dear young friends, think carefully before disregarding the counsel and instruction so graciously given us from heaven. Count the cost and weigh the proposition thoroughly. It will pay you and throughout future years and eternity you will have reason to rejoice in that you have done so. Do not take chances in dealing with so sacred and important a matter as marriage and a life partnership. In spiritual things especially there must be unity and understanding. In a spirit of prayer and due consideration and respect for counsel should these problems be considered. Then, and only then, can we be sure of the blessing of God upon such an important and responsible step. We would encourage our young people to study the Bible and the Spirit of prophecy carefully on this subject and counsel with parents, and ministers, so that plans which heaven can bless will be laid. The future is too important and too uncertain to run risks. It is far better to be safe than sorry—and we are only safe when on God's side.

Have Faith in Our Schools

H. J. KLOOSTER

WE are rapidly approaching the time when parents and students will make choice of the schools our Adventist youth will attend during the 1933 term. In some cases our people will be tempted in this time of financial stress to consider the local public or high school a satisfactory substitute for the Christian school, promising themselves, perhaps, that when financial conditions improve, they will then enter our own schools.

To those who may waver in their allegiance to our Christian schools because of the financial pressure they may feel, we direct a number of pertinent questions: Is the spiritual need of our young people less today in times of depression than it was in time of financial prosperity? Are the subtle dangers of the world less because of depression than they were a year or two ago? Does God's counsel to this people concerning the importance of Christian education still stand, or was that counsel intended only for times of financial prosperity?

To all these questions, every well-informed Seventh-day Adventist knows there can be but one decisive answer. Our schools are today more vitally essential to the salvation of our young people than at any other time in our history.

Confusion in our thinking on this problem of education arises from a failure on the part of some of our people to understand specifically the service our schools were designed to give. Our Christian schools make their claim for superiority, not on the basis of equipment, teacher qualifications, or efficiency, though we believe that the equipment of our schools should be adequate, and our teachers as well trained and efficient as those of the secular schools; but the superiority of Christian education lies in part in the fact that religious instruction is given, and therefore the heart as well as the mind is trained. It is not sufficient that the mind be filled with information. On the foundation of religious instruction must be built a character that will enable the student to "live soberly, righteously, and godly, in this present world."

A second excellence of our schools lies in the fact that the instruction given in the natural sciences, psychology, and other studies has been

purged of many unorthodox theories and speculation. If we feed the minds of our children and youth with error, intellectual or moral, we poison their thoughts and affections, we destroy the foundation upon which character is built, and finally cast them loose as intellectual wrecks.

Another excellence of our Christian schools which is not fully appreciated except by those who have spent one or more years in our institutions, is the stimulating influence of Christian teachers and students. Young people are profoundly influenced by their associates; and to have the daily companionship of

Prayer for the Children

HORATIUS BONAR, D. D.

*Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
O keep them, keep them, Thou who gav'st them birth.*

*Father, draw nearer us!
Draw firmer round us Thy protecting arm;
Oh, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.*

*Them in Thy chambers hide!
Oh, hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.*

*Oh, keep them undefiled!
Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.*

those who have given their hearts in surrender to the living Christ, and who are sincere and earnest in their desire to fulfil the expectations of their Maker, is indeed a high privilege.

But the crowning glory of our schools is their missionary atmosphere. This is the expression of the spirit of the advent message. To live in such an atmosphere is to acquire a missionary philosophy of life. The front lines of our mission advance in the far fields of earth are today held by those who have received this missionary philosophy in our Christian schools. These workers recognize

that they are "not to be ministered unto, but to minister." Let no one reason himself into believing that these educational values can be received by our young people in secular schools. May God help us all to make our sacrifice commensurate with the intensity of the times in which we live, that we may not fail to do for our young people at this time all that God expects of us.

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Attend a Denominational School

WHAT ought our young people to do? Even as the farmer looks after the machinery in the winter time when he cannot work in the field, repairs the harness and mends his fences; even as in the "dull" season the mechanic sharpens his tools and the fisherman builds his boat and repairs his nets, so our young people would do well to mend their nets, repair their fences, and oil their machinery, getting ready for the day of opportunity.

For a day of opportunity is coming for every one who is ready. The harvest of the earth is nearly ripe, and men and women are needed to gather the harvest. The man who waits until harvest time before looking after his harvesting machinery, will find himself working on the machine rather than harvesting, and precious grain will be lost. We shall yet see thousands brought into the fold, and the harvest will be gathered in a few short days compared to the long time required for plowing, sowing and cultivating. Those that "were ready," says the record, went in to the wedding.

Now is the time for our young people to obtain an education. . . . Opportunities to acquire an education were never better. The world does not now hold out much prospect of financial gain; work is hard to get; so there will be no better time than now to go to school. May it not be that this little time is given us to prepare? Can any young man or woman think of anything better to do than to prepare to have a part in the great ingathering yet to come? Now is the time of all times to prepare. Let our young people take advantage of the opportunity now given them, and attend one of our schools this coming year.—*M. L. Andreasen, in "Review and Herald," Sept. 1, 1932.*

Graduating Exercises at Helderberg

Aim: "Still Higher."

Motto: "In His Footsteps."

CLASS ENROLMENT

THEOLOGICAL COURSE:

Edward W. Tarr. Frederick H. Ficker.

NORMAL COURSE:

Vivienne Campbell. Maud McEwen.
Marguerite Campbell. Walter H. Hayter.
Ethel Baker. Mabel Holbrook.
Adriaan Siepman. John B. Cooks.

OFFICERS:

President Edward W. Tarr.
Pastor John B. Cooks.
Secretary-Treasurer Maud McEwen.
Sergeant-at-Arms Adriaan Siepman.
Flower: Painted Lady. Colours: Orchid and Silver.

CLASS NIGHT

Thursday, Twenty-seventh of October, at 8 p.m.

Processional March Miss A. Scheublé
Class Anthem, "I Will Follow Thee" Class
Invocation John B. Cooks
Piano Ensemble, "Invitation to the Vivienne Campbell and
Waltz" Mabel Holbrook
President's Address Edward W. Tarr
Quartette, "A Perfect Day" (*Carrie Jacobs Bond*) Mixed Quartette
Oration, "In His Footsteps" John B. Cooks
Monologue, "One of Us" Marguerite Campbell
Oration (Afrikaans) "Still Higher" Frederick H. Ficker
Class History Maud McEwen
Oration, "Parents" Vivienne Campbell
Class Poem Mabel Holbrook
Oration, "Pedagogical Opportunities" Walter H. Hayter
Reading, "Inasmuch" Ethel Baker
Farewell and Presentation of Gift Adriaan Siepman
Class Song (*Vivienne Campbell*) Class
Benediction Frederick H. Ficker

CONSECRATION SERVICE

Friday, Twenty-eighth of October, at 7.45 p.m.

Processional March, "Priest's March" Mrs. W. F. Tarr
Hymn, "I Remember Calvary" Congregation
Invocation Mr. W. F. Tarr
Vocal Solo, "The Prayer of the Wanderer" Mrs. A. E. Nelson
Consecration Sermon Elder J. I. Robison
Response by Class Pastor J. B. Cooks
Song by Class, "Oh Jesus I Have Promised" Class
Consecration Prayer Professor Milton Robison
Instrumental Duet, "Serenade" Virgil Hankins and
(*Franz Schubert*) Muriel Hankins
Benediction Elder J. V. Wilson
Recessional, "The Lost Chord" Enid Ellingworth

CLASS SERMON

Sabbath, Twenty-ninth of October, at 11 a.m.

Processional March, "Prelude in G Minor" Leslie Le Butt
(*Rachmannenov*)
Hymn, "Faith of Our Fathers" Congregation
Invocation Mr. C. H. Bell
Violin Solo, "Souvenir" (*Franz Drdla*) Muriel Hankins
Sermon Elder A. W. Staples
Vocal Duet, "Hold Thou My Hand" Mrs. M. Botes and
Seldon Blaine
Benediction Mr. P. J. van Eck
Recessional, "Sonata" (*Beethoven*) Evelynne Wright

COMMENCEMENT

Saturday, Twenty-ninth of October, at 8 p.m.

