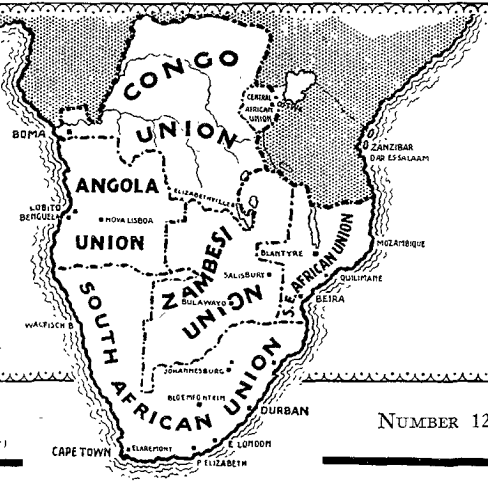


# The SOUTHERN AFRICAN DIVISION OUTLOOK



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## “It Is Time to Seek the Lord”

A. W. CORMACK

COMMUNION with God is man's greatest privilege. Jesus died that this communion, lost through sin, might be restored to us. Now “He ever liveth to make intercession” for us, “and this is the confidence that we have concerning Him, that, if we ask anything according to His will, He heareth us.” “Prayer is the opening of the heart to God as to a friend.” Let us come at this time, brethren, presenting our supplications in faith, believing.

First of all let us come for cleansing. This is the thing of first importance, and coming just as we are we may be sure that our request will be granted *immediately*. “When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, *but not so when we ask for deliverance from sin*. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life.” —“*Desire of Ages*,” p. 266. “If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Having done this we may come boldly and unitedly to the Lord for a special blessing upon His work. . . . It is a time of crisis. There can be no crisis with God for He cannot be taken unawares. He can never be found unready or unprepared, for “He is before all things and by Him all things consist.” “And He doeth according to His will in the army of heaven and among the inhabitants of the earth: and

none can stay His hand or say unto Him, What doest Thou?” Dan. 4:35.

Yet times of crisis come to God's people and we need to stand ready to recognise them when they come, and in them get grace and wisdom from God to meet the emergency. A time of crisis means a time of opportunity. Thank God for a special call to prayer at such a time. “The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of Heaven.” —“*Prophets and Kings*,” p. 148.

We are “nearing the borders of the eternal world.” That means that the work of God must be drawing to a close. At such a time what counsel has the Lord for His workers in a land like this. “He doeth according to His will among the armies of heaven.” “The whole universe is watching . . . the closing scenes.” “Among the inhabitants of the earth” He can do His will. He is interested in the affairs of the nations; and their destiny is in His charge.” Now at this time He is calling upon the church to clothe herself with power and advance to victory in the finishing of the work. . . .

Pray for the out-pouring of God's Spirit. . . . Remember the exhortation, “Sow to

yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to seek Jehovah, till He come and rain righteousness upon you.” Hosea 10:12, A. R. V.

The work of gathering from the world a people who are to serve the Lord in righteousness is nearly done, and we need a new anointing from on high. We need this for cleansing, for righteousness, for sanctification, for wisdom, and for power to serve as true missionaries in the closing work. “Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us. He says, ‘Ask, and it shall be given you.’” —*Steps to Christ*,” p. 97.

And as we pray it will inspire and encourage us to think of another band of suppliants who are in these solemn times looking longingly to heaven.

“This Ethiopian represents a large class who need to be taught by such missionaries as Philip,—men who will hear the voice of God, and go where He sends them. There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to Heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.” —*Acts of the Apostles*,” p. 109.

### Harvest Ingathering Coming. See Page 2

# Harvest Ingathering Campaign

JULY 1 TO AUGUST 12

## Spare Time

F. E. POTTER

SPARE time! Fancy a true Christian having any spare time in such a crisis as the world finds itself in today! Why, we are in the final stages of the last battle between Christ and Satan. Prince Emmanuel's forces are soon to triumph gloriously. Then how can any of His "good soldiers" be idle in such a mighty hour.

"The life of a true Christian is one continuous round of service."—*Testimonies*, Vol. IX, page 220.

The coming Harvest Ingathering Campaign is part of this "continuous round of service" ordained, not only for the advancement of God's cause and the winning of souls from darkness, but for the blessing and strengthening of our own spiritual life.

"The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow-men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves."—*Education*, page 16.

"Strength to resist evil is best gained by aggressive service."—*Acts of the Apostles*, page 105.

The bugles of heaven are about to sound the final "Fall-In" call. Soon we are to line-up for the last great advance. It will call for every ounce of faith, strength, trust and courage—it will mean endurance to the nth degree.

The Scriptures forewarned of all this, and now current history announces that the mighty hour is at hand. So we are to "put on the whole armour of God"; we are to "do the first works"; we are to "launch out into the deep" for service; we are to "rejoice in that we are partakers of Christ's sufferings"; we are to "be sober and vigilant"; we are to "steadfastly set our face to go to (new) Jerusalem"; and we are to "be faithful unto death."

That is heaven's demand in this mighty hour. Nothing less will suffice. "Whosoever is fearful and afraid let him return and depart from Mount Gilead." It is the testing time by the water's edge. Whose glory is our eye single to? God's or self?

Fellow-soldiers, we have no excuse for shirking service. "No time," is no excuse. We have as much time as there is—twenty-four hours in every day. We have as much as any other man. "No talent," is no excuse. God gave to every man some talent. "No power," is no excuse. "All power in heaven and earth," is Christ's; and we are "complete in Him." "No desire," is no excuse. "For it is God which worketh in you both to will and to do of His good pleasure."

It is the supreme hour of earth's history. Earth's nations are arming for the final conflict. The world is in deadly earnest, each one ready to sacrifice all for the honour of his king and country.

We, the soldiers of the Old Rugged Cross, are we as in earnest? Is the same spirit of self-sacrifice to be seen among us? Are we ready, individually, to give and to do all for Prince Emmanuel? Are we ready to show our loyalty and love by do-

ing our share, individually, in the coming Ingathering Campaign. Just a simple little test—*You won't fail, will you?*

He doesn't want your "spare" time—He wants you to give up some time you feel it difficult to spare. Sacrifice is sweet incense to the One who gave His all for you and for me.

## "Victory by Many or by Few"

J. I. ROBISON

"For there is no restraint to the Lord to give victory by many or by few." 1 Sam. 14:6 (French Version). These words of Jonathan to his armour-bearer express the courage and confidence that this man of God had in the power of any message or movement when God was with it. Numbers do not count, and forces of darkness arrayed against it can not defeat a movement if God is in it.

