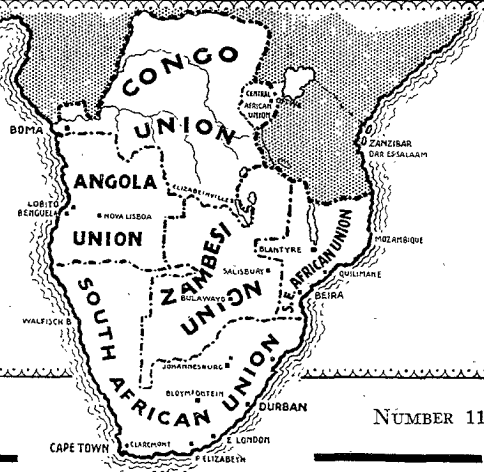


The SOUTHERN AFRICAN DIVISION OUTLOOK



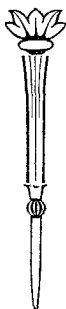
VOLUME XXXI

KENILWORTH, CAPE, JUNE 1, 1933
(Registered at the General Post Office as a New-paper)

NUMBER 11

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Cheering Some One On



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“DON'T you mind about the triumphs,
Don't you worry after fame,
Don't you grieve about succeeding,
Let the future guard your name.
All the best in life's the simplest,
Love will last when wealth is gone;
Just be glad that you are living,
And keep cheering some one on.

“Let your neighbours have the blossoms,
Let your comrades wear the crown,
Never mind the little setbacks
Nor the blows that knock you down;
You'll be there when they're forgotten,
You'll be glad with youth and dawn,
If you just forget your troubles,
And keep cheering some one on.

“There's a lot of sorrow round you,
Lots of lonesomeness and tears,
Lots of heartaches and of worry
Through the shadows of the years.
And the world needs more than triumphs,
More than all the swords we've drawn;
It is hungering for the fellow
Who keeps cheering others on.”

.....

Public Seasons of Prayer

W. E. READ

It was the plan of God for His people in ancient days that they meet together regularly for seasons of worship. The people of Israel were exhorted to be faithful in this religious exercise. They were to have "holy convocations." Lev. 23:4. Many times we read that certain days were to be days of holy convocation. A convocation is a gathering together, an assembly of the people. The children of Israel were to meet for the worship of God, and to enjoy fellowship with each other.

This was true also in apostolic days. We find the apostle Paul at Troas holding a meeting at the close of the Sabbath. This might have been in a private house, for it refers to the "upper chamber" and "the third loft." Again in Acts, chapter 12, we read of a prayer meeting held in the home of one of the church members. The believers had evidently gathered for a special purpose, and that was to pray for the deliverance of Peter from prison. We read: "He came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." This was certainly a cottage meeting, and the occasion was one of earnest seeking of God. Even then, when their prayers were answered and Peter was released, we read that "they were astonished." God wrought wonderfully for His people, even though their faith was weak. These believers continued "instant in prayer," for we read that "prayer was made without ceasing by the church unto God for him." Acts 12:5.

In these days of division in nations and communities, we need to be careful in the church of God that we keep together. There must be no drawing apart, but we must press together in our onward march to the kingdom of heaven. Should differences arise, there is the danger that we absent ourselves from the assemblies of the people of God. But the Lord gives us counsel in His Word concerning this. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

The seasons of worship in our churches should be times of real blessing. We may come seeking help from the Lord, yet there should be a quiet confidence in His divine providence. We should ever seek to be restful and joyful in Him, and while pouring out our hearts in earnest supplication, ever be ready to praise and adore His name. The Lord's counsel to us is:

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

Our prayers at the regular seasons of the church are to be of a general character. The petitions should be such in which all present can heartily join. Read the prayer of Solomon at the dedication of the temple in 1 Kings 8, and the earnest peti-

tion of Daniel the prophet as recorded in the ninth chapter of his prophecy. The content was of such a character that the people could join in and make the petitions their own. The Spirit of prophecy contains much valuable instruction on the conduct of the weekly prayer meetings of the people of God, and we might notice the following:

We should speak distinctly in prayer.

"Let those who pray and those who speak pronounce their words properly, and speak in clear, distinct, and even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible."—*Gospel Workers*, page 88.

We should kneel in prayer.

"Both in public and in private worship, it is our privilege to bow on our knees before God when we offer our petitions to Him. Jesus, our example, 'kneeled down, and prayed.' Paul declared, 'I bow my knees unto the Father of our Lord Jesus Christ.' In confessing before God the sins of Israel, Ezra knelt. Daniel 'kneeled upon his knees three times a day, and prayed, and gave thanks before his God.'"—*Captivity and Restoration*, page 48.