Processional March, "Passing of the Regiments" Orchestra
Piano Solo, "Les Deux Alouettes" Hilda Holbrook
Invocation Mr. C. C. Marais
Address Elder A. N. Ingle
Vocal Selection, "Saviour and Friend" Double Mixed Quartette
Conferring of Diplomas Professor Milton Robison
Benediction Junior President

Portion of Class President's Address

EDWARD W. TARR

THE president of the senior class said in part:

"Parents, members of the faculty, fellow-students and friends, the class of 1932 extends to you a sincere and hearty welcome.

"We do not feel that study ceases when school doors close upon us, but wherever we find our responsibilities we shall ever sit at the feet of the Great Master.

"Tonight is but the beginning of an education which we trust will make us greater and nobler men and women. The world is in need of men who can think and act—men who have definite and conscientious convictions of right and wrong, who cannot be moved by every breeze of doctrine, but who have definite visions of life and its possibilities.

"Today we see the world's need,

and we, as the class of 1932, respond to the call of giving our life's service to the uplift of humanity. We purpose to use and develop the talents God has given us in working for the souls of men, in bringing them to a knowledge of the Lord Jesus Christ, that they too may follow "In His Footsteps."

"As the class of 1932 passes out into the world of experience it is not with downcast feelings that we take the step, for the future is radiant with the promises of God. Under the leadings of Prince Emmanuel and "In His Footsteps" we may go our several ways with the assurance that if we are faithful to our trust we shall meet again and continue our course in the great school of the hereafter."



"In His Footsteps"

JOHN B. COOKS

CHRIST our Elder Brother has been over the checkered way of life before

us. Never was man tempted as He was. The apostle Peter knew that Christ had beaten a track over the rough way, making it easier for weak travellers; and therefore enjoined all wayfarers "follow His steps."

In His youth Jesus was faithful and obedient to His earthly parents as well as His heavenly Father. Absolute submission characterised every act of His life; He prayed, "Not My will, but Thine, be done." In order to strengthen His contact with the Father and also to receive power He spent much time in prayer; not only for Himself but also for mankind. When tempted He answered, "It is written" and was victorious.

He came not to be ministered unto; but to minister. His time was spent in diffusing light, courage, and life for body and soul. Compassion, love, and sympathy drew men. He saw in every soul, one to be won for the kingdom of God. No audience was too small for Him to speak to, no

person so degraded that he could not be lifted to be a son of God.

To every follower the Saviour promises a cross to bear. Praise God, for the privilege of bearing the cross with Him, and of being accounted worthy to suffer with your Example and Saviour.



"Higher Still"

FREDERICK FICKER

You have accepted Christ, and have showed your allegiance to Him by being buried in the watery grave. Now you are treading "In His Footsteps" by dying daily to sin; now you are saying with Paul, I forget "those things which are behind, and reach forth unto those things which are before."

What a blessed experience! You have felt that exhilaration, that joy, that peace of mind that passeth all understanding. You are on the upward road, and are pressing on "Still Higher" till you grow to the "full stature of the man in Christ Jesus."

The valleys of Continuing in Sin are left behind, while with God's help you are ever climbing higher on the mountain of Character-building. But friends, remember, that it was on a mountain that Christ was beset with the fierce temptations of Satan. Many canyons of Discouragements, many rocks of Temptations over which you may fall, beset your way, but take hold of the wings of Faith and fly over these obstacles. You may then say with Washington: "I ought not to look back unless it is to derive useful lessons from past errors, and for the purpose of profiting by dearly bought experience."

Should a Christian be discouraged? Should you, who have the Christian armour on, speak or even think of giving up? No! Never!

You have started on the upward road, and have accepted the cross of Christ, therefore, by God's help, you must finish your course. Jesus has gone through more and far worse experiences. He has gone before, and His light still illumines the way. Praise God! You are free in Christ, and nothing can hinder you from being what you ought to be, and from reaching the mountain top, where is situated the city of God.

"He that endureth to the end shall be saved."

Z. U. Mission

E. C. Boger Superintendent

D. A. Webster Secy.-Treas.

Box 573, Bulawayo, S. Rhodesia

Colporteurs' Institute at Solusi Mission

L. A. VIXIE

THE institute at Solusi Mission this year was an outstanding success. On arriving at the mission on Thursday, September 1, we wondered how many would be taking the instruction. At the Sabbath service a talk was given on the book work, and in the evening another talk was given emphasising the necessity of receiving the Holy Spirit in working for the salvation of souls.

On Sunday evening we held our first instruction meeting with an attendance of thirty-five students. These young men were all eager to learn the best methods of placing our truth-filled books among their own people. The interest continued to grow until the last meeting on Friday.

Four of the young men who were in attendance are going directly out into the canvassing work, and six of the students will join these regulars when school closes its doors for a two-months' holiday. Judging by the determination and enthusiasm manifested, we have every reason to believe that these young people will succeed. Brother Ernest Marter, the union field missionary secretary, plans to give every possible assistance in order to make their work a success. We solicit the prayers of readers before the throne of grace on behalf of these colporteurs.

We are just opening a colporteurs' institute at Thekerani Mission, Nyasaland. We expect fifteen or twenty prospective colporteurs to attend this institute. Nyasaland's records show that hundreds of their converts have been brought in by the colporteur evangelists. These young men are not only placing literature into the hands of the natives, but are bringing many to a definite decision.

The literature ministry is onward, and will continue until probation closes.

Sabbath in the Mission Field

MRS. W. B. HIGGINS,
of Solusi Mission

SABBATH morning dawned bright and clear, the hot tropical sun shone in at our window, even at such an early hour promising a very warm day, a day which would have been more pleasant spent at home; for there is no place so pleasant in the tropics on a hot day as one's own home, where the rays of the sun cannot penetrate and where one has the freedom of finding as much comfort as possible. But we cannot disappoint a group of dark eager faces which we know will be looking to us expectantly for the Sabbath morning sermon.

The little out-school, Ngwasi, whither we are bound is within ten miles of the mission; so, gathering together a hasty lunch and some good Sabbath reading my little daughter, Charlene, and I were ready when the car came to take us on our journey. We took some pillows and blankets with us and also our portable Victrola.

It was pleasant driving through the bush, meeting a native here and there bent on some errand. It was pleasant too, even when we reached a sandy spruit and all hands had to get out and help push the car through; even Charlene did her share. The ride was pleasant, but rough, as one never knew when a branch might sting one sharply in the face, or when the roughness of the road might give one a rather unexpected spring. Charlene says it is just like "Rock-a-Bye-Baby," in the back seat—and indeed it is—although, I doubt very much whether the baby would be rocked to sleep!

When we arrived at the school we found a group waiting to welcome us. Little black children, clad with the proverbial smile and a string of beads, seemed to come from everywhere, some smiling amusedly, some clinging timidly to their older brothers and sisters and some babies screaming with fright each time we moved.

After greeting the teacher, whom we knew, we went inside to prepare for the meeting. The school was just a small building made of mud and poles with a grass roof and a mud platform at one end, which proudly holds the teacher's desk or the preachers pulpit made of a rough log standing on end with a board nailed

to the top. The room itself was about fifteen by twenty-five feet and seemed large enough to hold but a handful of people. The seats were queer-looking affairs, just small raised mounds of dried mud running systematically through the school for the students to "squat" on. I am sure, were you to see them, you would never imagine their use.

O how small the room seemed! But, as we took our places on the tiny platform the people began to come in. As I was sitting in front I watched their faces as they came. Here were the irrepressible youngsters crowding into the front seats and looking at us curiously; here was a gray-haired old father with an expression of Christian kindness stamped on his black face; here was a poor mother, dirty, tired and ignorant, carrying a dirty sleeping child on her back. Surely the gospel of Christ has not found her heart! Then came two young girls who had been students at Solusi. How they stood out among that crowd of young people; one could tell at a glance that they had found a purpose in life; were living to accomplish some good and help to spread this gospel to their own people. How clean and tidy they appeared compared with those girls who had never been to our mission school.

Here was a dirty, ragged young man, dull-eyed, with no light of determination or accomplishment in his face, while over there were our boys from Solusi—clean, happy, with a look of contentment and resolution about them, which marked them above the others.