And the answer of the young armour-bearer I think is a splendid example of trust and confidence in the leadership of his master. He said: "Do all that is in thine heart:—turn thee, behold, I am with thee according to thy heart." This young man was ready to follow the lead of his master, even though death might be the result. But before going into the battle they took counsel with God. They had a little prayer meeting right there to learn how they should proceed; and God gave them the sign—the victory. Two men, one of them not much more than a boy, consecrated to God, believing in the power of God to use them if they implicitly followed their Lord, delivered the whole camp of Israel from their enemies. And so we too, both young and old, can have the assurance in this great work in which we are engaged, that God will give us the victory if we in confidence follow where our Leader points the way.

Just now we face another great opportunity, the annual Harvest Ingathering Campaign. And we may see rocky crags of difficulties in the way just as Jonathan and his armour-bearer saw such crags between them and the Philistines' garrison. We may look at our numbers, and we may seem but few. But "there is no restraint to the Lord to give victory by many or by few." The Lord is calling today for Jonathans, and for courageous young armour-bearers who will volunteer and say, "I am with thee according to thy heart." The road or the task will not be easy, but we read that "Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him." The Lord wants strong leaders and young men and women to follow who will be willing and ready to suffer hardship, if need be, in the great task that lies before us.

We have been cheered as we have seen how splendidly our church members, old and young, have responded in the Harvest Ingathering during the last few years. But our Leader is now calling for an advance all along the line, and as true volunteers we feel confident that hundreds will

respond this year, and say, "I am with thee" for greater victories during 1933 than we have ever had before. The Lord can give a victory to the "few," but He is calling the "many" into service this year. May it be said of the 1933 Harvest Ingathering Campaign, "The Lord gave the word: great was the company of those that published it." Ps. 68:11.

## Singing Bands

NATHANIEL KRUM

SINGING bands as a means of securing Harvest Ingathering funds, though common in America, Canada, and some sections of England, have not yet become popular in South Africa. As far as I know, they made their debut into this country during the 1932 Ingathering Campaign, when the Claremont Young People's Missionary Volunteer Society and some adult members of the church went out on the streets to sing gospel songs and ask for offerings.

It was a little difficult at first to persuade some of the more timid ingatherers that singing on the streets was a "proper" method to follow. But once they had gone out for a few evenings and experienced the thrill that comes from singing beneath a starry sky, and had witnessed the appreciation of the people and helped count the funds that came in, they were thoroughly converted to the plan.

Come with us for a typical evening on the street. We gather at the church, or some announced location, and after practising a number of familiar hymns, we go to some thickly populated territory, where the houses are close together and near the street. Having stationed ourselves beneath a street lamp, all of us except two members of the group, who have boxes for soliciting funds, begin to sing. Almost any good song will do for this type of work, although we found "Give Me the Bible," "The Lord is My Light," "It is Well With My Soul," "Let the Lower Lights Be Burning," and "Redeemed," with other songs of like appeal, the most satisfactory.

As soon as we had sung two or three stanzas, our two solicitors (one on either side of the street) knocked at the doors of the houses and introduced themselves in about the following manner: "Good evening! We are singing for medical and educational missions in South and Central Africa, and we believe that you will want to help us with a contribution. (At this point the regulation ingathering box is held out before prospect.)

In sections where no house-to-house soliciting had previously been done, we gave out Harvest Ingathering magazines. But where house-to-house work with magazines had previously been carried out, a kind "Thank You!" was considered sufficient.

After our solicitors had completed one block of houses, our group of singers would move on to the next street lamp and do two or three more songs. And so we worker from light to light, block to block. We discovered, however, that it is not well to work later than 9:30, as many people retire about then, and are greatly annoyed if called from their beds—and asked to give for missions! Last, but not least, we

(Concluded in next column)

# Experiences in Faithful Tithe Paying

[The following experiences in proving the promises of God in the payment of a faithful tithe were told by Elder Frederick Griggs, President of the Far Eastern Division.—Ed.]

## A Promise to Tithe-Payers Fulfilled

*"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."—Mal. 3: 11 (first part).*

THIS true experience happened in Southern Negros during a time when there were great swarms of locusts devastating and laying waste in its wake all crops in that section of the island. A certain sister's sugar cane field was miraculously saved from these prolific insects, the most terrible enemy of the farmer. It was because she was faithful in paying her tithe to the Lord. Her husband is not a believer but agrees to her tithing all of his income.

When the great swarm of locusts hovered around the sugar cane fields of the farmers in that section all the people were panic-stricken. These insects darkened the light of the sun. While the Gentiles were beating their broken petroleum cans for the purpose of scaring them away, our sister went into the midst of her sugar cane field and knelt there, praying God to save her plantation and to fulfil His promise to her that very hour. After that she went home trusting all upon His care.

The next morning this sister went out to see her sugar cane plantation, and found that not a single stalk was destroyed. But those of her neighbours' were entirely eaten during the night. The people wondered at such a mystery. Some told her that she has *antiing-antiing* (a charm of magic), and others said that maybe she placed a *Paningalap* (some safeguards of protection supposed to be supernatural) in the midst of her farm. Then our sister begin to tell them that it was because she was faithful in paying her tithes to the Lord. "That was the cause," she told them, "God took care of my sugar cane plantation. He rebuked the devourer for my sake," she finished.

R. B. CAHLIG.

## Tithe Experiences from the East Visayan Mission

I THOUGHT you might be interested in a letter that I have received from Brother Yorac who is putting on a strong campaign to increase tithes and offerings in his region. He states that the church is stretching their hands in an endeavour to give faithful tithes and offerings. Brother Yorac believes that the tithes and offerings can be doubled. He mentions two experiences.

He states that a brother testified that his crop was being destroyed by worms. He

sought some quiet spot where our leader raised his voice in prayer, thanking God for the success of the evening, and invoking His blessing upon the donors.

Singing bands are indeed a very pleasant form of Harvest Ingathering, and the results possible by this method are limited only by our lack of courage and stick-to-it-iveness.

prayed to God. He gave the Lord the tithe. The next week the Lord sent the red ants into the corn field which entirely destroyed the worms. The crop was saved because he was faithful in paying tithe.

Another brother lives among a group of outside people. In two weeks' time the crops of the outsiders were entirely destroyed by chickens. Our brother's crop was spared because he was a faithful tithe payer. This made a very deep impression upon the outsiders. He further states: "The epidemic that took many lives in this town has also visited some of the homes of our people. I was busy day and night going here and there doing whatever I could. When I opened the Bible I found

that we were punished because of our unfaithfulness in regard to stewardship. A reconsecration was made to God to pay faithful tithe and after the prayer the patient felt relieved. We praise Him for His kindness that endureth forever. The brethren are now working hard and paying their tithes. Now we are free from the curse and the church is being blessed."

