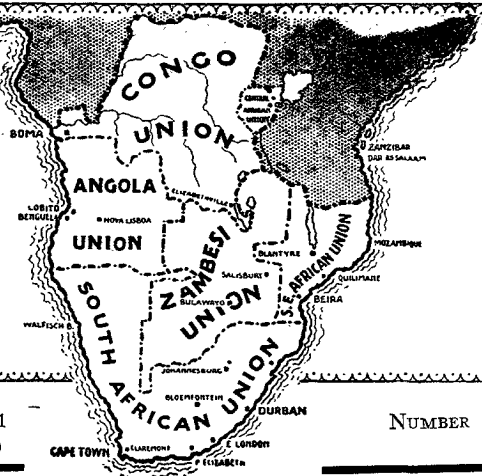


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXIX

KENILWORTH, CAPE, MAY 15, 1941
(Registered at the General Post Office as a Newspaper)

NUMBER 9

Harvest Ingathering Silver Jubilee 1917-1941

The Lord has indeed cast our lot in pleasant places. So far we are unscathed by war. We live in peace, amid plenty and prosperity. Yet the evidence is overwhelming that probation's hour is rapidly drawing to a close. The work of the Lord is onward. Three new stations are to be opened up this year, and there are many more open doors which our workers should enter. The medical work is breaking down prejudice and preparing the way for the advance of light and truth.

The year 1941 is the Silver Jubilee of our Harvest Ingathering in Southern Africa. It has grown into a mighty factor to assist in finishing our God-appointed task. We are fully conscious of, and deeply appreciate, the earnest efforts that have been put forth in this endeavour from year to year by our faithful members. We confidently appeal to one and all, workers and laity alike, to make *this year's* campaign a banner one in every sense of the word.

C. W. BOZARTH.

Have These Questions Troubled You?

E. D. HANSON

In the last issue of the OUTLOOK I discussed the question of tithe paying. In this article I will deal with two questions that have to do with how to reckon the tithe.

Question.—Sister Joubert is a nurse; she receives a salary of £10 per month, and free board and room. How should she reckon her tithe?

If Sister Joubert were receiving a salary of £16 per month and paid her own board and room, she would, without question, pay tithe on the £16, or £1-12-0. The £10 per month is not intended to represent her total income. In arriving at its total expenditure the hospital sets aside a definite amount to cover nurses' board and room.

Sister Joubert should either get from the hospital an estimate of the cash value of her board and room, or ascertain the average cost for board and room in her community, and add this to the £10. If the amount is £6, her salary for purposes of tithing would be £16 and the tithe would be £1-12-0.

The principle set forth in this instance applies to other occupations as well. The farm school teacher may receive part of her remuneration in board and room. The farm foreman may receive a salary plus milk, vegetables, and living quarters. Salary, whether in cash or kind, should be tithed.

Question.—Brother Jones is a farmer. He has a bond of £500 on the farm. If his income and expenditure for the year 1940 are as set forth below, how much tithe should he pay?

Whether Brother Jones should pay the amount of tithe shown in the summary below could only be determined by a consideration of some of the items. Take for example the plough for which he paid £35. If this plough is to replace a worn-out one that had been paid for with money that had been tithed, then the £35 is a legitimate charge to be included in the expenses of operating the farm. If it is an addition, and not a replacement, it should be paid for with money that has been tithed.

The motor-car is used in the business of operating the farm, but it is also used for the benefit of the family. The expense incurred in other than farm business should not be charged against farm operation, but should be paid with money that has been tithed. This should include not only petrol and oil, but also a fair share of repairs and depreciation.

The interest on the bond is a proper charge against farm operation. On the other hand, if Brother Jones reduces the bond by £50 he should pay this from money that has been tithed. If the value of the farm is £3,500 and the bond is £500, Brother Jones' investment is £3,000, money which we take it has been tithed. When the bond has been reduced by £50 Brother Jones' investment has been increased to £3,050 and represents an increase in his capital just as definitely as if he had deposited the money in the bank.

There is one item under income to which I should like to draw your attention, and that is the value of farm products used by the family. The man receiving a salary pays tithe on the whole salary and then pays for his food, fuel, rent, etc., out of the remaining nine-tenths. The farmer may not pay cash for his butter, eggs, and

vegetables, but they, nevertheless, have a cash value and represent part of the farmer's income, and should, therefore, be tithed.

Men who, as a result of their farming operations, have no cash to deposit in the bank, still owe tithe on that part of the farm produce used by the family. Christ no more excuses us from paying tithe on these products than He did the Jews from paying tithe on anise, and mint, and cummin.

In reckoning our tithe we should always keep before us God's purpose in the tithing system. If it were for the support of the church and our spiritual leaders only, it would be a good investment, for our spiritual needs are as constant and fundamental as our temporal requirements. But the more important purpose of tithing is to teach us the principles of unselfishness, cheerful giving, and responsibility for the salvation of our fellowmen. Selfishness and pride cost Lucifer his heavenly home and position and they are going to keep many professed Christians out of heaven.

Let us thank God for this character-building plan that enables us to be co-workers with heaven in the plan of salvation.

Vital Counsel for Today

W. H. HURLLOW

ONE of the most remarkable things in the study of God's dealings with mankind is the way in which God, by His foreknowledge, anticipates events and gives counsel to His people before the crisis appears. It is, therefore, tragic to see how many times God's people in indifference and carelessness have failed to heed the warning He has given and have consequently faced the crisis unprepared. We face a crisis today such as has never been faced before by mankind. Yet God has foreseen the day, and in the Spirit of prophecy has given counsel for this hour. In "Christ's Object Lessons," pages 302, 303, we have the following words:

"In this crisis, where is the church to be found? Are its members meeting the claims of God? Are they fulfilling His commission, and representing His character to the world? Are they urging upon the attention of their fellow-men the last merciful message of warning?"