Alas, here come one poor young man crawling on his hands and knees in a most pathetic fashion; he is paralysed below the waist. I was made to think of the poor lame man whom Jesus healed and of the blessed day when sickness and sorrow shall be no more.

A motly group of 113 crowded into that schoolroom—a little room which one might think could hold only from twenty-five to thirty persons. We inquired where they had all come from and were told that they all lived in the vicinity.

How they listened while we played on the Victrola, "Tell Me the Story of Jesus," "Carry Your Cross With a Smile," and other hymns. Young mothers, scarcely bigger than the babies on their backs crowded around the open windows and, peering in,

listened eagerly from the outside. It seemed as if every woman and girl carried a baby on her back.

As Mr. Higgins sang and preached to them, hearts were touched, and, when the call was made, several took their stand for Jesus for the first time. Sometimes these black faces seem hard and irresponsive to look at, but we find their hearts are tender when Jesus whispers His love to them. Such a humble little building, with its unpretentious pulpit, yet never a more pretentious church building has witnessed more sincere confessions and deeper devotion than that little mud schoolhouse in the bush of Africa.

We parked the car beside a big tree, and, while waiting for Mr. Higgins to come, Charlene and I were much entertained by the crowds of naked children who had come to show their friendliness. Charlene gave them presents of pictures she had cut out while I amused them with raisins, which they were almost afraid to eat.

When it was time to depart and as our car moved away all waved their hands with the shout of "hombe gushle" (good-bye or go nicely) and we were on our way home again.

In spite of the intense heat and the insistent flies, we were able to enjoy our lunch and spend some time reading under some shady trees by the roadside. On our homeward journey we stopped to see old chief Melavo who is dying from tuberculosis and lives in a small native village not far from the mission. His people are living in heathenism without the love of God. I wish you could have seen the dirt and filth in that village that afternoon. I sometimes wonder how they manage to keep so many children until they grow up. I suppose it is "the survival of the fittest." Our car was surrounded again with a dozen or two of the most abominably filthy youngsters you ever saw. We were kept busy fighting the flies and watching the expressions on the faces of the children. Finally the car headed homeward. O what relief and joy! How cool and clean our little mission home seemed and how thankful we were for good warm water and soap! Even Charlene did not object to her bath that evening.

If you could go with us on just one trip you would surely be able to answer "yes" to the question, "Do Missions Pay?" for you would all see, as we do, how they respond to

the message and how it cleans their hearts and homes and bodies, and how it changes their lives. It is worth all the little sacrifices we make in the mission field to see the changes wrought by the transforming power of the gospel.



Congo Camp-meetings

C. W. CURTIS

As the camp-meeting season is nearing its close here in the Congo we will pass in a partial report of the same. We were glad to have Elder J. I. Robison with us for two of our meetings, one at Elisabethville and the other at Kikamba Mission, near Kongolo. At the Songa Mission Elder W. R. Vail assisted the writer. The meeting there was a very good one, though not quite so large in attendance as the previous year. There was, however, an unusual spiritual atmosphere about the place, which would be quite noticeable to those who attended some of the former meetings at this mission. The Balubas have been a wild and almost unconquerable race, but light is breaking and they are becoming more receptive to the gospel, the local workers all gave excellent help in the meetings and daily Bible studies were conducted for the mission families. Sixty-eight were baptised at this meeting.

During the month of August, meetings were held at Kipushi and Mokambo. Kipushi is a mining centre and one of the few places the depression has not hit so hard. It is the richest copper section of the Congo, if not in the world, and has continued to operate. We have an evangelist located there who works among the people at the mines and in the surrounding villages, some of the latter are in the Congo and some in North Rhodesia. Elder Vail, with his family and my family went out there and camped among these people and we had splendid meetings together. We found some here who had first received the truth as far back as 1924 and who had struggled on as best

they could in their heathen villages holding up the light of truth. Seventeen were baptised at this meeting.

Mokambo is down in the Sakania territory where we had a very good work going a few years ago. We have met with much opposition from the Catholic missionaries down in that section. They claim to represent what they call the national church and our workers and believers in that locality have been intimidated and even persecuted in several instances. In spite of the opposition, the work has moved forward, and today we have a church of 141 members there. They are scattered throughout many villages and we find that they meet and have their Sabbath school in the village whether there is a teacher with them or not. We only have three men working as teachers in that whole area. There were twenty-three baptised at this meeting. Following the baptism, the Lord's supper was celebrated; Brother George Hiten assisted at this meeting.

Our work is scattered over a large territory and our workers are few; nevertheless the Lord is truly blessing the efforts put forth. Pray for the work in the Congo.

* *

Songa Mission Medical Work

C. W. CURTIS

WHILE attending the camp-meeting at the Songa Mission I had the opportunity of observing the work that is being done at the hospital and dispensary. Doctor Morel and his wife are extremely busy and seem very happy in their field of labour. They are assisted by Miss Lydia Delhove, who has so faithfully carried on the work since Dr. J. H. Sturges left in December, 1930.

All available space for patients was filled to overflowing both in the village for the sick and in the hospital; in fact there was a waiting list of surgical cases because of lack of room for them. Some come from a distance of seventy-five miles or more to receive treatment. I was glad to note that not only the bodily ailments were being treated but an earnest effort was being put forth to lead these sin-sick souls to the Fountain of living waters. Bible studies were being held with the patients and when some case came in that seemed past human aid, the matter

was taken to the church where united prayers were offered on behalf of such cases. In one case especially, where the temperature had risen to almost an unheard of degree, almost immediately after prayer had been offered the temperature came down and the woman recovered. She and her friends thank the true God who worked so mightily in her behalf.

A native policeman, having pneumonia severely, was sent in from the administrator's camp. Some time after his recovery and return to his duties, he was dispatched seventy-five miles away to bring a prisoner. He walked several miles out of his way in order to come past the mission as he wanted an injection to give him strength so that he could "bring this bad prisoner."

Truly the Lord is blessing the medical missionary work in the Congo and we believe that many souls will be in the kingdom through the efforts put forth in this line.

"WHY PRAY?"

During the first quarter of 1933 the Sabbath school lessons will be on the subject of prayer. A little book, entitled "Why Pray?" has been prepared by Professor Wood, of Emmanuel Missionary College, as a lesson help. This little book will be a splendid aid to the study of these important lessons and should be in the hands of both teachers and students in all of our Sabbath schools. Those desiring copies should send in their orders at once so that you may receive the book in time for the beginning of the quarter. Price 1/6, post free. Order from your Book Depository.

Cape Conference

L. L. Moffitt President
Miss P. E. Willmore, Secy.-Treas.

Box 378, Port Elizabeth, C. P.

Religious Book Depository Notes

WILL all our members in the Cape Conference please note that our stock of Morning Watch calendars for 1933 has arrived. The price of the Morning Watch calendars, plain, has

been raised to 4d. The price of the de luxe edition will remain at 9. In placing your order with the depository please be sure to remember this. Also, will you please send your orders in at an early date so as to save disappointment.

A small stock of Home Missionary calendars for 1933 has also been received. All those requiring these calendars should place their orders immediately. Price 2/-.

Remember that we have a nice selection of young people's books. Write for a price list.

Do not forget our recent advertisement regarding the song book, "Joyful Songs for Boys and Girls." This is splendid for children and should be in the home of every family. Price 2/-.

Order from the Religious Book Depository, P. O. Box 378, Port Elizabeth, C. P.

* *

Can You Tell

—WHAT Abraham's seeing Moriah "afar off" and the prodigal's being seen "a great way off" suggest concerning the atmosphere of Palestine?

—To what exact fact of nature or climate Jesus referred when He said, "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven. . . .?"

—What significance there was in Samuel's reminding the people before he prayed for rain that it was the time of wheat harvest?

—Why Palestinian weather depends upon the direction of the wind? Who the Children of the East were?

* *

For Sale

THE opportunity of securing some of our good denominational books, second hand, and guaranteed in good condition, seldom occurs. The following books are available:

"Desire of Ages," "Home Physician," "Patriarchs and Prophets," "Bible Readings," "Great Controversy," "Our Day in the Light of Prophecy," "God's Answers," "Story of Daniel," "Seer of Patmos." Write, "A," 1 Bell Road, Claremont, Cape.