W. B. RIFFEL.

## Faithfulness in Tithe and Offerings Rewarded

A POOR sister of the Ilog church related a story of how the Lord had so abundantly blessed her in her fishing industry. She said that because of her faithfulness in tithe paying, and in offerings, more and more fish came to her fish-net each day; and that sometimes she

## TITHE BULLETIN, No. 5

### Embezzlement to be Repented of

"When men withhold the one-tenth, they rob God. . . . Such defraud their Creator; and when *this sin of neglect* is brought before them, it is not enough for them to change their course and begin to work from that time upon the right principle. This will not correct the figures made in the heavenly record for embezzling the *property* committed to them in trust to be returned to the Lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required."—*"Testimonies," Vol. III, p. 394.*

"Upon many God has bestowed His gifts with a lavish hand. . . . Will they make corresponding returns? . . . Strict honesty toward God . . . will meet the divine requirements. . . . Remember that if you have robbed God in tithes and offerings, it is all registered in the books of heaven.

"Let those who have committed wrong *give proof of their repentance by seeking to make full restitution.* Let them in their after life give evidence of genuine reformation, and they will assuredly enjoy the peace of heaven."—*"Eastern Tidings," Dec., 1916.*

### RESTITUTION FOLLOWS CONFESSION

"Meetings have been held at the Tabernacle twice each day for two weeks, and the message presented has taken hold of hearts. The testimonies borne have the right ring. I am thankful to the Lord for this good work. We have also had some special meetings at the Tabernacle. This church being large, after we had called the people forward for prayers Sabbath afternoon, the last Sabbath of the old year, we invited those who felt that they must make confession, to go into one of the vestries, and here a special opportunity was given them. I had spoken upon the last chapters of Malachi. 'Will a man rob God?' 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and our you out a blessing, that there shall not be room enough to receive it.' Many confessions were made upon this point.

"Some had not dealt honestly with their neighbours, and they confessed these sins, and have since made restitution. During the following week, some of those who had not been dealing justly with God, and consequently had been separating themselves from Him, began to restore that which they had withheld. One brother had not paid tithes for two years. He gave his note to the secretary of the Conference for the tithe he had withheld and the interest on it, amounting to \$571.50. I thank the Lord that he had the courage to do this. Another gave his note for \$300.00. Another man who had backslidden from God so far that but little hope was cherished that he would ever turn his feet into the path of righteousness again, gave his note for \$1,000. It was proposed that these long-withheld tithes and offerings be devoted to the Central European Mission: so with these and the Christmas donations, nearly \$6,000 has come into the treasury from this church to be applied to the missionary cause."—*"Testimonies," Vol. V, p. 644.*

(To be continued)

sells fifty pesos worth and at other times as much as a hundred pesos or more. It is very plain in Luke 16:10 that if we are faithful in that which is least we shall also be faithful in that which is much. In other words if we are faithful stewards of earthly goods, then we will be entrusted with the heavenly treasure which is eternal life.

In my recent interview with a certain family at the La Castellana church, I ventured to ask them about their present Christian experience. In response they told me the story of how wonderfully the Lord had blessed them. They said that before they became Adventists they were very poor people and could hardly earn their bread. The husband was a mere water-carrier and the woman was "Mrs. Do-nothing" in the home. They could neither read nor write a single line. But when the truth came to them after a year they knew how to read their Bible and their hymn book and could write their names, and also the figures of their tithe and offering on the tithe envelope. They went on to say that because they were faithful in paying their tithes and offerings, more people had asked them to carry water for them. After two years had passed this humble family had saved several hundred pesos with which they bought a carabao and a few canaves of palay. After another year had gone by, the Lord had abundantly blessed their crops and they bought another carabao. Now because they gave the Lord that which belongs to Him, they have several carabaos, and a hundred or more canaves of palay in their storehouse, they said. These good people are determined to faithfully pay their tithes and offerings in order that they might help hasten the Lord's return.

PEDRO R. DIAZ.

### Tithe Paying Experience

WHILE attending District Conventions in the West Visayan field, we were privileged to listen to a number of cheering testimonies of blessings received as the result of faithfulness in the paying of tithe. One brother, a young man of good education, gave the following experience:

"When the truth found me, I was working in a sugar central in Negros for P100 a month. I knew that if I should be baptised, I would undoubtedly lose my job. My relatives, who were depending upon me for their support, were determined that I should never be baptised. After baptism, I was discharged from the central. With a very small capital I opened up a little tienda. But our business did not prosper. Our relatives persecuted us, trying to drive me back to my work at the Central and transgress the law. During this time we were not careful in the paying of an honest tithe. Our business continued to lose and our children were often sick.

"One day, my wife and I sat down and talked it over. We could not go on as we were doing, and then and there we decided to try God out to the full. We began to make a careful record of all our business and to pay a full tithe. The change was wonderful. Our business began to prosper at once. In spite of hard times, we always have plenty of customers and our living is easier and better than it was when we were supported by the central."

W. H. BERGHERM.

### Poor Aged Couple

BECAUSE the Word of God over in Malachi is often preached here, it has been found that in the midst of the company in Calivo, Capiz (Philippine Islands), there are people who are faithful in their obligations to God.

One Sabbath morning recently, a old couple of 84 and 82 years respectively, made an effort to come to Sabbath school assisted by some of the brethren as they went up the stairs of the church. We were surprised to see them endeavouring to attend the meeting in their old age. But much more was our surprise when they handed one hundred pesos in cash to the church treasurer as their tithe to God. The old couple, though supported only by their children, have tithed all that they received for they wanted to be true to God and to the responsibilities He has given them.

In order, therefore, to pay their debt to the Master, they promised God that if they could sell their small lot they would pay all their tithe to Him. It happened that they received one hundred pesos for it—just enough for the tithe they owed to the Lord. Many tempted them not to give it, but to keep the amount for themselves because of their poverty and as a reserve against their old age. Even their own children counselled them to merely give some to help build the chapel here; but no one was able to swerve them from the conviction of paying that which is the Lord's. Then the people began to ridicule them by saying, "What kind of religion is this? Paying tithe is even more valuable than their own lives."

MRS. ESPERANZA G. TORTAL.

### S.A.U. Conference

N. C. Wilson ..... *President*  
J. E. Symons ..... *Secy.-Treas.*

Box 468, Bloemfontein, O. F. S.

### Baptism at Bethlehem

WENTZEL COWPER

BEFORE a gathering of a thousand people on Sunday, May 21, in Bethlehem, thirty-two souls were buried with their Lord in the watery grave in the municipal swimming baths. Long before the hour arrived for the service to begin, the grandstand was crowded with hundreds of onlookers. Others not finding seats crowded the diving boards and sides of the bath.

The candidates took their place at the corner of the bath while all the people joined in singing, "Nearer My God to Thee." Many hearts were touched and many of those present thought back to the day when they were baptised.

After prayer had been offered, Elder Raubenheimer stepped to a large chart on which he had listed the cardinal points of this message. As he reviewed those great subjects of the "Second Coming," "Judgment Bound People," "The Seal of God," "Baptism," etc., the old days of the Chautauqua meetings came vividly to mind when hundreds of those present had listened to the pleading of the Spirit of God.