"Men are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour."

INCOME

Sale of cream and butter			£360	0	0	
Sale of mealies			400	0	0	
Value of farm products used by the family						
Milk and butter	£25	0	0			
Eggs	5	0	0			
Vegetables	12	0	0	42	0	0

Total income £802 0 0

EXPENDITURE

Seed			£12	0	0	
Cattle feed			50	0	0	
Farm help			65	0	0	
Repairs to implements			20	0	0	
New plough			35	0	0	
Repairs to tractor, fuel, etc.			85	0	0	
Petrol and upkeep of motor-car	£70	0	0			
Less amount for family use	25	0	0	45	0	0

Interest on bond at 6% 30 0 0

Sundries 15 0 0

Total expenses 357 0 0

Net income 445 0 0

Tithe 44 10 0

Balance for personal use £440 10 0

Cape Conference

E. D. Hanson ——— President
Miss P. E. Willmore Secy.-Treas.
Box 508, Port Elizabeth, C. P.

Griqualand West Calling and Responding

M. COETZEE

PRIESKA meant opposition for us and we were aware of it. Even so, Griqualand West is ready to receive the light of truth. For years no hall could be procured, but now, with apparent ease, all arrangements were made. Tuesday, April 8, found the programmes scattered in the town, as well as throughout the district to every farm from here to Postmasburg, Kuruman, Griquatown, Niekerkshoop and Volop. It was "blitzkrieg" evangelism. Our lay members were glad to help us. Sister Pratt helped with the music and Brother Berger worked the stereopticon every night.

On the opening evening we had an attendance of about two hundred, but after two weeks, bitter opposition came and the attendance dropped. We had to switch over to the Sabbath and other testing truths, and as a result we found some of those who had attended every night in the valley of decision. We studied and prayed with them.

Hardly had we set foot in Prieska when calls came from the district for literature on the various subjects. Letters poured into our post box from Prieska district, Niekerkshoop, Volop, Griquatown, Britstown, Postmasburg, Kuruman, and one even from the northern Transvaal, offering a small subscription towards the work here, and a request for literature on all the subjects.

Elder J. van de Merwe and I are kept fully occupied here, and gladly we are answering Griqualand West's call. Last week we received a reply-paid telegram from Niekerkshoop and Volop, asking for an appointment and inviting us over for the week-end.

In Niekerkshoop the house of Mr. and Mrs. Jacobs was too small for the fifty to sixty who attended. But Friday evening found us on the stoep with the people in their cars and on chairs in the quiet street in front of the house. The people asked very good questions and they were so interested in what Elder van de Merwe explained to them that we could not go to bed until after midnight. Then, after an afternoon service on Sabbath and with the names of twelve per-

sons who want literature, we proceeded to Volop—forty-three miles towards the Kalahari—to hold another service.

There, in spite of warnings, about seventy people from the farming community had gathered in front of Mr. North's shop. On that Sunday morning, the Kalahari sands had been very unpleasant, but that did not deter the people from attending. Soon the floor in front of the counter was cleared of goods, and when we started the gentlemen were seated on the counters, the ladies on chairs, just in front of the counters, and the children on rugs on the floor. When we left, all wanted to know when we were coming again.

Griquatown, Postmasburg, and Kuruman will be visited soon. Already we see hearts responding. Our labours and the prayers of our people for Griqualand West, will be answered in a harvest of souls for God's kingdom.

* *

Port Elizabeth Literature Work

A. C. LE BUTT

THE members of the Port Elizabeth church have caught a new vision of what the Lord expects of them, and have determined to give as many people as possible an opportunity of understanding the uncertain condition of the world and to where it is pointing.

A movement has been started by some of the lay members, and others are joining the ranks, to reach out to those "not of the fold" and to place into their hands the word of truth that the honest-hearted in Port Elizabeth may be sorted out and given a chance to accept the message for these times. This small group has been most energetic and has, during the first quarter of this year, sold 1,611 "Crisis" books, and magazines. To show that this plan is working smoothly and is growing, we might mention that the last month of the quarter showed a much larger sale of

our literature, at which time 677 "Crisis" books and magazines were sold. The number of "Crisis" books alone sold during this month reached just short of 300. Those of the public who have bought these books are eagerly requiring more.

Since Elder Clifford's Sunday night meeting in Port Elizabeth, about six months ago, the church members have been following up the interest by distributing the "Present Truth" series of tracts. As a result of this work, fifty have requested us to continue bringing them literature. We believe that many of these will accept the truth finally. These families are visited by our church members.

Helderberg College Free Circulating Library

The students and teachers from Helderberg are continuing the good work started last year of contacting men and women in Somerset West through the circulating library plan. The idea is to lend out our "Crisis" books to those not of our faith and to call weekly, taking back the book loaned and leaving another.

Last year seventy families became steady weekly readers and eagerly looked forward to their next edition. As a result of this work last year 130 Bible studies were given and three persons are now regularly attending Sabbath services. This is a good scheme worthy of a place in other churches.

* *

More Acceptable Service

F. G. CLIFFORD

THE various departments of the church are complementary one to the other. Each department can minister to the success of the others.

The new plan for the Sabbath school to close its exercises within 70 minutes has brought relief to the Home Missionary department. It is now possible for all of the members to attend the brief missionary service, inasmuch as there is an interval of ten minutes before the preaching service.

This brief service should prove a blessing to all. We believe that the Sabbath school can contribute towards its success. The school should close its session on time. Slackness in this respect places a very heavy burden upon the Home Missionary officers who have planned to use the full ten minutes. If, through thoughtlessness, the school closes five minutes late, fifty per cent of the time of the missionary meeting is taken away. The Sabbath school should both open and close on time.

The Sabbath school officers need not leave the front of the room. Order and reverence would best be served if they



Missionary Volunteer group invested at Springs.
(Account appeared in April 15 issue.)

would step forward and occupy a seat in the front row as the Home Missionary officers step up to take charge. Details of Sabbath school administration could be cared for during the interval following the missionary service.