“RED ONS SENDING”

'n Oproep deur die President van die Generale Konferensie

DIE President van die Generale Konferensie het die volgende brief aan elke gelowige in die Verenigde State en in Kanada gestuur. Hy het hulle opgeroep om op die elfde Junie 1932 'n spesiale offerande te gee om “die sending te red.” Vandag nou ons in hierdie Divisie so 'n oproep vir die vyfde November doen, glo ons dat dit u gemoed sal beweeg om hierdie brief van Ouderling Watson te lees. Daarom haal ons hom volledig aan.—DIE EDEUR.

Geliefde Medegelowige;

Die Lenteraad van die Generale Konferensie het my opgedra om u te skryf en die saak waarin ons algar baie belang stel, aan u voor te lê.

Die ernstige vermindering in die inkomste vir die sending gedurende die laaste maande bring die Generale Konferensie voor 'n baie ernstige toestand in ons wêreldwerk te staan. Die Herfsraad van 1931 het die appropriasies vir die sending met tien persent gekort, (dit behalwe nog die ses persent van die vorige jaar), en die lone van die werkers met tien persent. Deur hierdie kortings het ons gehoop om oral ons werk te kan voortsit sonder verplig te wees êrens in die wêreld ons sendelinge terug te roep. Maar om dit te kan bereik sou daar geen verder vermindering in die inkomende sendinggelde moet wees nie. Ek is baie jammer om u te laat weet dat ons verwagtings nie verweselik is nie.... Die inkomste het nie die van die jaar 1931 gelyk gebly nie. Daar was 'n sterk vermindering. Daarom was ook die jongste Lenteraad verplig om die sendingappropriasies weer met nog ag persent te sny en die werkers se salarisse met nog tien persent. Dus binne ag maande het die Generale Konferensie die Buitenlandse Sending met agtien persent en die salarisse van ons werkers met twintig persent moet kort.

Behalwe hierdie trawwe maatreëls het ons oral oor die hele aarde heel wat besuinigingsmaatreëls geneem. Ons pas nog so vinnig as ons kan besuiniging toe.... Die staf van die hoofkwartier van die Generale Konferensie is hersien en verminder so ver dit moontlik was om tog 'n goeie administrasie vir ons wêreldwye werk in hierdie moeilike dae te behou. Maar die vermindering in die inkomste is so ernstig, dat al die bogenoemde maatreëls tot besuiniging en al die besnoeiings die tekort nie gaan dek nie. As daar hierdie jaar geen verder vermindering van inkomende sendinggelde is nie, staan ons nog voor 'n tekort van \$150,000 of £30,000 in ons sending-onkoste. Hou die vermindering van inkomste nog aan, dan word hierdie groot tekort nog groter.

Om hierdie situasie te verhelp doen ons 'n ernstige beroep op al ons mense oral om hul gawes vir die sending deur die Sabbatskool met 'n trippens of meer per week te vermeerder en buitengewone pogings te doen in die Oes Insameling en in al ons ander maniere van geld vir die sending insamel. So alleen hoop ons om nie alleen verder vermindering in ons inkomste te voorkom, maar so moontlik ook 'n substansiële vermeerdering te kry.

Maar selfs dit is nog nie voldoende om ons groot buitenlandse sendingwerk deur hierdie tyd van krisis te bring sonder

verslae te word en selfs 'n stap agteruit te neem nie. Dis duidelik dat ons 'n beroep op ons mense moet doen vir 'n noodhulp offerande in hierdie uur van groot nood in ons werk. Die Lenteraad het dit ingesien en dan ook besluit om aan elke Sewende-dag Adventis in Noord-Amerika te vra om een dollar d.i. vyf sjelings of meer te gee vir die sending-fonds van die Generale Konferensie en op die manier minstens \$50,000 (£10,000) op te bring ten einde ons deur hierdie benarde tye te help. U verstaan seker dit is behalwe nog die gereelde geld wat ons gewoonlik opbring. Ook sal dit gereken word as behorende tot die half-kroon-per-week fonds.

Hierdie brief bedoel om 'n beroep te maak op u opregte en biddende saamwerking ten einde hierdie ekstra bedrag bymekaar te maak.... As elkeen van ons vyftig duisend lede in Amerika hierdie spesiale offerande van een dollar of meer sal gee, sal dit vir die buitenlandse sending die nodige fondse gee om 'n groot aantal van ons sendelinge op hul poste te laat bly. Dis nie moontlik om in een jaar meer te besnoei en te besuinig as wat ons alreeds gedaan het nie. Gaan ons verder en vinniger in hierdie rigting, dan sal dit vertwyfeling bring in die harte van honderde werkers wat ons vër weggestuur het. Dit sou ook verwarring bring op 'n oomblik waar- op kalme en vertrouendheid so nodig is.

Nog nooit het ons so baie siele gewin nie. Nog nooit was daar so baie belangstelling in die boodskap nie. Dis 'n tyd om vorentoe te gaan, nie om terug te staan nie. Dit kannie die wil van die Here wees nie dat ons nou sou ingee waar ons juis vorentoe behoort te druk. Tog staan ons in die teenswoordige krisis voor die baie ernstige feit dat ons nog nooit so naby 'n terugstap was nie as vandag nie. Ons behoort dus ons uiterste bes te doen om dit te voorkom.

.....As u en elke lid van u familie vyf sjelings of meer wil gee, as 'n spesiale offerande op die vyfde November, mag dit nog help om die sendingkragte onaangeroerd te laat bly. Vandag tel vyf sjelings in hierdie werk meer as ooit tevore. Die druk in ons dae is ontsettend. Maar as ons deur genade van die Here ons uiterste bes doen vir Sy saak, sal ons daardie druk kan weerstand bie. Bid tog dat die moed van ons werkers en die geloof van Sy volk nie mag ingee nie en dat die Here se werk oral oorwinnende mag oorwin.

Ons ernstige gebed is dat die Here u met al sy kinders mag seën en dat Hy Sy teenwoordigheid en krag aan u mag bekend maak. Ons dank u vir u hulp. Na broedergoete,

Die uwe,

C. H. WATSON.

Wat sal die komende Sabbat van 5 November bring?

J. F. WRIGHT

Dis die eersvolgende belangrike vraag. Soos alreeds in die Oktober uitgawe van die OUTLOOK aangekon-

dig is, sal daar 'n noodhulp offerande wees om die Sendingraad van die Generale Konferensie ons Sending te help red. Hier in die Suidelike Afrikaanse Divisie sal die offerande op die vyfde November wees. Ons is natuurlik nuusgierig om te weet

wat die resultaat van hierdie oproep in belang van die leë sendingskatkis gaan wees.

Daar sal 'n spesiale program vir daardie Sabbatdiens wees. Elke prediker en kerkbeampte word vriendelik versoek om tog 'n goeie opwek-

kende sendingdiens te probeer hou. Die behoeftes van die saak word in die brief van Ouderling C. H. Watson in hierdie uitgawe goed uiteengesit. Hierdie brief en ander stukke in hierdie nommer van die *OUTLOOK* en in die Sabbatprogram behoort 'n groot indruk te maak op die hart van elke gelowige in die Divisie. Ons vertrou dan ook dat daar 'n blymoedige en gewillige antwoord op hierdie oproep om "ons wêreldwye sendingwerk te red" gaan wees.

Elke lid sal 'n spesiale envelop ontvang om die spesiale offerande van vyf sjielings of meer daarin te sit. Party van ons sal meer, party sal minder kan gee. Maar ons glo dat amper iedereen die voorgestelde vyf sjielings sal kan gee. Hierdie offerande tel vir die halfkroon-per-week fonds en moet gegee word apart van die gewone Sabbat offerande en ander gereelde offerande vir die sending.

Geliefde broeders en susters, mag die Here ons nie alleen 'n gewillige

gees maar ook die middele gee om aan hierdie oproep te beantwoord wanneer die offerande sal gevra word. Ons behoort vorentoe te gaan en nie agteruit nie. U vyf sjielings sal die skatkis van die Generale Konferensie seker help om 'n krisis in ons wêreldwye sendingprogram te voorkom.