Now once more they were hearing, and the Spirit was again speaking to them. In all that vast audience was no sign of laughing or joking.

Then Elder Raubenheimer stepped into the water and as a few of the church members sang softly those good old baptismal hymns, twenty-four women and eight men were buried one by one beneath the water and rose again to walk in newness of life.

Solemn thought! The water in which these souls were baptised was drawn from a nearby stream called the Jordan River. Once more we thought of John and the words of our Saviour, "I have left you an example."

On the same day, not far from Bethlehem, another baptism was held and the same number of men and women were baptised. The following Sabbath in both churches the right hand of fellowship was extended to these souls.

Some day the last call will be made. Some day the last baptismal service will be held; and then in the great glorious day of victory may it be our privilege to meet these souls in the kingdom of God.

## Religious Liberty Department

J. I. Robison, Secretary

### How We Obtained Our Religious Liberty Part II

#### STRUGGLING TOWARD THE LIGHT

C. M. SNOW

UNDER the sway of paganism, pagan and Jew found common victims in the persons of the followers of Christ. He who had given first utterance to the doctrine of soul freedom must, through centuries to come, witness the struggles and trials and martyrdoms of those who sought to practise His teaching and follow His example.

Then came the Reformation, and the legal establishment of certain Protestant churches. But the times were no easier for him who would enjoy for himself, and grant to others, "freedom to worship God." The follower of Christ, in the matter of soul freedom, had still two foes,—not now Jew and pagan, but Catholic and professed Protestant,—each taking toll in human lives from those who would persist in worshipping God "according to the dictates of conscience."

It took heroic men and women in those days to worship God in any way other than that prescribed by the state. In proof of this, note the barbarous cruelties from which the Paulicians, Albigenses, and Waldenses suffered while clinging to their belief and mode of worship. The bloodiest and cruelest of military campaigns were carried on against these and other sects. Concerning the war of extermination waged by the established church against the Albigenses, the "Encyclopedia Britannica," under the title "Albigenses," says:

"The history of the Albigenses may be said to be written in blood. . . . As town

after town was taken, the inhabitants were put to the sword without distinction of age or sex, and the numerous ecclesiastics who were in the army especially distinguished themselves by a bloodthirsty ferocity. At the taking of Beziers (1,209 A.D.) the abbot Arnold, being asked how the 'heretics' were to be distinguished from the faithful, made the infamous reply, 'Slay all; God will know his own.' The war was carried on under Simon de Mountfort with undiminished cruelty for a number of years. . . . The establishment of an Inquisition at Languedoc in 1229 accelerated the exterminating process, and a few years later the sect was all but extinct."

The Waldenses, for tenaciously holding to their belief, for their zeal in spreading it in spite of papal malediction, for their denunciation of the Catholic Church, for their appeal to Scripture instead of to the Pope, for their rejection of a definite priestly order, and for their observance of the Sabbath of the decalogue rather than the day (Sunday) appointed and commanded by the church, became the special objects of the wrath of that church and the victims of its blood-mad legions. From the beginning of their history until 1848, they were regarded as a people beyond the pale even of toleration. During the centuries they were mercilessly persecuted, cruel wars of extermination were waged against them, and such barbarities were inflicted upon them as to arouse the protest of the world.

While the soil of Europe was still wet with the blood of those martyrs to the cause of religious liberty, while fire and rack, dungeon and thumb-screw, were still busy "converting" the people to the Catholic faith, the work of the Reformation began. In a way it grew out of those very conditions; for, as one writer says, "the religious consciousness of Europe was aroused" by the barbarities practised by the persecutors of the Waldenses, and, no doubt, by the cruel business of the Inquisition.

We can speak here of the Reformation only in its attitude toward religious liberty. Says Henry M. King:

"As there were reformers before the Reformation, so there needed to be reformers after the Reformation, to take the work, painfully incomplete, on to its full completion. As yet, men demanded liberty for themselves, not for all men. Religious freedom meant their freedom, and not their neighbours' who differed from them. They shrank from the logical conclusion of their own theses."

Luther's declared programme—"the Bible, and the Bible only"—was wider than even he was willing to follow. We hear him declaring this truthful proposition: "No one can command or ought to command the soul but God, who alone can show it the way to heaven. It is futile and impossible to command, or by force to compel, any man's belief. Heresy is a spiritual thing, which no iron can hew down, no fire burn, no water drown."

"Our first object must be to win men's hearts; and for that purpose we must preach the gospel. . . . God does more by His Word alone than you and I and all the world by our united strength. God lays hold upon the heart; and when the heart is taken, all is won. . . .

"I will preach, discuss, and write; but I will constrain none, for faith is a volun-

tary act. See what I have done! I stood up against the Pope, indulgences, and papists, but without violence or tumult. I put forward God's Word; I preached and wrote—this was all I did. And yet while I was asleep, . . . the Word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing; the Word did all. If I had wished to appeal to force, the whole of Germany perhaps would have been deluged with blood. But what would have been the result?—Ruin and desolation both to body and soul. I therefore kept quiet and left the Word to run through the world alone. Do you know what the devil thinks when he sees men resort to violence to propogate the gospel through the world? Satan says: Ah! how wise these madmen are to play my game."

These utterances of Martin Luther constitute as true religious liberty doctrine as any ever taught. They harmonise perfectly with the command of Jesus: "Render therefore unto Caesar the things which are

Caesar's; and unto God the things that are God's." Had Luther and his followers followed out the principles laid down in the above quotations, history would have told a very different story of the growth of soul freedom in Europe and America from what the record now reveals. They accomplished a great work; but they found the church in unholy wedlock with the state, and left it so. They found souls struggling for freedom of conscience, and they not only refused to help, but forged fetters of their own.

(To be continued)

*Peace, Friendship, Contentment, Independence—a life of usefulness is possible through colporteur evangelism. It helps one to appreciate God's goodness and enables one to live a happier life.* L. A. Vixie.

## TIENDE-BULLETIN No. 5

### Verduistering van die Tiende—'n rede tot berou

"As mense die tiende begin agterhou, beroof hulle die Here . . . en doen hulle hul Skepper te kort. As hierdie sonde van nalatigheid vir hulle duidelik word, is dit nie genoeg dat hulle hul verkeerde gewoontes afbreek en van daardie dag die regte beginsel naleef nie. Dit sal nie in die boeke van die hemel die verduistering van die eiendom wat die Gewer van al die goeie gawe aan u toevertrou het, regmaak nie. Berou oor die ontrou handeling teenoor die Here en vir die snood ondankbaarheid word van u gevra."—*"Testimonies," Vol. 3, bld. 394.*

"Met milde hand het die Here Sy gawe gestrooi. . . . Sal hulle nie na dieselfde mate weergee nie? Strikte eerlikheid teenoor die Here . . . voldoen aan die goddelike eise. . . . Onthou as u die Here in tiende en offerande berowe het, staan dit in die boeke van die hemel opgeteken.