We should be brief in prayer.

"Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. He gives the length and substance of their prayers, expressing their desires for temporal and spiritual blessings, and their gratitude for the same. How comprehensive this sample prayer! It covers the actual need of all. One or two minutes is long enough for any ordinary prayer."—*Testimonies*, Vol. II, page 581.

"When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayer. Ask for the bread of life as a hungry child asks bread of his earthly father. God will bestow upon us every needed blessing, if we ask Him in simplicity and faith."—*Id.*, Vol. V, page 201.

"The prayer offered in public should be short and to the point. God does not require us to make the season of worship tedious by lengthy petitions."—*Gospel Workers*, page 175.

.....

Sunshine, Fresh Air, Exercise — three of the greatest blessings given to man, and these three are all enjoyed by the colporteur evangelist. If he works faithfully they not only offer him a good income, but healthful work which gives a sparkle to the eye, a spring to the step, a smile to the lips. From any angle or viewpoint colporteur evangelism is the best business in the world.

L. A. Vixie.

"A few minutes is long enough for any ordinary public petition."—*Id.*, page 175.

We should not mention matters of a private nature in the petitions we offer at the regular prayer season of the church.

"There are some, I fear, who do not take their troubles to God in private prayer, but reserve them for the prayer meeting, and there do up their praying for several days. Such may be named conference and prayer-meeting killers. They emit no light; they edify no one. Their cold, frozen prayers, and long, backslidden testimonies cast a shadow. All are glad when they get through, and it is almost impossible to throw off the chill and darkness which their prayers and exhortations bring into the meeting."—*Testimonies*, Vol. II, page 578.

"All should feel it a Christian duty to pray short. Tell the Lord just what you want, without going all over the world. In private prayer, all have the privilege of praying as long as they desire, and of being as explicit as they please. They can pray for all their relatives and friends. The closet is the place to tell all their private difficulties and trials, and temptations. A common meeting to worship God is not the place to open the privacies of the heart."—*Id.*, Vol. II, page 578.

Matters of a domestic nature, the details and needs of our families should not be brought into the regular prayer meeting.

"We should not come to the house of God to pray for our families, unless deep feeling should lead us, while the Spirit of God is convicting them. Generally, the proper place to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, we should pray for a present blessing, and should expect God to hear and answer our prayers. Such meetings will be lively and interesting."—*Id.*, Vol. I, pages 145, 146.

The prayer meeting is not the place for long prayers.

"Secret prayer is neglected, and this is why so many offer such long, tedious, backslidden prayers when they assemble to worship God. They go over in their prayers a week of neglected duties, and pray round and round, hoping to make up for their neglect, and pacify their condemned consciences, which are scourging them. They hope to pray themselves into the favour of God. But frequently these prayers result in bringing other minds down to their own low level in spiritual darkness. If Christians would take home the teachings of Christ in regard to watching and praying, they would become more intelligent in their worship of God."—*Id.*, Vol. II, page 582.

It is a wonderful privilege to gather together with God's children and earnestly seek Him for His rich blessings upon His people. As we come to Him with consecrated hearts and pray in faith, He hears our cries. We are assured: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20.

Missionary Volunteer Week

JUNE 10-17, 1933

A. W. STAPLES

Missionary Volunteer Secretary, S. A. U. C.

By the action of the South African Union Conference, June 10-17, has been set apart in this union as Missionary Volunteer Week.

Our hearts are burdened that the Missionary Volunteer Week shall be God's appointed season this year of revival in the work of the church for our young people and children. The solemnity of the times constitute a challenge. The subtle allurements of the world and the deceitfulness of sin are ever ensnaring some. Let the alarm sound forth! Let the spiritual forces of evangelism be liberated! May the Holy Spirit move the whole church to labour for the salvation of those within our borders.

Our hearts are rightly thrilled when we hear of victory upon victory in our general evangelistic work. We praise God for the hundreds embracing the message. In recent years our borders have been extended in a greatly enlarged constituency. There is a pause, the campaigning season is past, the winter is upon us. Our appeal is that during June 10-17 the forces of evangelism be concentrated and spiritualised in working for our own dear young people. May God turn the hearts of all our pastors, evangelists, Bible teachers, church elders and Missionary Volunteer leaders, to sympathetic soul-winning work for our own young people, during this season. As the leaders take the lead, we pray; that the whole church shall co-operate in seeking the lost, strengthening the weak, encouraging the discouraged and uplifting the fallen. Kindle the fires of evangelism in your churches and the revival of the "first love" shall be ours, indeed the "Glory of the Lord shall be seen" upon us.