Ons glo dat u dit as 'n voorreg sal beskou om in hierdie tyd van nood en van besonder geleentheid om sendingwerk te doen saam te staan "tot die hulp van die Here."

Sewe Redes Waarom Ons Aan Hierdie Buitengewone Oproep Gehoor Gehoor te Gee

Omdat ons moet—

(1) 'n Krisis in Ons Sending-program Voorkom

Die plan van die Here vir Sy werk is *altyd vorentoe*. Geen depressie of sameloop van ongunstige omstandighede kan die bevel van die Here die stilswyse oplê of dit vernietig nie. Die bevel tot Sy volk van die ou dae geld ook vandag: "Wat roept gij tot Mij? Zeg den kinderen Israëls dat zij voorttrekken." Ex. 14: 15. En met groot beswarrings en moeilik-hede voor hulle trek die volk van die Here verder na die hemelse Kanaän. Die planne en bedoelings van die hemel mag vir 'n tyd uitgestel word, deurdat ons nie aan die Here se program beantwoord nie, maar Sy werk sal tog uiteindelik met sukses bekroon word en netnou sal ons die beloofde land bereik.

Die vertrou in die boodskap en die bewilligheid om daarvir op te offer vind ons onder ons mense oor heel Suid-Afrika. Dis baie bemoeidigend. Dit lyk ons doelpunt en ons eenparige begeerte te wees om 'n krisis in ons sendingsprogram te voorkom. Ons kerke en gelowiges deur heel die Unie het tot op vandag hierdie jaar meer vir die Sending gegee as vir die ooreenkomstige tydperk laaste jaar. Het ons mense dan hierdie jaar meer gegee, omdat hul inkomste groter was? Nee—want in amper elke geval was die inkomste baie minder. *Die hele geheim lê in die gees van selfopoffering, erns en gewilligheid wat tot op seker hoogte al ons mense kenmerk.*

Broeders en susters, ons pogings en diens moenie spasmodies wees nie; want ons sal 'n vaste program moet

volg om ons sendelinge op hul poste te hou. Ons moet die teenswoordige en die komende krisis probeer voorkom. Die Gemeente van die Here moet in antwoord op die goddelike bevel *voorwaarts gaan*. Waar ons Sabbat, 5 November, 'n Spesiale offering vra om ons Sendingwerk te red, reken ons op u voortdurende en vrywillige ondersteuning.

N. C. WILSON.

* *

Omdat ons moet—

(2) Die Leë Skatkis vol maak

'n Leë skatkis het 'n ongunstige uitwerking op die verkondiging van die waarheid—die laaste waarskuwende boodskap. Dit het egter al meer voorgekom in die ervaring van die gemeente van die Here. In die verlede het die Leviete deur gebrek aan die nodige hul altare moet verlaat om werk te doen wat vreemd was aan hul heilige roeping. Neh. 13: 10 sê: "Ook vernam ik, dat der Levieten deel hun niet gegeven was; zoodat de Levieten en de zangers, die het werk deden, gevloeden waren, *een iegelijk naar zijnen akker.*"

Ons mag behoorlik navraag doen in hoever die toestand van 'n ledige skatkis bepaaldelik die werk in die Suidelike Afrikaanse Divisie aangetas het. Hier volg die uitwerkings:

1. Herhaalde kortings in die appropriasies vir gereelde werk en as gevolg daarvan besnoeiing van 'n paar werkers.

2. Vermindering in ander rigting soos die Uitbreidingsfondse vir die opbou van die mediese, opvoedkundige en uitgewerswerk.

3. Onmoontlikheid om al die nuwe werkers aan te stel wat ons so nodig het om die werk uit te brei in nuwe plekke wat voortdurend aanvraag doen.

Hierdie toestand van sake verplig ons om ons al ons gedagtes en al ons aandag aan die teenswoordige werk te gee. Ons kan min denk aan verder uitbreiding wat tog heeltemal in ooreenstemming met die aard van ons boodskap is en wat met die oog op die wêreldtoestande tog so dringend noodsaaklik is.

Elke dinkbaar besparing in die goeie gang van die werk het ons onder ernstige bespreking geneem. Die salarisse het afgekom, waar saamsmelting van organisasies moontlik was sonder die goeie gang van die werk te belemmer, het ons dit aan die Generale Konferensie aanbeveel.

Verder kleinere besuinigings is toegepas om ons uitgawes binne die perke van ons inkomste te bring. Besuiniging is heeltemal reg, maar as dit al is, blyk dit onvoldoende, en om die toestand alleen uit hierdie oogpunt te sien is onbestaanbaar met die gees van vooruitgang en van oorwinning wat die derde engel boodskap kenmerk.

Ons werkers het moedig vir die besnoeiings van hul begrotings gestem; want hul harte is in die belange van die werk en hulle het hul lewe gegee vir die verkondiging van die boodskap. Met blymoedigheid het hulle die verantwoordelijkheid aanvaar en hulle sal ondanks die belemmering vorentoe druk. Hulle verdien seker die allerbeste wat ons vir hulle kan gee.

Op eenvoudige manier lê ons die las van ons harte voor ons dierbaar getroue broeders en susters. Di.

roepstem is dringend, die nood is groot. Wat sal u antwoord wees? Die Here reken op u. Hy maak geen ander plan vir voorsiening nie as rentmeesters van die Here laat ons getrou bevind word. Laat ons nie die Here teleurstel nie. Sy vertrou in ons is so groot dat Hy die belangrike verantwoording op ons gelê het om die werk van die Here op die aarde klaar te maak.

A. E. NELSON.

• •

Omdat ons moet—

(3) Die Gees van Selfopofferende Liefde hê

AL te dikwels is ons geneig om in die oproep vir geld alleen die behoefte van die fondse te sien. Bygevolg beantwoord ons ook die oproep daarna. Ons gee eenvoudig omdat die behoefte daar is en die werk dit vra.

Maar daar is nog 'n ander gesigspunt wat ons nie uit die oog moet verloor nie. En dit is ons eie behoefte aan die gees van selfopofferende liefde! Immers die geskiedenis van ons hele werk is by elke nuwe stap gekenmerk deur selfopoffering. Dit het die Tweede Adventbeweging van sy geboorte af gekenmerk. Hierdie gees wat so duidelik in die geskiedenis van die baanbrekers uitkom, behoor meer kenbaar onder ons te wees, namate ons nader aan die verwesenliking van al ons verwagtings kom.

Dis mos ondenkbaar dat enige vorige tydperk in die werk van ons Gemeente sou getuie van 'n groter gees van selfopofferende liefde as juis nou waar die Gemeente van die Here die laaste tonele van die geskiedenis van die aarde aanskou. En wel om hierdie rede dat die Gees van selfopoffering altyd saamgaan met die openbaring van die Here se mag. Immers kan die Here 'n grote werk doen met manne en vroue wat hul lewe, en al wat hulle besit, volkome aan die Here het oorgegee. Immers is die mate van Sy mag in ooreenstemming met die selfopoffering van diegenes deur wie die Here Sy werk doen! Aangesien dit so is, sal ons, wat tot die allerlaaste geslag behoort, dan nie antwoord gee op die laaste roepstem van die Here tot diens en tot daardie mate van selfopoffering waarmee die openbaring van die mag van die Here gepaard gaan nie?

Laat ons, as die kindere van die Here, onself ernstig afvra: Het ons

persoonlik deel aan hierdie gees van selfopofferende liefde? En meen ons dat ons selfopoffering vergeleke by die van die eerste baanbrekers, aanspraak kan maak op die groter openbaring van die krag van die Here wat ons onder ons so nodig is in hierdie laaste kritieke oomblik?

A. FLOYD TARR.

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Omdat ons moet—

(4) Verder Besnoeiing Vermy

WAT sou die gevolg van verder besnoeiing in die begroting vir ons beteken? Die afdanking van werkers, die sluiting van dorpskole, die beroving van Sabbatskole en geïsoleerde groepe van hul leiers en bygevolg die verlies van honderde siele wat die boodskap pas omhels het en wat nog verlangend uitsien na verder kennis van die waarheid, terwyl hulle tot die doop voorberei word.