"Laat die wat verkeerd gedaan het, deur volledige teruggawe bewys lewer dat hulle berou het oor die kwaad. Laat hulle in hul verder lewe die bewys lewer dat hulle opreg bekeer is, en hulle sal seker die vrede van die hemel geniet."—*"Eastern Tidings," Des. 1916.*

### OP BELYDENIS VOLG TERUGGAWE

"Twee weke lank is daar nou twee keer per dag in die Tabernakel diens gehou. Die boodskap wat daar verkondig is, het die harte geroer. Dié regte getuïenisse is gegee. Ek dank die Here vir die goeie werk. Ons het ook spesiale dienste gehou. Hierdie gemeente is groot. Die laaste Sabbat van die ou jaar het ons in die namiddag 'n bidstond gehou en die gelowiges genooi om belydenis te doen as hulle so voel. Ons het in die konsistoriekamer ingestap en toe elkeen 'n geleentheid gegee. Die onderwerp was Mal. 3: 8-10: "Kan 'n mens God beroof?" Op hierdie punt het baie belydenis gedaan.

"Party was nie eerlik met hul medemense nie. Hulle het hul sonde bely en vergoeding gedaan. In die loop van die week het die wat nie eerlik teenoor God was nie en by wie daar dus 'n verwydering ontstaan het, begin terugbring wat hulle agtergehou het. Een broeder het in géén twee jaar sy tiende betaal nie. Hy gee toe aan die sekretaris van die Konferensie sy tjek vir \$571.50,—die bedrag van die tiende plus die interes oor die twee jaar. Ek dank die Here dat hy die moed gehad het om dit te doen. 'n Ander broeder het sy tjek vir \$300 gegee. Weer 'n broeder het so ver van die Here afgedwaal dat ons min hoop gehad het dat hy sy voete ooit weer op die pad van geregtigheid sou sit. Hy het 'n tjek van \$1,000 ingegee. Toe is voorgestel dat ons hierdie lank agtergehoue tiende en offerande sou bestee aan die Midde-Europese Sendingveld. Saam met die Krismisgawe is daar deur die tesourier van hierdie gemeente amper \$6,000 vir die Sending ontvang."—*"Testimonies," Vol V, bld. 644.*

(Word vervolg)

# Oes Insameling Veldtog

1 JULIE TOT 12 AUGUSTUS

## Jou Vry Tyd

F. E. POTTER

Vry tyd! Is dit denkbaar dat 'n Christen so iets as vry tyd sou hê in so 'n krisis waarin die wêreld vandag verkeer? Ons is dan in die laaste tonele van die grote stryd tussen Christus en Satan. Die magte van Prins Emmanuël gaan netnou 'n heerlike oorwinning behaal. Hoe kan dit dan wees dat iemand van "die goeie krygsmanne van Jesus Christus" ledig op die mark sou staan?

"Die lewe van die ware Christen bestaan uit 'n aanhoudende diens."—*"Test," Vol. IX, bld. 220.* Die komende Oesinsameling is maar 'n onderdeel van hierdie diens tot bevordering van die saak van die Here en die win van siele sowel as tot seën en versterking van ons eie geestelike lewe.

"Die wet van die liefde eis toewyding van liggaam, siel en gees aan die diens van die Here en van ons medemens. Hierdie diens maak ons tot seën vir ander en bring ons die grootste seën."—*"Education," bld. 16.*

"Die krag om die kwaad te weerstaan word die beste in aggressiewe diens verkry."—*"Acts of the Apostles," bld. 105.*

Die trompette van die hemel blaas netnou die oproep om "in die gelid te staan." Netnou staan ons klaar vir die laaste groot aanval. Dit vra van ons die laaste grein geloof, moed en vertroue en 'n volharding tot op die hoogste graad.

Die Heilige Skrif het dit alles voorsien en die lopende geskiedenis van ons dae bevestig dit dat die gewigtige uur naby is. Ons moet aandoen "die hele wapenrusting van God" en "die eerste werke" doen; ons moet "na die diep water" uitvaar vir diens; ons moet "gemeenskap hê aan die lyde van Christus," ons moet "ingetoë en nugter wees;" ons moet "ons gesig rig om na die nuwe Jerusalem te reis;" ons moet "getrou wees tot die dood toe."

Dis wat die hemel in hierdie betekenisvolle uur van ons verwag. Minder as dit sal nooit doen nie. "Die wat bang is en bewes, kan teruggaan en wegdraai van die gebergte van Gilead af." Rigters 7:3. Nou word ons by die wal van die rivier getoets. Wie het ons op die oog, die Here of onself?

Broeders, ons het geen ekskuus om terug te staan nie. Geen tyd is nie 'n ekskuus nie. Ons het vier-en-twintig ure in die dag—net soveel as ander mense. Geen gawe is ook nie 'n ekskuus nie. Die Here gee vir elke mens sy gawe. Geen mag is nie 'n ekskuus nie. "Aan My is gegee alle mag in hemel en op aarde" sê Christus, en ons is "volkome in Hom." Geen lus is nie 'n ekskuus nie. "Want dit is God Wat in julle werk om te wil sowel as om te werk na Sy welbehag."

Ons verkeer in die gewigtigste uur van die wêreldgeskiedenis. Die nasies maak hul klaar vir die laaste stryd en dis hulle erns—iedereen staan klaar om alles vir die eer van sy land en volk op te offer.

En is dit ons erns? Word dieselfde ofervaarigheid onder ons gesien? Staan elkeen van ons klaar om alles vir ons Here en Koning op te offer? Sal ons ons ge-

trouheid en liefde wys deur alles wat in ons vermoë is, te doen, elkeen in besonder, in die komende insamelingveldtog? Vra dit uself af, broeder, susters u gaan nie terugstaan nie, gaan u?

Die Here wil nie ons vry tyd nie. Hy vra die tyd wat ons moeilik kan afstaan. Selfopoffering is die reukwerk voor Hom. Wat alles vir u en my opgeoffer het.

## Oorwinning deur baie of deur min

J. I. ROBISON

"WANT vir die Here is daar geen verhin-dering om deur baie of deur min te verlos nie." 1 Sam. 14:6. Met hierdie woorde wys Jónatan vir die dienaar wat sy wapens dra, die moed en vertroue wat hy as Godsmán in die beweging waar die Here mee saamgaan, gehad het. Die getal tel nie, die duister magte wat teenstaan, kannie die beweging omver werp, as die Here daar in is nie.