M. V. Dept.

F. G. CLIFFORD, *Secretary,*
Southern African Division

Good News for all Boys and Girls Between Eight and Ten Years of Age

F. G. CLIFFORD

FOR some time a need has been felt for a Progressive class that would make provision for the boys and girls who are not old enough to join the class of Friends. Such a class has now been arranged. It has been given the name of "Helpers' Class."

We are sure all the boys and girls between eight and ten years of age will be interested in its requirements. They are as follows:

PLEDGE.—Jesus helping me, I will cheerfully do my best.

LAW.—The Helpers' Law is for me to:

1. Love God.
2. Honour my parents.
3. Help others.
4. Reverence holy things.

REQUIREMENTS.—

1. Be at least eight years of age.
2. Have two Primary Reading Course certificates.
3. Observe four health standards:
 - (a) Wash your hands before meals; chew your food well; do not eat between meals.
 - (b) Clean your teeth night and morning.
 - (c) Do the "Helpers'" exercises every morning.
 - (d) Spend at least one hour playing in the open air.
4. Be able to tell a short story about any two of the following: David, Namaan's maid, Joseph, Moses, Daniel.
5. Obtain a Sabbath School Honour card.
6. Name and identify five birds, five wild animals, and five trees.
7. Cultivate a garden patch or window-box, having at least three kinds of plants.
8. Endeavour to do one good deed every day.
9. Name five things children should not play with, such as: evil companions, fire, glass, razor blades, electricity, etc.

A supplement to the Junior Handbook that will explain all of these requirements in detail is now being printed and will be available shortly. Your conference Missionary Volunteer Secretary will be able to supply copies free on request.

Harvest Ingathering 1941

W. H. ANDERSON

THE time for regular Harvest Ingathering will soon be here. I suppose some of our people this year are facing the field with fear and trembling because of the various war funds and large amounts of money contributed to these enterprises. There is no cause for this fear. Many years ago the statement was made through the Spirit of prophecy that the more people give the more they are willing to give. I have found this true in Harvest Ingathering in Johannesburg this year. Because of my appointments in the north I have had to work my territory in Johannesburg during the month of April. Already I have received within a few shillings of what I received from that same territory last year, and I still have a considerable portion of the territory to work. I believe that it will be easy to make a ten per cent increase this year over what I received there last year. A few have refused to give, but many have increased their offerings and I have several new ones on my list. I have worked among wholesale business houses, retail merchants, manufacturers' representatives, doctors and lawyers. The story is the same with them all. Several told me that they wanted to give their money now while it is worth something and can accomplish good. A few manufacturers' representatives, who had their agents in territory occupied by the Axis powers, have been ruined, of course, by the war and could not give. There are others, however, who have increased their donations so that the loss is more than replaced.

Be of good cheer. There is a ten per cent increase in the field this year if we will only go out and get it. Armed with the power of the Holy Spirit and our prayers, we will have success.

N. T. Conference

A. W. Staples ——— *President*
P. W. Willmore ——— *Secy.-Treas.*

292, Louis Botha Avenue,
Orange Grove, Joh'burg, Tvl.

Regional Meetings

THE Johannesburg regional meetings, April 11-13, were an inspiration to those who attended. Attendances varied from about 250 to 900. Some meetings were held in the church, while others were held in the Coronation Hall. The visiting brethren who took a leading part were Elders Clifford and Hurlow. It was especially gratifying to see the keen interest taken by the members from the East Rand. It was for them a feast of good things. Departmental meetings followed on Monday, Tuesday, and Wednesday evenings. We trust that much good was accomplished.

On Thursday night Elder Clifford spoke to our members at Potchefstroom. At the same time Elder Hurlow spoke to the believers at Kroonstad. Elder P. van de Merwe and I visited Parys. It was a pleasure to meet the members at this latter town. On Friday we all journeyed on by car to Bethlehem.

A. W. STAPLES.

Wanted

YOUNG S. D. A. man as farm manager. Furnished house; healthy climate; good prospects: Write: "Farm Manager," c/o P. O. Box 6, Claremont, Cape.

A Correction

MRS. H. MITCHELEY, Box 155, Bethlehem, has, through a mistake in our Church Officers' Directory, been listed as Mrs. H. Mitchley, Box 55, Bethlehem. Her address should be Box, 155, Bethlehem.

P. W. WILLMORE.

Cape Field

J. N. de Beer, *Superintendent*

Our Work at Port Elizabeth

J. N. DE BEER

A FEW days after my return to the office from Calvinia, I left for Port Elizabeth. Here I found the believers of good courage and enthusiastically engaged in giving the message for this time to others.

According to previously-laid plans, regional meetings were held in this centre for our people during the week-end. Elders A. F. Tarr, F. G. Clifford, H. M. Sparrow, and W. H. Hurlow were also in Port Elizabeth at this time, and every one of these leaders took a service for us which was greatly appreciated by all. Their messages were timely and brought courage to our hearts.

On the last day of the series of meetings we held a baptismal service at the seashore, and we felt the presence of holy angels as we gathered to witness the rite of baptism administered to a soul who had found his way back to the fold of the Good Shepherd.

For a number of years our Port Elizabeth members held their Sabbath services in a hall situated in Donkin Street, where conditions caused much unpleasantness and inconvenience, and for years the members have been praying and seeking for a more suitable place of worship. In their search they were led to a church building, in Mackay Street, belonging to the Bethesda congregation which they were given the privilege of hiring for use on Sabbaths, and for the last year or more they have been worshipping in it. This property came

on the market and was offered to us at a very reasonable figure. To make a long story short I will say that through the faithfulness of our members and by the help of our Father in heaven, who knows the need of His children here on earth, this church, which years ago belonged to the Cape Conference, has again become the property of the Seventh-day Adventist de-

nomination, and our members at Port Elizabeth are rejoicing in the fact that they now have their own house of worship.