Dit was my voorreg om onlangs 'n besoek te bring aan die Unies van die Zambesi, die Kongo en Midde-Afrika en daar met die broeders hul probleme te studeer. Ek durf nouliks daaraan te dink wat dit vir hierdie velde sou beteken as hulle die volgende jaar opnuut in hul begroting sou gekort moet word. Ek dink nou aan Broeder Monnier in Noord-Ruanda. In daardie grote veld met sy twee duisend siele waarna gekyk moet word, en sy vyftien buiteskole wat geïnspekteer moet word, 'n groot sendingstasie wat onderhou moet word, twee georganiseerde kerke en duisende mense wat vra vir onderwysers—en dit alles met net een Europese familie en net een ongetroude sendingdame om die laste te dra—wat sou 'n besnoeiing vir hulle beteken? Dit sou beteken ontslaan van werkers, groot ontmoediging en verlies van siele in die ewige koninkryk van die Here. Dit kannie wees nie, broeders en susters, want ons sendelinge dra alrede te baie laste en oorwerk hulle, nie alleen in Noord-Ruanda, maar in amper elke veld.

Die Here stort Sy Gees uit in Midde-Afrika. Tien duisendes luister gewillig na die boodskap en duisendes sal dit aanneem, as ons vandag kan ingaan waar die Here die deure in elke veld vir ons oopmaak. Ons sendelinge verlang en bid om die voorreg om nuwe velde te open en hul werk uit te brei. Maar hulle word gesê dat daar geen nuwe werk mag

begin word nie, geen nuwe velde geopen mag word nie.

Ons lees in "Testimonies for Ministers," bld. 297: "Wees versigtig hoe julle die werk in enige plek teen hou! Daar word min genoeg op enige plek gedaan en dis seker nie reg om die sendingwerk in te kort nie." Laat ons ernstig bid vir hierdie werkers in die sendingvelde wat swaar laste dra. En laat ons gee en "gee tot ons dit voel," sodat die werk van die Here spoedig klaar mag wees en ons algar huistoe kan gaan.

J. I. ROBISON.

• •

Omdat ons moet—

(5) Ons Teenswoordige Werk Ophou

IN al my drie-en-twintig jaar in die sendingveld het Sewende-dag Adventiste nog nooit verplig gewees om hul sendelinge terug te roep of hul sendingstasie deur gebrek aan fondse op te breek nie. Ons het al gehoor van ander genootskappe wat dit moes doen; maar ons kon altyd deurkom en selfs in die moeilikste tye hier en daar nuwe werk begin. Dit het ons altyd nuwe moed gegee; want die bevel is om te gaan en aan te hou met gaan totdat die Here Jesus kom.

Maar in hierdie tyd van depressie dreig ons 'n werklike gevaar, selfs die gevestigde werk word bedreig. Ons begrotings is so herhaaldelik besnoei dat party sendingvelde verplig sal wees om van hul skole of stasies te sluit as die toestande nie verbeter nie. Ouderling Watson skryf: "Ons skiet ernstig tekort om die alreeds gevestigde werk op te hou, en met die dag gaan dit moeiliker." Dis seker waar van die werk in die Suidelike Afrikaanse Divisie. Maar dis tog nie denkbaar dat Sewende-dag Adventiste in hul voortgang sou stilstaan, veel minder agteruitgaan nie. Selfs al is daar 'n krisis in die sake van die volke, "by die Here is daar nie so iets as 'n krisis nie," en dus ook nie by Sy volk nie. "Kan ons dit moontlik oor ons hart verkry om ons hand te laat verslap en die werk te laat agteruitgaan?" Ons, as die uitverkorenes van die Here, moet ons teenswoordige werk ophou. Selfs al vra dit ook groter opoffering. Ons het algar vir die saak wat ons dierbaar is, iets opgeoffer; maar nou vra die Here dat Sy volk meer as ooit tevore opoffer om Sy werk op aarde klaar te maak.

In die laaste kampvergaderings in Suid-Rhodesië het minstens sewe naturel onderwysers 'n vol maand se salaris as 'n kampvergadering offerande gegee. Ek weet party van hulle het regtig nie so veel *kan* gee nie, want hulle is maar arm. Maar toe hulle hoor hoe van al kante oor die heel aarde die roepstemme kom, het hulle gegee "tot hulle dit voel." Ek kannie sien dat dit met hulle geldelik slegter staan as met die van hul vriende wat nie so baie gegee het nie. En hulle verheug hul in die gedagte dat hulle 'n bepaalde aandeel in die Here se werk het.

Broeders en susters, die Here roep ons om vir ons sending 'n meer bepaalde opoffering te maak. Laat ons saamstaan met ons Leidsman tot aan die end. Dan sal die werk gou klaar wees en ons huistoe kan gaan.



Omdat ons moet—

(6) Die Onbeantwoorde Roepstemme gehoor gee

EEN van die moeilikste vraagstukke in ons dae is wat te antwoord op die vraag: "Kan u ons nie 'n onderwyser stuur nie; ons wag nou al meer as 'n jaar?"

Vier groot groepe het ons op die laaste kampvergadering met hierdie vraag lastig geval. Een man in besonder was deur 'n invloedryke opperhoof gestuur en sê: "Meneer, ons gebou staan klaar, die woning vir die onderwyser is gereed, my indoea sien uit na my terugkoms met sy onderwyser van hierdie vergadering. Ons moet een hê. As ek nie een kan saambring nie, wat moet ek my mense dan sê?" Geliefde leser, watter antwoord sou u daarop gee as u geen middele en geen mens sou hê om te stuur nie. Ons moet eenvoudig iemand vind en daarvir opofferings maak.

Een werker skryf in 'n brief: "Meneer, die mense, hulle val my lastig dag en nag, ek kry nie kans om te slaap nie, ek moet wakker bly en na hulle sit en luister. Een man wil my beeste vat en na sy kraal toe ja, sodat ek verplig sal wees om hom te volg en hulle die waarheid vertel. Maar, meneer, ek het regtig geen onderwyser om hulle te stuur nie. En ons sal tog iemand moet stuur; want daar is ses-en-tagtig in die hoordersklas daar."

Elke dag en elke week kom daar sulke roepstemme op elke stasie.

Laaste kampvergadering was daar een-en-twintig afsonderlike groepe afgevaardigdes. Hulle het meer as ses honderd mense verteenwoordig; hulle het persoonlik kom vra vir 'n onderwyser. Sal ons sulke roepstemme onbeantwoord laat? Broeders en susters, laat ons hierdie laaste roepstemme van ons dae beantwoord deur nog bietjie meer op te offer! *Ons moet hulle gehoor gee.*

H. M. SPARROW.



Omdat ons moet—

(7) Die Laste help dra

IN die laaste agtien maande is ons in ons appropriasies heel wat gekort. En om ons uitgawes binne die perke van ons inkomste te hou, moes ons die salarisse en lone laat afkom en party werkers ontslaan. Veral die laaste is 'n treurige feit as ons dink aan die werk wat nog gedaan moet word en aan die koms van die Here wat so op hande is. Die ontslae werkers is mismoedig en ook op die origes val die las nou dubbel swaar. Om u 'n idee te gee vertel ek u nou die ervaring van een van ons werkers wat ons deur gebrek aan fondse moes laat loop:

Hierdie naturel werker was gevestig op 'n plek waar die mense al lank om 'n onderwyser geroep het. Ses-en-veertig siele was daar alreeds in sy proeftydklas, toe die tyding kom dat ons hom nie langer kon aanhou en betaal uit die sendingklas nie. Die broeder besluit toe om 'n bestaan te probeer maak met visvang en dan tog togelyk die doopklas aan die gang probeer hou. Natuurlik was hy baie van huis met die gevolg dat die Roomse ingekom het en sy mense een vir een weggeneem het. Telkens as hy sy doopklas bymekaar roep, sien hy maar daar is weer van weg en op die ou end was algar verlore vir die saak van die Here en is ook hierdie broeder moedeloos geword en weggetrek.