En die antwoord van die jonge man is 'n heerlike voorbeeld van vertroue in die leiding van sy meester: "Toe sê sy wapendraer vir hom: Doen alles wat in u hart is, maak soos u wil; hier is ek by u volgens die wens van u hart." Vers 7. Hy het klaargestaan om sy meester te volg tot in die doodtoe. Maar eers het hulle met die Here raadgepleeg om te weet wat hulle moes doen. En die Here het hulle 'n teken gegee, en met die teken die oorwinning. Twee toegewyde mense, een van hulle nog bloedjong, het in die krag van God geglo om hulle te help, en hulle het onvoorwaardelik gevolg en die hele leër van Israël van sy vyande verlos.

Ons kan algar, jong en oud, die versekering hê dat die Here ons in die grote werk wat ons doen, die oorwinning sal gee as ons met vertroue Sy aanwysings volg.

Hier is 'n nuwe geleentheid—die jaarlikse Oes Insameling Veldtog. Ons mag soos Jónatan en sy wapendraer lelike rotse van besware voor ons sien. Ons mag let op die getal, hoe min mense ons is. Maar "vir die Here is daar geen verhin-dering om deur baie of deur min te verlos nie." En die Here roep vandag die Jónatans en die moedige jeugdige helpers wat sal sê: "hier is ek by u volgens die wens van u hart." Die pad was nie maklik nie: "En Jónatan het op sy hande en voete uitgeklim, en sy wapendraer agter hom aan." Die Here vra sterk leiers en jong manne en vroue wat gewillig volg en klaarstaan om dit swaar te kry as dit moet in die groot taak wat voorlê.

Dit het ons moed gegee om te sien hoe ons gemeentede, jong en oud, die laaste jare die Insameling vir die Sending aangepak het. Ons owerste Leidsman verwag dat ons voréntoe sal druk. En ons vertrou dat honderde Sendingvrywilligers hierdie jaar sal opstaan en sê: "hier is ek by u." Dan sal ook die oorwinning in 1933 groter as ooit tevore wees. Die Here kan werklik "deur min" verlos, maar Hy roep hierdie jaar "baie" in Sy diens. En mag dit van hierdie jaar se veldtog gesê word:

"Die Here het die woord gegee—die wat die goeie tyding gebring het, was 'n groot skare." Ps. 68:12.

## Doopdiens te Bethlehem

WENTZEL COWPER

IN teenwoordigheid van een duisend toeskouers het twee-en-dertig siele op Sondag die 21ste Mei te Bethlehem in die stede-like swembad die heilige Doop ontvang. Lank voordat die diens sou begin, was die groot tribune vol toeskouers.

Onder die sing van "Nader My God tot U" het die dopelinge hul plek eenkant ingeneem. Baie mense was aangedaan en onder hulle was daar wat gedink het aan die dag toe hulle 'n verbond met die Here gemaak het.

Na die gebed stap Ouderling Raubenheimer na 'n groot kaart waarop hy die vernaamste punte van hierdie boodskap aangeteken het, en begin toe in kort die groot onderwerpe soos "die Tweede Koms," "n Volk onder die Oordeel," "die Seël van God," "die Heilige Doop" en anderes aan te stip. Die Chautauqua vergaderings van die verlede het weer in die herinnering van baie mense opgekom toe honderde van die wat nou daar was, onder die invloed van die Gees van God gekom het. Weer hoor hulle nou die boodskap en opnuut pleit die Gees met hulle. Daar was in die hele groot vergadering nie 'n teken van 'n glimlag of 'n grap nie.

Toe stap Ouderling Raubenheimer die water in en onderwyl die gemeente saggies en lieflik die bekende doopliedere sing, is vier-en-twintig vroue en ag manne in die water begrawe en het hulle opgestaan om in 'n nuwe lewe te wandel. Rom. 6:3, 4.

Wonderlik, daardie badwater het gekom van 'n spruit met die naam "die Jordaan." En ons het gedink aan Johannes die Doper en aan die woorde van Jesus: "Want Ek het julle 'n voorbeeld gegee om, net soos Ek aan julle gedoen het, ook so te doen." Johs. 13:15.

Nie ver van Bethlehem nie, is daar op dieselfde dag ook 'n doopdiens gehou en dieselfde getal vroue en manne gedoopt. En die volgende Sabbat is in albei die gemeentes aan hierdie dierbaar siele "die regterhand van gemeenskap gegee. Gal. 2:9.

Een van die dae sal die laaste uitnodiging gedaan word en ons die laaste doopdiens hou. En mag dit ons voorreg wees om in daardie heerlike dag van oorwinning ook hierdie dierbaar siele te ontmoet in die koninkryk van die Vader.

## Ou mense betaal getrou hul tiende

(Vervolg van bld. 7)

genoeg as hulle iets vir die bou van die kapel wou gee. Maar niks het hulle daarvan kon afbring nie, hulle was onwankelbaar oortuig dat hulle die Here Sy deel behoort te gee. Toe begin die mense hulle uit te lag en te sê: "Watter soort godsdienis is dit dat die betaal van tiende dierbaarder is as die lewe?"

MEVR. ESPERANZA TORTAL.

## Ervarings as gevolg van die getrou betaal van die tiende

Ouderling Frederick Griggs, President van die Ver Ooste-Divisie, vertel die volgende ervarings om te bewys dat die beloftes van die Here op die betaling van 'n getrou tiende vervul word.

### 'n Belofte aan tiende-betalers vervul

"Ek sal ook die sprinkaan van julle afweer, sodat hy die opbrings van jul grond nie sal verwoes nie." Mal. 3:11.

Hierdie ware gebeurtenis het in Suidelike Negros plaasgevind toe groot swerme van sprinkane die hele oes in daardie deel van die eiland verniel het. Die suikerriet op die land van 'n seker suster is op 'n wonderlike manier bevryd gebly van hierdie vraatsugtige insekte, die verskriklike vyand van die boer. En dit omdat sy getrou was in die betaal van haar tiende. Haar man is nie 'n gelowige nie, maar stem saam met haar om van sy inkomste die tiende te gee.

Toe die groot swerme sprinkane die lande met suikerriet in daardie streek aanval, was die hele bevolking deur skrik bevange. Die insekte het die son verduister. Terwyl die mense op stukkende oliekanne slaan om met die geraas die sprinkane te verja, het ons suster midde in die land neergekniel en met die Here op Sy belofte gepleit om haar suikerriet op die plek te red. Daarna het sy huistoe gegaan en die Here vertrou.

Die volgende more gaan die suster haar suikerriet plantasie bekijk en kry nie 'n enkele stengel wat vernietig was nie, terwyl die lande van haar bure gedurende die nag kaalgevreet is. Die mense het hulle daarvoor verwonder en party sê toe dat sy 'n toormiddel teen die sprinkane besit, en party dat sy 'n *Panigalap* d.i. 'n soort bonatuurlike beskerming in haar land gesit het. Maar toe vertel die suster vir hulle dat sy die Here getrou haar tiende gee en sê sy: "Dit is die rede waarom die Here vir my suikerplantasie gesorg het." Sy haal toe die teks uit Maleagi aan: "Ek sal ook die sprinkaan van julle afweer."