In closing I will say that the Lord has done great things for us at Port Elizabeth and my prayer is that every member may be a channel through which the Lord can work mightily for the salvation of precious souls.

nie gereken word as bedryfskoste nie; maar dit moet betaal word met geld waarop reeds tiende gehef is. Hierdie bedrag moet nie alleen brandstof- en oliekoste insluit nie, maar ook 'n redelike som vir onderhoud en depresiasie.

Die rente op die verband is 'n wettige item in die bedryfskoste. Maar aan die anderkant, as Broeder Beukes die verband met £50 verminder het, moet hy dit betaal met reeds vertiente geld. As die waarde van die plaas £3,500, en die verband £500 is, dan is Broeder Beukes se belegging £3,000—geld wat natuurlik voorheen vertien is. Toe Broeder Beukes die verband met £50 verminder het, het hy sy belegging tot £3,050 vermeerder, en dit is 'n vermeerdering van sy kapitaal net so gewis asof hy die geld in die bank gesit het.

Daar is nog een item waarop ek u aandag wil vestig, en dit is die waarde van die produkte in die huis verbruik. Die man wat 'n salaris ontvang, betaal tiende op sy volle salaris en daarna betaal hy vir sy voedsel, brandstof, huishuur en ens., uit wat oorbly. Hoewel die plaasboer nie kontant betaal vir sy botter, eiers en groente nie, het hierdie dinge nogtans 'n kontantwaarde en dit is deel van die boer se inkomste waarop hy tiende moet betaal.

Boere wat geen profyt aan die einde van die jaar kan toon nie, is nog tiende verskuldig op die produkte wat in die huis verbruik is. Christus sal ons net so min vrystel van die heffing van tiendes op sulke produkte, as hy die Jode sou vrystel van die vertiening van hulle kruisement, anys en koljander.

Waar ons ons tiendes bereken, moet ons altyd dink aan Gods doel moet die tiendestelsel. As ons tiendes vir die onderhoud van die kerk en ons predikante alleen was, sou dit 'n goeie belegging wees, want ons geestelike behoeftes is net so groot as ons tydelike behoeftes. Die groot doel met tiendeheffing is om ons die beginsels van onselfsugtigheid, blymoedige gawes, en die redding van siele te leer. Dit is deur hoogmoed en selfsug dat Lucifer sy posisie en hemeltuiste verbeur het, en dieselfde dinge sal nog baie sogenaamde Christene uit die hemel hou.

Laat ons die Here dank vir hierdie plan waardeur ons karakters gevorm kan word en wat ons in staat stel om medewerkers te wees van die hemel in die groot verlossingsplan.

✻ ✻

Oesinsameling Silwerjubileum — 1917-1941

C. W. BOZARTH

DIE Here het ons waarlik ryklik geseën. Tot dusver het die oorlog nog nie by ons gekom nie. Ons lewe in vrede, het volop en is voorspoedig. Maar nogtans is die bewyse oorweldigend dat die genadetyd vinnig ten einde snel. Die werk van die Here gaan vooruit. Hierdie jaar sal daar drie nuwe sendingstasies gestig word, en daar is baie openinge vir ons werkers. Die me-

Hinder Hierdie Vrae u

E. D. HANSON

In die vorige uitgawe van die OUTLOOK het ek oor die heffing van tiendes gepraat. In hierdie artikel wil ek twee vrae bespreek wat betrekking het op die berekening van tiendes.

Vraag.—Suster Joubert is 'n verpleegster. Sy ontvang £10 per maand met vrye inwoning en losies. Hoe moet sy haar tiende bereken.

As Suster Joubert £16 pond per maand gekry het en haar eie kamer en losies moes betaal, sou sy sonder enige twyfel tiende betaal op £16; dit wil sê £1-12-0. Die £10 per maand is nie haar volle inkomste nie. Die hospital maak voorsiening vir 'n bepaalde som om die inwoning en losies van die verpleegsters te dek.

Wat Suster Joubert moet doen is om aan die hospital te vra hoeveel hulle reken vir haar kamer en etes, of sy kan die gewone koste van kos en inwoning in daardie omgewing vasstel. As dit £6 beloop, sou haar werklike salaris dus £16, en haar tiende £1-12-0 wees.

Die beginsel wat ons hier gestel het geld ook vir ander beroepe. Die plaasonderwyser mag ook vrye inwoning en kos ontvang. 'n Plaasvoorman mag 'n salaris ontvang met vrye melk, groente, en inwoning. Die volle salaris, of dit in kontant of goed is, moet vertien word.

Vraag.—Broeder Beukes is 'n plaasboer. Op sy plaas is daar 'n verband van £500. As sy inkomste en uitgawe vir die jaar 1941 is soos hieronder aangegee, op watter som moet hy tiende betaal?

Of Broeder Beukes tiende moet betaal op die bedrag hier aangetoon sal afhang van 'n oorweging van sommige van die items. Neem byvoorbeeld die ploeg waarvoor hy £35 betaal het: as hierdie ploeg gekoop is in die plek van 'n ou ploeg op die hoopprys waarvan alreeds tiende gehef is, dan sal die £35 wettige onkoste wees. Maar as dit 'n ekstra ploeg is en nie een om die ou te vervang nie, dan moet daarvoor betaal word met geld wat reeds vertien is.