U sien dus, broeders en susters, besnoeiing bring ontmoediging; die vooruitgang van die werk word gestrem en die koms van Christus vertraag. Ons lees in "Getuienisse," Deel IX, bld. 55:

"Onmiskienbaar bewyse wys uit dat die end naby is. Die pad moet bereid word vir die koms van die Vredvors. Laat ons gemeentelede nie kla nie, omdat hulle so herhaaldelik

gevra word om te gee. Wat maak hierdie herhaalde oproepe noodsaaklik? Is dit nie die vinnige groei van ons sendingwerk nie? Sal ons dan vergeet dat ons medearbeiders van die Here is? Elke gemeente behoort die Here ernstig te bid om die gees van toewyding en vrygewigheid. Broeders en susters, *moet tog nie pleit vir besnoeiing van die evangeliewerk nie.* Solank daar nog siele gered moet word, mag ons belangstelling in die redding van siele nie verslap nie. Die kerk kannie haar taak ligter maak sonder haar Meester te verloën nie."

Dink nou net, broeders en susters, deur ons middele vas te hou word die werk van die Here vertraag. *Ons pleit feitlik vir besnoeiing as ons die fondse wat die Here nodig het, vir onnsself hou.* Laat ek tog met u mag pleit om verder besnoeiing en ontmoediging te help voorkom, sodat die siele van mense nie verlore mag gaan nie. Ek weet van baie van ons mense wat uitgestel het om van hul middele te gee in die dae van voorspoed en *vandag het hulle alles verloor.* Geliefdes, as u vandag middele het, *sit dit uit in die bank van die hemel eer u dit verloor.* En op die manier sal u die koms van die Here verhaas. D. A. WEBSTER.

Helderberg Kollege

GRADUASIE NUUS

"Opwaarts"

FREDERICK FICKER

U HET Christus as u Heiland aangeneem en dit bewys deur die watergraf in te gaan. Nou wandel u in Sy voetstapen en sterf aldag aan die sonde. Met die apostel Poulus roep u uit: "Maar één ding doe ik, vergetende hetgeen achter is, en strekkende mij tot hetgeen voor is, jaag ik naar het wit, tot den prijs der roeping Gods, die van boven is in Christus Jezus." Fil. 3: 14.

Wat 'n geseënde ervaring! U ken daardie opgewektheid, blydschap en vrede wat alle verstand te bo gaan. U is op die pad na die hemel en u leuse is "Opwaarts," totdat u sal kom "tot die mate van die grootte der volheid in Christus." Ef. 4: 13.

Die lae vlaktes van 'n sondige lewe lê agter. Met die hulp van die Here klim u die berg van karaktervorming

op. Vriende, dit was op 'n berg dat die sterk versoeking van Satan die Here Jesus oorval het. Ook op u pad kom daar baie diep klowe van verontmoediging, baie rotse van versoeking. Alleenlik neem die vleuels van geloof en vlieg oor hierdie hinderpale; sê met Washington: "Ek behoort gladnie terug te sien nie of dit moet wees om nuttige lesse te put uit die foute van die verlede en om voordeel te trek uit die duurbetaalde ervaring."

Behoor 'n Christen ontmoedig te wees? Behoor iemand wat die Christelike wapenrusting dra, te praat oor of selfs te dink aan moed opgee? Nee, dit nooit nie. U is nou op pad hemel toe en het die kruis van Christus op u geneem; met die hulp van die Here moet u u loopbaan loop. Die Here Jesus het u voorgestaan, en Hy deur baie bitterder ervarings; Hy gaan u voor, Sy lig verlig u pad. Dank die Here, in Christus is u vry, niks kan u hinder om te wees wat u moet wees en die hemelstad op die top van die berg te bereik nie. Gelyk die Woord sê: "Maar wie volharder zal tot het einde, die zal zalig worden." Matth. 24: 13.



"In Sy Voetstap"

JOHN B. COOKS

CHRISTUS ons owerste Leidsman het die rowwe lewenspad voor ons uitgegaan. Niemand was ooit so versoek soos Hy nie. Die apostel Petrus het geweet dat Christus die lydingsweg gegaan het. Daarom roep hy ons, swak medereisigers, toe om "in Sy voetstap" te wandel.

In Sy jeug was die Here Jesus Sy aardse ouers onderworpe soos Hy Sy hemelse Vader gehoorsaam was. Volkomene onderwerping het elke daad van Sy lewe gekenmerk. "Nie Mij wil nie, maar U wil geskied," was Sy gebed. Nie alleen vir Homself maar vir die ganse mensheid het Hy baie ure in gebed deurgebring ten einde gemeenskap met die Vader te beoefen en krag te ontvang. In versoeking was Sy antwoord: "Daar is geskrywe" en so het Hy oorwin.

Hy het nie gekom om gediene te word nie maar om te dien. Hy het Sy dae bestee om lig en moed en lewe vir liggaam en siel te versprei. Sy barmhartigheid, liefde en medelye het die mense getrek. In elke mens het Hy 'n siel gesien wat vir die koninkrijk van God gewin moet word. Geen gehoor was vir Hom te

klein nie, geen mensekind so verlaag nie of Hy kon hom maak tot 'n kind van God.

Elkeen van Sy volgelinge lê die Here 'n kruis op. Dank die Here vir die voorreg dat ons die kruis Hom agterna mag dra en ons waardig geag word om te ly vir die Naam en die saak van ons Heer en Heiland.



Uit die Leier se Toespraak

EDWARD W. TARR

"VADERS, moeders, fakulteitslede, medestudente en vriende, die klas van 1932 roep u hartelik welkom toe.

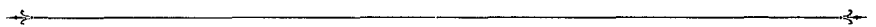
"Ons meen nie dat die lesse verby is, sodra die skooldeure agter ons sluit nie. Waar ons verantwoordelikhede lê, daar sal ons aan die voete van die Meester sit.

Vanaand begin die opleiding wat van ons, na ons hoop, beter en edeler manne en vroue gaan maak. Die wêreld het behoefte aan manne wat kan dink en handelend optree—manne, met 'n vaste en konsensieuse oortuiging van reg en onreg; manne, on-

bewoë deur elke wind van leer; manne, met bepaalde uitsigte op die lewe en van wat die lewe kan beteken.

"Vandag besef ons hierdie behoefte van die wêreld en as die klas van 1932 gee ons antwoord op die roepstem om ons lewe te bestee in die diens van die mensheid. Dis ons doel om die talente wat die Here ons verleen, te gebruik en te ontwikkel om die siele te win en mense te bring tot die kennis van ons Here Jesus Christus, sodat hulle ook "in Sy voetstap" mag wandel.

"Waar die klas van 1932 in die wêreld van die lewenservaring uitgaan, neem ons nie hierdie stap met mismoedige gevoelens nie, want die toekoms word helder verlig deur die beloftes van die Here. Onder die leiding van Prins Immanuel en "in Sy voetstap" gaan ons uit, elkeen sy pad, met die versekering dat as ons aan ons roeping sal getrou bly, ons mekaar sal weersien en dan ons leerkursus sal vervolgt in die groot skool van die lewe hiernamaals."



n' Spesiale Boodskap aan ons Jongmense

N. C. WILSON

ONS verkeer in 'n tydperk van spesiale druk en beproewing van ons Jongmense. Waar ons al die jongmense in ons gemeentes ontmoet en hoor van hul moeilikhede, daar besef ons tereg dat die vyand van ons siele tot ons afgekome het en groot toorn het, want hy weet mos dat sy tyd kort word. (Openb. 12: 12.)

As Satan net daarin kan slaag om 'n groot aantal van ons jongmense op die een of ander manier te verlei, dan het hy die gemeente 'n groot hou toegedien. Veral nou hy die sonde so aantreklik maak en die sonde hom so onskuldig voordoen,—hy is mos 'n wolf wat in lamsklere rondloop!—het ons eers behoefte aan meerder wysheid en geestelike insig om te kies tussen goed en kwaad.