R. B. CAHILL.

### Ervarings in die Oes-Visiaanse Sending

U SAL seker belangstel in 'n brief wat Broeder Yorac stuur. Hy hou dienste veral oor die betaal van tiende en offerande. Hy skryf dat die gemeente haar bes doen om daarin getrou te wees. Volgens Broeder Yorac kan die tiende en offerande verdubbel word. Hy noem twee ervarings.

'n Broeder het getuienis afgelê dat wurms sy oes begin verwoes het. Hy het die Here ernstig gesoek en die tiende betaal. Die daaropvolgende week stuur die Here die rooi miere in die koringlande in. Die miere het die laaste wurm vernietig en die oes was veilig omdat hy getrou die tiende betaal het.

'n Ander broeder het onder vreemde mense gewoon. Hul oes is binne veertien dae deur voëls opgeëet; maar sy land het vrygekom, omdat hy getrou die tiende betaal het. Dit het 'n diepe indruk op die mense gemaak. Verder skryf hy: "Die epidemie het baie lewens in hierdie stad gevra en ook die woninge van ons gelo-

wiges besoek. Dag en nag was ek besig om te doen wat ek kan. Toe ek my Bybel oopmaak, sien ek dat ons besoek word vanweë ons ongetrouheid in ons rentmeesterskap. Ons het ons opnuut aan die Here gegee en getrou die tiende begin betaal. Na die gebed is die sieke beter geword. 'Sy goedertierenheid is tot in ewigheid.' Die broeders doen hul bes en betaal hul tiendes. Ons is nou vry van die vloek en die seën rus op die gemeente."

W. B. RIFFEL.

### Getrouheid in tiende en offerande beloon

'n Arme suster van die gemeente Ilog vertel hoe die Here haar vissery oorvloedig geseën het. Omdat sy getrou was in die betaal van die tiende en offerande, het daar elke dag meer vis in haar nette gekom. Partykeer verkoop sy soveel as vyftig pesos se waarde aan vis, partykeer meer as een honderd pesos. ('n peso is 'n Spaans-Amerikaanse dollar of 4/6.) Lukas 16:10 sê al te duidelik: "Hy wat getrou is in die minste, is ook in die grote getrou." Dus as ons getrou rentmeesters oor aardse goedere is, sal ons ook met die hemelse skatte van die ewige lewe vertrou word.

By 'n huisbesoek in die gemeente van La Castellana vra ek na die Christelike ervaring. Hulle vertel my toe hoe wonderlik die Here hulle geseën het. Voor hulle Sewende-dag Adventiste geword het, was hulle straatarm en kon nouliks hul kos verdien. Die man het water aangedra en die vrou eenvoudig niks gedoen nie en ledig gesit. Hulle konnie lees of skryf nie. Maar toe hulle die waarheid aanneem, het hulle binne 'n jaar hul Bybel en hul gesangboek kan lees en hul name kan teken en die bedrag van hul tiende en offerande op die koevert skryf. Omdat hulle getrou hul tiende en offerande betaal, het ook baie meer mense hulle kom vra om die water aan te dra. Binne twee jaar het hulle 'n paar honderd pesos gespaar en daarmee 'n stuk land met palaybome gekoop. En die Here het hul oes jaar na jaar geseën sodat hulle nou heel wat land en honderde bome besit. Hulle staan daarop om hul tiende en offerande getrou te betaal en sodoende die korns van die Here te verhaas. PEDRO R. DIAZ.

### Verder Ervarings

Toe ek die distrikvergaderings in Wes Visaya bywoon, het ons geluister na baie bemoedigende getuienisse aangaande seënninge as gevolg van getrouheid in die betaal van tiende. 'n Jong, welopgevoede man vertel: "Toe die waarheid my kry, het ek in die suikervelde van Negros teen 100 pesos per maand gewerk. Ek het geweet dat ek my werk sou verloor, sodra ek sou gedoop word. My familieledes was van my afhanklik en was gedetermineer dat ek nooit sou gedoop word nie. Na die doop het ek my ontslag gekry. Met

baie klein kapitaal het ek 'n besigheid begin. Maar dit wou nie vlot nie. Ons familie vervolg my en probeer of ek nie na my ou werk wou teruggaan nie en die wet van die Here oortree. In daardie dae het ons nie bepaald getrou gewees in die betaal van tiende nie. Die besigheid het al slegter geword en ook die kinders was dikwels siek.

"Ons kon nie so bly aangaan nie, dus praat ek een dag met my vrou en ons besluit om die Here op Sy woord te glo. Ons het noukeurig aantekening van ons besigheid begin hou en 'n vol tiende begin betaal. Van die dag af het daar verandering gekom. Ons besigheid het vorentoe gegaan. Ondanks die swaar tye doen ons altyd besigheid en ons leef beter en makliker as toe ons in die suikervelde gewerk het. W. H. BERGERM.

### Uit Korea

'n Riksjadrywer het dit maar swaar gekry. Ook was hy straatarm. Hy besluit darem om meer getrou in die betaal van die tiende te wees. Hy maak toe 'n dosie wat nie maklik oopgemaak kan word nie. Elke aand gooi hy daarin sy paarsen, die tiende op sy verdienste van die dag. Toe hy later wegtrek en die gemeente verlaat, het hy dit na die werker gebring en hom dit laat oopmaak. Daar was 3.24 Yen aan tiende in. ('n Yen is 'n Japanse dollar.)

### Toe die varke trek, kom kom die tiende in

In die Noordelike Luzon was 'n broeder nie getrou in die betaal van tiende nie en dit het met sy besigheid sleggegaan. Toe hy tot inkeer kom en besluit om voortaan getrou te wees, verkoop hy al sy varke en betaal die tiende. Van daardie dag af het die Here hom geseën, eers deurdat hy van onrein diere verlos is en daarna dat hy getrou sy tiende begin te betaal.

R. R. FIGUERA.

### Ou mense betaal getrou hul tiende

As gevolg van die getroue prediking is daar in die gemeente Colivo, Capiz in die Filippyne, mense wat hul verpligtings teenoor die Here getrou nakom.