We believe that God would have our sermons prayerfully directed to the conversion and salvation of the "Army of Youth" who gladden our churches and Sabbath schools. Can we not, brethren and sisters, make June 10-17, with its two Sabbaths and six week day meetings, a real camp-meeting or Missionary Volunteer convention in every church or company? This will be something out of the ordinary, but do not the unusualness of the times and the real need demand the extraordinary? Is not this the very work God is placing in our hands at this time?

Let us attempt something for God. Let us attempt the greatest thing for God—the winning of all these jewels in our homes and churches. This will call for prayerful study and careful planning. But is not the Lord awaiting our effort to breathe upon the Missionary Volunteer work His Holy Spirit in revival?

In Malachi 4:5, 6, God promises the sending of Elijah before the "coming of the great and dreadful day of the Lord." God awaits to clothe every true Seventh-day Adventist at this time with the "spirit and power of Elijah." Of this modern Elijah we read: "He shall turn the heart of the fathers to the children." Even more precious, than our children and youth are

to us socially, should their conversion and salvation be to us.

In closing, we would appeal to the Missionary Volunteers. Are your friends in the fold? Is there not a "pal" you can rescue? Gird on your armour and join in the general advance. By power divine, fulfil the vows of your holy calling, be a true Missionary Volunteer, young men and women: "Arise and shine."

Important Notice

We call attention to the fact that *The Church Officers' Gazette* for March, 1933, contains helpful suggestions for our workers and church officers. These suggestions will enable all to gain a true conception of the work and the objectives to be aimed at. Suggestive outline studies for the whole period are given for both the Senior and Junior Missionary Volunteer meetings. It is also recommended that the Sabbath morning services (June 10 to 17) be conducted for "the winning of young people to a definite decision for Christ, leading them to experience a fuller and more lasting conversion."

Letter from Elder W. H. Anderson

ELDER ANDERSON, after thirty-eight years of service in Africa, is now on his way to America on furlough. The following personal letter, written from Hamburg, will be of interest to OUTLOOK readers:
Dear Brother _____,

"Here we are in Hamburg waiting for the boat to take us on to New York.

"We had the finest sea from Cape Town to here that I have ever travelled over. Only one day from Las Palmas to Maderia it was just a little rough but not bad. Mrs. Anderson stood it very well.

"The last week in Angola we spent at Bongo Mission. We had a good time and they had a fine farewell service for us in the church. It was very touching.

"The next day after leaving Lobito we stopped in Loanda. From Loanda we went to Free Town in Sierra Leone. On arrival we hired a taxi and drove twenty-two miles to Waterloo and visited the training school. The director was away but his assistant showed us over the place.

"They have been there since 1908 and have about the same staff, European and native, that we have in Angola. They have fewer in their schools and the church membership is about the same. Professor Dick was expected there in two weeks.

"Our next stop was at Maderia. We

Prayer and Faith

THROUGH faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.

"YE ARE COMPLETE IN HIM."

Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that every one who would make his life-work a success must understand. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

He makes it plain that our asking must be according to God's will; we must ask for the things that he has promised, and whatever we receive must be used in doing God's will. The conditions met, the promise is unequivocal.

For the pardon of sin, for the Holy Spirit, for a Christ-like temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.

We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift which we already possess will be realised when we need it most.

It was in hours of solitary prayer that Jesus in His earth life received wisdom and power. Let the youth follow His example in finding at dawn and twilight a quiet season for communion with their Father in heaven. And throughout the day let them lift up their hearts to God. At every step of our way He says, "I the Lord thy God will hold thy right hand, . . . fear not; I will help thee." Could our children learn these lessons in the morning of their years, what freshness and power, what joy and sweetness, would be brought into their lives. E. G. WHITE.

met Elder Mansell there. He has been on the island for two years and has two churches with fifty-three members. He will have another baptism soon.

"The next stop was in Southampton. It was Wednesday evening so I went to the church in Shirley Road for prayer meeting. This is the first Seventh-day Adventist church in England. Elder Meredith is the pastor. There were forty-two at prayer meeting. I spoke to them on Angola and then returned to the ship. Sabbath we were in Antwerp. I had a bad attack of malaria so did not look up the church there but kept my bed all day.

"Monday, April 10, we arrived here. The brethren gave us a very hearty welcome. I spoke twice on Monday, twice on Tuesday, once each Wednesday and Thursday and have one appointment each day until we leave here.

"There are eleven churches in this city and the publishing house, health food factory and treatment rooms. All are making money in spite of the depression.