Die laaste maande het ek 'n spesiale las vir ons jongmense, 'n boodskap wat betref die probleme van die lewe waarmee ons jongmense worstel—en wel die noodsaaklikheid om besonder versigtig te wees in ons omgang met die wêreld en in die aanknoop van verbintenisse wat uiteindelik lei tot huwelike met mense wat nie ewe dierbare geloof deelagtig is nie. Geliefde jongmense, ek besef ten volle dat die vraagstuk van die

huwelik moeilik en delikaat is. Maar as ons bietjie verder in die lewe sien en die skipbreuke aanskou wat die gevolg is van verbintenisse met die wêreld deur die huwelik, dan kan mens nie help om 'n woord van raadgewing en van waarskuwing te uiter nie in die hoop dat hier en daar iemand dit sal aanneem en die rotse van die lewense sal misloop.

Ek glo dat ek nog voldoende bekend is met die verwagtinge en uitsigte van ons jongmense om hulle te kan verstaan en my met hulle in te leef in baie van hul probleme. Onder geen omstandighede sou ek in hierdie opsig buitensporig en fanatiek wil wees nie. Maar, geliefde jongmense, die gebroke harte, die verskeurende familielewe, die vernietigde verwagtings en vooruitsigte, die verlamde en beswaarde lewens wat die gevolg is van huwelike teen die duidelike uitsprake van die Heilige Skrif in, noodsaak my om 'n woord oor hierdie saak te sê en om die onafsienbaar leer van ons dierbaar jongmense te waarsku vir die gevolge wat nooit uitbly nie as mens hierdie verkeerde pad volg.

Waarom val ons dit so moeilik om te leer uit die ervaring van ander

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wat ons voorgegaan het? Ons kan tog seker 'n les leer uit die ervarings van die ou Verbondsvolk Israël sowel as uit die ervarings van die kindere van die Here tot op die huidige dag. In die geskiedenis van albei kom seker geen les so duidelik uit nie as die vernietigende en vreeslike gevolge van die verkeerde huwelike waarby die kindere van die Here onder die kindere van die wêreld ingetrou het. Die Woord is vol dergelyke voorbeelde. Die geskiedenis van die Gemeente van Sewende-dag Adventiste lewer oervloedige getuënis; dit is tog nie nodig om bepaalde gevalle te noem nie, want as ons net 'n oomblik nadink, dan weet ons van baie sulke gevalle, hoe treurig hul ook is.

Die raad van die apostel Poulus wat hy in 2 Kor. 6: 14 gee, geld seker ook vir ons dae: "Trek nie 'n ander juk aan met die ongelowiges nie." In die ou dae het die Here die trouery met ongelowiges en met die van ander volke streng verbied. Ons lees in Deut. 7: 3-6: "Gij zult u ook met hen niet vermaagskappen; gij zult uwe dochters niet geven aan hunne zonen, en hunne dochters niet nemen voor uwe zonen. Want zij zouden uwe zonen van Mij doen afwijken, dat zij andere goden zouden dienen; en de toorn des Heeren zou tegen ulieden ontsteken, en u haast verdelgen." Hierdie woorde word nog verder toegelig deur wat die Gees van profesie daarby opmerk in "Testimonies," Vol. V, bld. 328: "Hier is positiewe aanwysings wat ook geld vir ons dae. Die Here praat met ons en dis Sy wil dat ons Hom sal verstaan en gehoorsaam." Met sulke duidelike uitsprake uit die Woord en uit die "Getuënisse" hoe kan ons so verblind wees en reguit ons moeilik-hede tegemoet wil gaan? Dis treurig

genoeg as die huisgesin oor godsdienstvaer verdeeld is as gevolg van veranderde sienswyse na die huwelik reeds gesluit is. Maar hoe ondenkbaar en hoe ontsettend treurig as ons jongmense hierdie verbode stappe neem, waar hulle tog in hul siel goed weet wat reg is en wat die gevolge van sulke huwelike is wat teen die Woord van God blindelings of moedswillig gesluit word!

Dink tog na oor hierdie hartroerende boodskap uit "Fundamentals of Christian Education," bld. 500:

"Christelike jongmense moet tog veral versigtig wees met wie hulle vriende maak en met wie hulle omgang soek. Wees op u hoede, anders sal datgene waarvan u nou dink dis suiwer goud, onedele metaal blyk te wees. Wêreldse omgang en wêreldse vriendskap is 'n hinderpaal op u pad in die diens van die Here. Baie siele is al ondergegaan deur ongelukkige verbindings,—in besigheid sowel as in die huwelik,—met die wat ons nooit kan verhef of veredel nie. Die kindere van die Here behoort hul nooit op verbode grond te waag nie. Die Here het die huwelik tussen gelowiges en ongelowiges verbied."

Bladys na bladys in die Gees van profesie en hoofstuk na hoofstuk in die Woord van die Here bevat waarskuwings en raadgewings vir ons om tog veral 'n afgesonderde en besondere volk te bly. Die Here het daarmee seker 'n besonder doel; dis tog nie alles by toeval nie. Die Sabbatsvraagstuk, die toestand van die dode, die Tweede Advent, of enig ander leerstelling kon tog ewegoed die plek van hierdie kwessie ingeneem het, maar nee, die Gees van profesie het gesien dat ons aan hierdie onderrig groot behoefte sou hê.

Geliefde jong vriende, dink tog ernstig na alvorens u hierdie raadgewings en waarskuwings wat die Here ons so genadig stuur, veronagsaam. Bereken tog die koste en dink tog sorgvuldig na oor hierdie vraagstuk. In toekomstige jare, ja, in al eeuwigheid sal u rede hê om bly te wees dat u dit gedaan het. Moenie speel met sulke heilige en gewigtige dinge as die huwelik nie. Dit geld u hele lewe en veral in geestelike dinge behoort daar eenheid en verstandhouding te wees. Hierdie vraagstukke moet mens biddend en met behoorlike eerbiediging van die raad wat die Here gee, ondersoek. Dan alleen kan ons seker wees dat die seën van die Here op so 'n belangrike en verantwoordelike stap sal rus.

Ons wil ons jongmense aanmoedig om die Woord en die Gees van profesie op hierdie punt noukeurig te ondersoek en ook met hul ouers en predikers te raadpleeg, sodat hulle planne kan maak wat die Here sal kan seën. Die toekoms is al te belangrik en al te onseker om risiko te loop. Dis beter om nou seker te wees as om later jammer te wees. En ons is alleen veilig as ons aan die kant van die Here staan.

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"RUWE stormen mogen woeden,
Alles om mij heen zij nacht,
God, mijn God zal mij behoeden,
God houdt voor mijn heil de wacht,
Moet ik lang zijn hulp verbeiden,
Zijne liefde blijft mij leiden:
Door een' nacht, hoe zwart, hoe dicht,
Voert Hij mij in 't eeuwig licht."

✻ ✻

"DIE aarde behoort aan die Here, en die volheid daarvan; die wêreld, en die wat daarin woon; want Hy het dit gegrond op die seë, en het dit gevestig op die riviere."

✻ ✻

"OP U hebben onze vaders vertrouwd; zij hebben vertrouwd en Gij hebt hen uitgeholpen." Ps. 22: 5.

Obituaries

DAVIDS.—Sister M. Davids passed away peacefully at 5 o'clock on the morning of September 15, 1932, at her home in Port Elizabeth, at the age of fifty years.

Sister Davids accepted the message under the labours of Elder McNeil, at Port Elizabeth, in 1923. She attended the Donkin Street church where she was loved and respected by old and young.

Our sympathies go out to her husband and five children. She was laid to rest in the blessed hope of rising in the first resurrection when the Life-giver comes.

C. S. PIKE.

ADONIS.—Catherine Adonis, nineteen years of age, passed away on Tuesday morning, September 27, 1932.

Sister Adonis was a member of the Athlone church. For years she lived a Christian life and was always an example to her companions. She was ill for eighteen days, and eventually succumbed to meningitis. She was laid to rest in Woltemade Cemetery, near her brother, Jacob, twenty-one years of age, who died of enteric fever just six months ago. They are sleeping in the blessed hope of the soon coming Saviour, who will unlock their graves by the trumpet's blast, and enable them to be caught up together in the air, and reign with Him throughout the ages of eternal bliss.

The writer officiated at the home and at the cemetery.

DERRICK J. F. WILLIAMS.