Die motor word gebruik vir wettige plaaswerk, en ook deur die gesin. Enige onkoste anders as vir die plaaswerk kan

INKOMSTE

Verkoop van roem en botter	£360	0	0
Verkoop van mielies	400	0	0
Waarde van plaasprodukte gebruik:			
Melk en botter	£25	0	0
Eeiers	5	0	0
Groente	12	0	0
	42	0	0
Totale inkomste	£802	0	0

UITGAWES

Saad	£12	0	0
Koievoer	50	0	0
Plaasbediendes	65	0	0
Reparasies aan plaasgereedskap	20	0	0
Nuwe ploeg	35	0	0
Reparasies aan trekker, brandstof, ens.	85	0	0
Brandstof en onderhoud van motor	£70	0	0
Min bedrag vir privaatgebruik	25	0	0
	45	0	0
Rente op verband teen 6%	30	0	0
Kleinighede	15	0	0
Totale onkoste	357	0	0
Netto inkomste	445	0	0
Tiende	44	10	0
Balans vir persoonlike gebruik	£440	10	0

diese werk verwyder vooroordeel en berei die weg vir die koms van die lig van die Waarheid. Die jaar 1941 is die Silwerjubiläum van ons Oesinsameling in die Suidelike Afrikaanse Divisie. Die Oesinsameling is nou 'n magtige faktor in die voleinding van die werk wat God aan ons opgedra het. Ons waardeer ten seerste die pogings wat aangewend word elke jaar deur ons getroue lede. Met vertroue doen ons weer op almal 'n beroep om die veldtog van hierdie jaar in alle opsigte 'n puikveldtog te maak.

Oesinsameling 1941

W. H. ANDERSON

DIE tyd vir die Oesinsamelingsveldtog is nie meer ver nie. Die baie oorlogsfondse en die groot somme wat daartoe bygedra word, laat sommige van ons lede hierdie jaar seker met vrees en bewing dink aan die Insameling. Maar daar is geen rede om te vrees nie. Baie jare gelede het die Gees van profesie gesê dat hoe meer mense gee hoe gewilliger sal hulle wees om te gee. Hierdie jaar het ek in Johannesburg ondervind dat dit ook geld vir die Oesinsameling. Omdat ek na die noorde moet afrys, moes ek my terrein in Johannesburg hierdie jaar in Aprilmaand bewerk. Ek het nog 'n groot stuk van die terrein om te bewerk maar het alreeds byna net soveel ingesamel as wat ek verlede jaar ontvang het. 'n Paar het geweier om te gee, maar vele het meer gegee as verlede jaar, en daar het ook nuwes op my lys gekom. Ek het gewerk onder groothandelaars, kleinhandelaars, handelsreisigers, geneeshere en wetgeleerdes. Byna almal het dieselfde gesê, naamlik dat hulle liever nou hulle geld wou gee terwyl daar iets daarmee uitgerig kan word. Sommige van diegene wie se verteenwoordigers in lande arbei wat nou deur die vyand beset is, kon natuurlik niks gee nie; maar daar was ander wat hulle bydraes vermeerder het, sodat die verlies meer as vergoed is.

Wees goedsmoeds. As ons dit maar net wil gaan haal is daar vir ons hierdie jaar tien persent meer in die veld. Met die krag van die Heilige Gees en ons gebede sal ons sukses hê.

Lewensbelangrike Raad vir Vandag

W. H. HURLOW

EEN van die wonderlikste dinge in verband met die studie van Gods handelinge met die mens, is die manier waarop God, deur Sy voorkennis, weet wat gaan gebeur en raad gee aan sy kinders voordat die krisis kom. Dit is tragies om te sien hoeveelmaal Gods kinders deur onverskilligheid nagelaat het om ag te gee op die waarskuwings, en die krisis derhalwe onvoorbereid tegemoet moes gaan. Ons staan vandag voor 'n krisis soos die mensheid nog nooit gesien het nie. Maar nogtans

het die Here dit voorsien, en in die Gees van profesie is daar raadgewing vir hierdie uur. In „Christ's Object Lessons,” bls. 302, 303, lees ons die volgende:

„Waar moet die kerk staan in hierdie krisis? Voldoen die lede aan die eise van God? Voer hulle Sy opdrag uit, en leef hulle Sy karakter uit voor die wêreld? Bring hulle die laaste genadeboodskap onder die aandag van hulle medemens?

„Mense verkeer in gevaar, talle gaan verlore, maar hoe min van die navolgers van Christus is bekommerd oor hierdie siele. Dit lot van die wêreld is in die weegskaal maar dit beweeg skaars diegene wat voorgee om die grootste waarhede te glo wat ooit aan sterwelinge gegee is. Daar is 'n gebrek aan daardie liefde wat Christus beweeg het om die hemel te verlaat, die menslike natuur aan te neem, sodat Hy as mens die mensheid kan aanraak en hulle in aanraking met die Godheid kan bring. Daar is 'n doodsheid, 'n verlamming, onder die volk van God, wat hulle belet om hulle plig vir hierdie uur te besef.”

Goeie Nuus vir Alle Seuns en Dogters

F. G. CLIFFORD

VIR geruime tyd is daar behoefte gevoel aan Progressiewe Klasse vir seuns en dogters wat nog nie oud genoeg is om by die Vriendklasse aan te sluit nie — d.w.s. vir seuns en dogters tussen agt en tien jaar. Daar is nou sulke klasse ingestel, en sal bekend staan as „Helpersklasse.”

Ons is seker dat alle seuns en dogters tussen agt en tien jaar in die vereistes belang sal stel. Hulle is as volg:

GELOFTE.—Met die hulp van Jesus sal ek bymoedig my bes doen.

WET.—Die Helperswet verg van my

1. Liefde tot God.
2. Eer aan my ouers.
3. Hulp aan ander.
4. Eerbied vir heilige dinge.

VEREISTES.—

1. Ouderdom ten minste agt jaar.
2. Moet in besit wees van twee Primereleessertifikate.
3. Die volgende gesondheidsreëls moet nagekom word:

- (a) Was hande voor etes; kou kos behoorlik; moenie tussen maaltye eet nie.
 - (b) Borsel tande smoores en saais.
 - (c) Maak Helpersoefenings elke more.
 - (d) Speel ten minste een uur elke dag in die opelug.
4. Moet in staat wees om 'n kort storie te vertel oor enige twee van die volgende: Dawid, Naaman se diensmeisie, Josef, Moses, en Daniël.
 5. Moet 'n Sabbatskool Erekaartjie verwerf.
 6. Moet vyf verskillende soorte voëltyes kan uitken, vyf wilde diere, vyf bome.
 7. Moet 'n tuintjie maak of 'n kassie hê waarin ten minste drie soorte plante groei.