Een Sabbat het die broeders 'n paar ou mense van in die tagtig jaar die stoep van die kerk opgehelp. Hulle wou die Sabbat-skool bywoon. Ons was verwonderd daarvoor, maar meer nog toe hulle honderd pesos as hul tiende aan die tesourier oorhandig. Hierdie ou mense word deur hul kindere onderhou en van alles wat hulle ontvang gee hulle getrou die tiende, want hulle wil eerlik wees teenoor die Here. Om dus hul skuld teenoor die Meester te betaal het hulle belowe dat as hulle hul stukkies grond kon verkoop, hulle al hul tiende sou betaal. Die grond is vir een honderd pesos verkoop, net genoeg vir die tiende wat hulle skuld. Baie het met hulle gepraat om dit nie te gee nie, maar dit self te hou, omdat hulle so arm en hoog bepaard was. Sels die kinders het gesê hulle doen

(Vervolg op blad. 6)

## The Southern African Division Outlook

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### News Items

WORD reached the Division office by telegram, informing us that Brother Charles Sparrow has had to undergo a serious operation. Many prayers have been offered for him since receiving this word and we hope for him a speedy recovery.

Elder W. H. Hurlow has now moved to Port Elizabeth where he will work in the interests of the church as well as conducting an effort at Uitenhage a little later. Brother Hurlow has rendered excellent service the last two years in the Peninsula. He will be missed by the members in this section of the conference.

Mrs. C. Robinson has just been called to the Cape due to the illness of her son Allan. We are pleased to report at this writing that Allan is improving, but will not be able to continue his school work at the college. He will doubtless return with his mother to their home at Lower Gwelo Mission as soon as he is able to travel.

After spending a very profitable furlough here at the Cape and Helderberg College, Brother J. Gnutzmann and family sailed June 5 for Angola. They are returning to resume work at the Bongo Mission.

Brother L. A. Vixie is making a good recovery from his recent automobile accident and hopes to be back in the harness again soon.

Brother C. Conard, one of the General Conference auditors, has arrived in Africa from India. He is at present in Bulawayo with Elder Nelson. They will reach the Division office about the 18th of June. Due to Brother Conard's long experience in the work, he will be able to give us some very helpful counsel pertaining to our financial problems.

Miss Daisy Ingle will arrive in Cape Town the 15th of June to connect with the Plumstead Nursing Home.

Elder A. F. Tarr sends the cheering word that the camp-meeting season has opened in an encouraging way in South Nyasaland. The attendance at the first meeting was around 4,000.

### Obituaries

SPARROW.—Rae Winston Sparrow was born May 15, 1920 and passed away peacefully April 19, 1933 at Malamulo Mission, Nyasaland. He was ill but a few days and his death was due to cerebral malaria fever. The best medical skill was available in his behalf, but without avail. The two doctors who attended him, agree that his untimely death was due to a condition that had developed since he had rheumatic fever in the United States. It seems some dead corpuscles, or some growth in the heart was shaken loose by the temperature and floated along in the blood stream until it lodged in the brain. This brought on a paralytic condition, which together with the fever caused his death.

Our hearts go out in tenderest sympathy to the family of our dear Brother and Sister Sparrow at this time. We once more assure them of our prayers and compassion and commit them to the arms and sympathy of the blessed Saviour who knows why this sad experience has been permitted to come to them. He alone can sustain them in this hour of sorrow.

Elder G. R. Nash and Dr. G. Marcus, together with the other workers at Malamulo, did all they could to help and comfort the family at the time of Rae's death and burial. The body was laid to rest in the Malamulo cemetery beside the graves of Elders Pond and Watson to await the early call of the Life-giver.

This is the second such sacrifice that Elder Sparrow and wife have made in the mission field. Their eldest daughter rests in the quiet cemetery at Solusi. Had she lived, she would have been fifteen years of age at this time. But even so, Brother Sparrow writes to say, "Our courage is good and we have faith and trust to believe that we shall be meeting Rae very soon in the resurrection morning. We must be there! O, may it be soon!" Yes, and we as fellow workers with Brother Sparrow and wife in this blessed cause can join in saying, "Lord, quickly hasten that time when these seasons of sorrow and heartache shall be no more."

J. F. WRIGHT.

FOURIE.—Broeder Philip Rudolf Fourie is na 'n lange siekbed op die tweede Mei sag in Christus ontslape. Hy was in 1854 op die plaas Tradouw, Heidelberg, Kaap-Kolonie gebore. In 1928 het hy gedurende die poging te Vryheid die waarheid aangeneem. Hy laat 'n weduwee en 'n ryke kroos van kinders en kindskinders na wat sy heengaan betreur. Geduld en stille vertroue tot op die laaste oomblik het ons broeder gekenmerk. Woorde van troos vir die gelowige aangaande die spoedige wederkoms van Christus en die opstanding van die regverdige is deur die skrywer by die begrafnis uitgespreek.

J. J. BIRKENSTOCK.

TITUS.—Our dear blind Brother Titus passed away on May 19 at his home at Woltemade, after a short illness. Brother Titus first accepted this truth some years ago at Worcester, under the labours of Elder D. C. Theunissen and then came to Cape Town, where he has resided ever since. He was faithful to the truth to the day of his death and was a zealous worker until he became too feeble. He used to tap his way from door to door, and by his

earnest prayers and labours brought the truth to many, and was a source of strength to the church. We laid him to rest in our church lot at cemetery no. 3 there to await the life-giver's call to His dear saints that sleep in the dust. Words of comfort, based on Rev. 14:13 were spoken by the writer, who was assisted at the graveside by Brother Geitzmann. A representative company from all of our churches in the Peninsula were present.

D. J. MAY.

### Change of Address

WORD has been received from Brother Bozarth that the present office address of the Congo Union Mission, which is the name given to the combined Central African Union and Congo Union fields is:

Congo Union of Seventh-day Adventists,  
Gitwe, Ruanda,  
P.O. Usumbura, Urundi,  
via Elizabethville,  
Congo Belge.

### Wanted

WANTED, by brother who has lost position through accepting the truth, work, preferably on farm or share basis; experienced cattle and general farming.—Apply, F. G. Clifford, P.O. Box 468, Bloemfontein.

### An Example of Faithfulness in Tithe Paying in Korea

A BROTHER, ricksha-puller, had a hard lot. He was very poor. However, he decided to serve the Lord more faithfully and to pay his tithe. So he made a little box that could not easily be opened. Into this box he put his few sen every night representing the tithe on his earnings of the day. Later, when this brother moved, as he was leaving the community he brought the box to the mission worker. When it was opened it was found to contain Yen 3.20 of tithe.—*The Chosen "Church Compass."*

### Pigs Went — Tithing Came

A CERTAIN brother in the Northern Luzon Mission was not faithful in tithe and was very unfortunate in his business ventures. After thinking over his sad situation and condition he decided that he would be faithful, so he sold off all his pigs and gave a tithe to the Lord. Since then he has been tithing and the Lord has been richly blessing him. We told him that the Lord must have given a double blessing, first, for selling off his pigs and getting rid of those unclean animals, and second, for being faithful in tithing.

R. R. FIGUER.

"OUR neighbour is everyone who needs our help. Our neighbour is every soul who is wounded and bruised by the adversary. Our neighbour is everyone who is the property of God."—E. G. White.