8. Doen ten minste een goeie daad elke dag.

9. Noem vyf dinge waarmee kinders nie moet speel nie, soos byvoorbeeld slegte maats, vuur, glas, skeerlemmetjies, elektrisiteit, ens.

Daar word tans 'n byvoegsel gereed gemaak vir die Junior-Handboek en sal binnekort verkrygbaar wees. Julle Konferensie Stewerssekretaris sal eksemplare vry aan julle stuur op aanvraag.

Aanneemliker Diens

F. G. CLIFFORD

DIE verskillende departemente van die kerk vul mekaar aan—die een departement kan bydra tot die sukses van die ander.

Die nuwe plan om die Sabbatskool oefeninge binne sewentig minute af te handel het meer tyd gegee aan die Buurtsendingdepartement. Dit is nou moontlik vir al die gemeentede om die kort sendingdiens by te woon, aangesien daar nou 'n pouse is van tien minute voor die preekdiens.

Hierdie kort diens behoort 'n seën te wees vir almal. Die Sabbatskool kan hierin help deur sy oefeninge op tyd af te sluit. As dit nie gedoen word nie, dan het die sendingleier nie genoeg tyd vir sy werk nie. As die Sabbatskool byvoorbeeld vyf minute te veel tyd neem, dan beteken dit dat hy vyftig persent van die sendingdiens se tyd geneem het. Die Sabbatskool moet dus op tyd begin en op tyd sluit.

Die Sabbatskoolleiers moet in die voorste bank plek neem na die Sabbatskool afgesluit is. Dit sal bydra tot die stigtelikheid as hulle van die platform sal afstap en dadelik in die voorste bank plekkeem terwyl die sendingleier die platform bestyg en met sy diens aangaan. Klein werkies in verband met die Sabbatskool kan gedoen word tydens die pouse na die sendingdiens.

Ons Werk op Port Elizabeth

J. N. DE BEER

NA my terugkoms van Calvinia het ek na Port Elizabeth vertrek waar ek die gelowiges vol moed en bedrywig aangetref het.

Volgens plan is daar spesiale dienste vir ons gelowiges gedurende die naweek gehou. Leraars A. F. Tarr, F. G. Clifford, H. M. Sparrow, en W. H. Hurlow, was teenwoordig, en elkeen van hulle het aan die dienste deelgeneem wat baie gewaardeer is deur almal. Hulle boodskappe was tydig en bemoedigend.

Aan die einde van die dienste is daar 'n doopdiens op die strand gehou, toe daar een kandidaat gedoop is wat sy pad terug gevind het na die kudde van die Goeie Herder.

Vir jare het ons gelowiges op Port Elizabeth hulle dienste in 'n saal in Donkinstraat

gehou, waar toestande baie ongerieflik was. Vir jare het hulle gebid en gesoek vir 'n geskikte plek. Eindelik het hulle 'n kerkgebou ontdek in Mackaystraat, wat behoort aan die Betesda gemeente. Vir die afgelope jaar het hulle hulle dienste daar gehou. Ek moet hier sê dat die gebou jare gelede aan die Kaapse Konferensie behoort het; en onlangs het ons daarin geslaag om die kerkie weer terug te koop vir 'n baie redelike som. Ons lede op Port Elizabeth verby hulle nou in die feit dat hulle weer hulle eie kerkgeboutjie het.

Ten slotte wil ek sê dat die Here vir ons groot dinge doen op Port Elizabeth, en my bede is dat elke lid 'n kanaal mag word waardeur die Here kan werk vir die redding van siele.

N.-T. Konferensie

Wyksdienste

Die Wyksdienste op Johannesburg, 11-13 April, was 'n besieling vir almal wat opgekom het. Die getal wat die dienste bygewoon het, het afgewissel van 250 tot 900. Sommige van die dienste is in die kerk gehou, en ander in die Coronation Hall. Leraars Clifford en Hurlow het 'n groot aandeel gehad in die leiding van die dienste. Dit was veral bemoedigend om die belangstelling te sien van die gelowiges van die Oos-Rand. Vir hulle was dit 'n feesmaal van goeie dinge. Op Maandag-, Dinsdag-, en Woensdagaande is daar departementele dienste gehou. Ons hoop dat hulle 'n goeie uitwerking sal hê.

Op Donderdagaand het Leraar Clifford die gelowiges op Potchefstroom toegesprek, terwyl Leraar Hurlow die gelowiges op Kroonstad besoek het.

Leraar P. van de Merwe en ek het Parys besoek. Dit was vir ons 'n voorreg om die lede hier toe te spreek. Daarvandaan is ons per motor na Betlehem.

Kaapse Konferensie

Griekwaland Wes Roep

M. COETZEE

Op Prieska het ons teenstand ondervind, maar nietemin is Griekwaland Wes gereed vir die lig van die Waarheid. Vir jare kon ons nooit 'n saal te huur kry nie, maar hierdie jaar het dit sommer maklik gegaan. Op Dinsdag, 8 April, is ons strooibiljette in die dorp uitgegee, en daar is ook biljette na die plase gepos sover as Postmasburg, Kuruman, Griekwastad, Niekershoop, en Volop. Dit was „blitzkreig-evangelisme.” Ons gelowiges was gereed om te help. Suster Pratt het die klavier bespeel, en Broeder Burger het die lantern bedien.

Die eerste aand was daar 'n opkoms van sowat 200, maar na twee weke het daar bittere teenstand gekom, en die opkoms het verminder. Toe moes ons maar met die toetswaarhede soos die Sabbat, ens., begin. As gevolg hiervan het baie in die „dal van beslissing” gekom. Ons het hulle besoek en aangemoedig.

Ons was nog skaars in Prieska of daar het navraag uit die distrik gekom vir leesstof oor die Boodskap. Uit die distrik Prieska, Niekershoop, Volop, Griekwastad, Britstown, Postmasburg, en Kuruman het daar talle briewe gekom — en selfs uit noordelike Transvaal — waarin bydraes gestuur is vir die werk en om leesstof gevra is.

Leraar van de Merwe en ek het ons hande hier vol. Verlede week het daar 'n antwoord-betaal telegram gekom van Niekershoop waarin ons uitgenooi word vir 'n naweekse besoek. Die woning waarna toe ons gegaan het — die van Mnr. Jakobs — was te klein om die vyftig of sestig mense te bevat wat daar saamgekom het. Die mense het verstandige vrae gestel, en hulle belangstelling was so groot dat Leraar van de Merwe nie voor middernag kon gaan slaap nie. Daardie Sabbatmiddag is daar nog 'n diens gehou, en met die name van twaalf persone wat om leesstof gevra het, is ons na Volop vir 'n ander diens — drie-en-veertig myl in die rigting van die Kalahari.

Ten spyte van waarskuwings het sowat sewentig mense voor Mnr. North's se winkel byeen gekom. Op daardie Sondagmore was die Kalahari sand baie lastig maar dit het nie die mense belet om na die diens te kom nie. Die spasie voor die toonbank is gereed gemaak; daar is stoele geplaas vir die dames, en sommige van die mans het op die toonbank gesit. Toe ons wou vertrek wou almal net weet wanneer ons weer sal kom.

Binnekort sal ons ook Griekwastad, Postmasburg, en Kuruman besoek. Daar is alreeds mooi belangstelling, en ons glo dat ons werk en gebede vir die mense van Griekwaland Wes verhoor sal word en 'n groot oes van siele vir die Koninkryk.

Leesstofbediening op Port Elizabeth

A. C. LE BUTT

Ons gelowiges op Port Elizabeth het 'n nuwe insig gekry van wat die Here van hulle verwag, en hulle is vasbeslote om aan soveel mense moontlik geleentheid te gee om die toestande in die wêreld te verstaan.

Daar is 'n beweging op tou gesit deur sommige van die leke om die Boodskap te bring aan diegene wat nog nie aan die kudde behoort nie, sodat hulle ook 'n kans kan hê om die boodskap vir hierdie tye aan te neem. Hierdie groepie was baie bedrywig, en gedurende die eerste kwartaal van hierdie jaar het hulle 1,611

„Krisis” boekies en tydskrifte verkoop. Om te wys dat hierdie plan baie goed en glad werk, moet ons hier meld dat daar gedurende die laaste maand van die kwartaal meer leesstof verkoop is as voorheen — daar is 677 „Krisis” boekies en tydskrifte verkoop. Die lede van die publiek wat hierdie boekies gekoop het wil baie graag meer hê.

Sedert Leraar Clifford se Sondagaanddiens op Port Elizabeth omtrent ses maande gelede, het die kerklede die belangstelling opgevolg deur traktate uit te gee. As gevolg van hierdie werk is daar vyftig mense wat nog steeds leesstof ontvang. Ons meen dat baie van hulle nog die waarheid sal aanneem.

Helderberg Kollege se Vrye Rondreisende Biblioteek

Die studente en onderwysers van Helderberg gaan steeds voort met die goeie werk wat hulle verlede jaar begin het om die mense van Somerset Wes te besoek met hulle rondreisende Biblioteek. Hulle leen van ons „Krisis” boekies uit aan die mense en kom elke week die boekie haal en dan laat hulle weer 'n nuwe boekie.

Verlede jaar het sewentig gesinne van die boekies gelees. As gevolg van hierdie werk is daar 130 Bybelstudies gegee, en drie persone woon nou die Sabbatdienste gereed by. Hierdie plan werk goed en is die aandaag van ons gemeentes werd.

Obituary

HOLESgrove.—Annie Jane Holesgrove, née Ferguson, was born in Ireland on October 31, 1867, and passed away in East London on April 28, 1941, at the age of seventy-three years. She was united in marriage with William Charles Cobbett Holesgrove and to this union were born three sons and four daughters.

Our sister is survived by two sons: Milton, of East London, and Leo, of Grahamstown; three daughters: Mrs. Violet Crossley, and Mrs. Gladys Bagg of East London, and Mrs. Audrey Bagg of Bulawayo; sixteen grandchildren, and three great grandchildren.

From childhood Sister Holesgrove was a devoted Christian and to the best of her understanding followed the teachings of God's word. She accepted present truth and was baptised as a result of the meetings held in Grahamstown by Elder Moffitt and Elder Clifford in 1927.

During her last brief illness her trust in God remained strong and the promises of the resurrection comforted her. We laid our Sister to rest by the side of her husband in the Old Cemetery, Grahamstown, there to await the call of the Life-giver.

The funeral services were conducted by the writer, assisted by the Rev. L. W. Matthews, minister of the Grahamstown Baptist church.

E. D. HANSON.

The Southern African Division Outlook

Published semi-monthly by the
General Conference of Seventh-day Adventists
(Southern African Division)
Grove Avenue, Claremont, Cape

Subscription price, 2/6 per annum

MRS. F. VISSER, Jr. _____ Editor
MILTON ROBISON _____ Asst. Editor

P. O. Box 6, Claremont, Cape

People are so Kind

By THE PASTOR

THE other evening I remarked to my wife, "people are so kind." That day a number of people seemed to have gone out of their way to help me in my duties and to make me feel happy. Since that time I have pondered over the matter and have been surprised to note how many people have put themselves out to help me from time to time.

My helpers have been members of my family, fellow-workers, neighbours, and entire strangers.

Mother and I were talking over a financial problem that was somewhat acute, when one of our children offered to give us all the money he had so as to lighten our burden. Those with whom I work seem to take pleasure in helping me keep track of necessary details that are so easily forgotten. My wife is constantly filling my life with little kindnesses that make life sweet indeed. I have occasion to consult the printer, and he does his best to overlook my ignorance of the printer's art, and assist me to produce that which is attractive and in good taste. I am hesitating at a street corner and an entire stranger asks if he can direct me to my destination. I am in a crowded railway compartment and my travelling companions are of the rougher breed; their language is coarse and colourful. For a while they watch me, then out of sheer goodness of heart they choose their words more carefully. Later a thoughtful ticket examiner offers me another compartment. I accept, but leave my fellow-travellers with some regret, for they have been so kind.

I am called to visit one of our smaller churches. I desire to visit the members in their homes, but they live some distance apart. I am thinking how it can be done in the time at my disposal. As if divining my thoughts a good brother offers me the use of his car. People loan me books, they hand me news clippings, and call my attention to articles on subjects that interest me. My neighbours loan me tools and do whatever they can to help me.

What is so cheering is that these exhibitions of kindness have been spontaneous. Some of my helpers I will never meet again. Few could have been prompted by the belief of my being able to impart

some benefit to them. Many did not profess to be Christians.

There are some unkind people. I run into them sometimes, but taking life as a whole, people are very kind and desire to be helpful. Because the help others have given me has brought so much happiness into my life, I desire to be kind and helpful also. Beyond this, Christ my Master, expects me to follow in His footsteps.



The Late Elder R. L. Jones

(Read at the Memorial Service for Elder R. L. Jones, in the S. D. A. church at Glendale City, on February 15, 1941.)

MY DEAR BRETHREN AND SISTERS,

It is with deep regret that I find it impossible to be with you upon this occasion. May I quickly add, however, that in mind, in spirit, and in heart I am with you. Especially does my heart-felt sympathy go out to Dr. and Mrs. L. L. Jones, and all of the relatives who have been called upon to mourn the sad and tragic death of our dear brother and fellow-worker, Elder R. L. Jones. Inasmuch as I cannot be present, it is not only fitting, but it is a privilege for me to send forward an expression of my feelings which can be read in connection with this service.

When word reached me by cable a few weeks ago of the sad, unexpected, and untimely passing of our dear brother, it came as a mighty shock to both Mrs. Wright and myself. During the last fifteen years of service in Africa, I cannot recall when any news so affected me as this sad experience. I could not understand then, nor do I understand now, why Brother Jones has been thus stricken down in the prime of his manhood and undaunted, devoted service. All we can say is, "The Lord gave, and the Lord hath taken away." Some day we will understand it all.

For well over a decade now, Brother Jones has rendered most excellent and valuable service to the cause of missions in Central Africa. He was always ready to go or come as the needs of the cause demanded. He was ever cheerful, and anxious to press on to greater victories in the dissemination of the truth which we all love so dearly. He carried a great burden of soul for the unwarned millions of Africa and we looked to him as one of our outstanding leaders in native evangelism. He was most thorough and helpful in every task undertaken. He was dearly loved and highly esteemed by his native teachers and evangelists. Pastor Daniel, who was with him to the last and helped to lay him to rest, is a loyal noble soul. Both the native workers and the laity will miss Elder Jones' smiling face, his helpful counsel, his Christian influence, and his ardent leadership. His death has meant to them a tremendous loss, and we know that they are grief-stricken. Their hearts and prayers will go out to the mother

and fatherless children in this hour of bereavement.

At this time, we think of Sister Jones who has sustained the loss of her dear companion. How her heart must bleed! Human comfort and sympathy will avail little to her as she passes through this valley of such deep shadow. We think of the dear little children who are thus left, without the care of a loving, faithful father. How they will miss him! All we can do is to commit Sister Jones and her dear children to the tender embrace of Him who can love and comfort them as none other can. Then, too, our hearts go out to the father and mother of Elder Jones, and all who have been called upon to mourn. May the God of heaven, bind up their broken hearts.

We have confidence that Elder Jones, faithful to the last, fell asleep in Jesus. My last conversation with him, when Elder J. A. Stevens and I attended the Gitwe camp-meeting in June, 1940, led me to believe that Brother Jones was enjoying a very good experience in the Lord Jesus. Just before Brother Stevens and I left the mission for other meetings, we had a very good service with all of the European workers one evening. At the close, each worker bore a stirring testimony as to his faith and courage, and rededicated his all to the finishing of the great task yet before us. I was especially impressed by the testimonies of both Elder Jones and his beloved companion. They sensed in no small degree their place and responsibility as the leading workers on the station. The consecration which these noble servants of God made that night, must have risen before the throne of grace as very sweet incense. We left the mission, thanking God for what we had seen and heard. Oh, that the cause of God might have many more such devoted workers to help us finish the work!

Now, may this experience once more impress us with the vivid fact that life is uncertain. We do not know when our call may come, but whether we live, or sleep until Jesus comes, may we each be prepared to meet our Lord in peace and join once more the loved ones who have been called to go before. . . .

Until that time, we can but press on with undaunted faith and confidence in Him who doeth all things well. Let us pray that we may ever grasp His dear hand, and trust Him as fully in the darkness as we do in the light. Truly today we sorrow, but not as others who have no hope, therefore we shall always confide and ever trust our all to His keeping until we shall at last look upon His blessed face. May this hope keep us faithful and true until He shall appear, clad in immortal glory to gather the redeemed of all ages into the everlasting kingdom—the home where heart-aches will never come. This is my sincere prayer.

Yours in the Master's service,
J. F. WRIGHT.