"Our boat, the "Ubena" was packed with Jews bound for Hamburg, but when they heard of Hitler's attitude, they all left the boat either at Southampton or Antwerp. However, there is little real trouble here. It is mostly agitation and very little to it in reality.

"It may be of interest to you to know that they printed 55,000 copies of my book, "On the Trail of Livingstone." They have all been sold except about 3,000 and Brother Vollmer says they will all go this year. That is a much better sale than the English edition of only 20,000. The book is also printed in Holland but I do not know how large an edition.

"Well Brother — our hearts are still in Africa. We send our greetings to the brethren and sisters there. The churches in Hamburg send their greetings. May God richly bless you all and may this be the best year in soul winning you have ever had.

"Pray for us that we may soon be able to be back with you again.

"With kindest regards, I am,
Sincerely yours,
W. H. ANDERSON."

A Message from a Pioneer

NOTE.—The following letter from Elder I. J. Hankins will be read with interest. Elder Hankins was one of the early pioneers in the work in Africa. He came out in 1838 and laboured successfully in evangelistic work for many years. A goodly number of our oldest church members in South Africa accepted the truth under his labours. He was in later years editor of the *Sentinel* and held various responsible positions in this field until his return to America in 1923. He is now living at the Paradise Valley Sanitarium, National City, California.—EDITOR.

DEAR READERS OF THE OUTLOOK:

I am happy to say that I have been a faithful and an interested reader of the *OUTLOOK* ever since we left Africa, ten years ago this spring. Its reports have been encouraging for the speedy finishing of the work in the "Dark Continent,"—as in all the world. May the glad day hasten!

It is especially gratifying to read results of labour by the young workers, the boys and girls as I think of them; for I

remember them as babes in their mothers' arms. Now they are successfully bearing responsibilities of men and women. I hope to see the work in Africa finished principally by its home talent, the youth faithfully doing their part. Helderberg College will contribute much toward this end, training youth for different departments of work. May the Lord greatly bless Helderberg!

I have before me a list of more than two hundred adults sent by the General Conference to South Africa,—ministers teachers, doctors, nurses, editors, colporteurs and miscellaneous workers. This covers a period of forty-six years. Most of these have returned to their homes, some are still labouring in the field, but a good many lie beneath the sod, resting till the work is finished.

In more recent years Helderberg, Good Hope, Spion Kop, Solusi, and many other mission stations, have been training workers for the field, until you have a rapidly accumulating force of capable men and women who speak many of the languages of the people, an advantage over imported talent. This will save ocean fares, and thus aid financially in this time of depression. May the Lord bless the native missions and prepare them as broadcast stations for the "loud cry" of the message.

As I have watched the progress and development of the work in the Southern African Division, it seems very evident that the Lord has been directing, planning for a speedy finish. The *Signs of the Times* is bearing a straight message in a creditable manner; colporteurs are succeeding, and the laity are sowing the seed of truth. Soon the work will be finished.

I haven't lost my interest in the work or workers in Africa. I am sorry that I cannot be with you as a helper till the work is done. That is what I expected when I entered the field forty-five years ago. May we all be faithful just a little longer.

Yours in "the blessed hope."
I. J. HANKINS.

Z. U. Mission

E. C. Boger Superintendent
D. A. Webster Secy.-Treas.

Box 573, Bulawayo, S. Rhodesia

Elder Ingle Reports from Mafeking

DEAR FRIENDS,

Just a word from Mafeking that may be of interest to the readers of the *OUTLOOK*. I am sorry that we have no wonderful report to send along, but the interest here has proved to be very small indeed. Our meetings opened March 26 and will continue to June 4. The Town Hall was first engaged, then after three weeks we occupied the Supper Room. There has been very keen opposition from the local ministry and much indifference as far as the general public is concerned. Our attendance has averaged about thirty all through the meetings, though one or two nights we had more than twice that number.

After seven weeks of meetings there seems to be nothing that we can advertise that will rouse the people, and it is from the small band of regular attendants that we hope to see a small company raised. We have much to thank God for as we see the faith of the people who are standing for the truth. Thus far there are six who are keeping the Sabbath with us, but we are hoping to see others stand with them.

We are also working among the natives two nights each week and have a very surprising interest among them. What the outcome will be no one can tell. We are having a unique experience in that two white Catholic priests are attending these meetings and taking a very active part in asking questions. They are there, it would appear, to try and break up the meetings, but we are glad for the opportunity of giving them some of the truth which we believe will be very new to them.

These natives are the best educated we have ever met and speak perfect English. They ask most intelligent and keen questions. The truths presented thus far have stirred up the stad, the native town, and we expect to have a lot more opposition than we have encountered thus far. We have a good hall that has been given to us free of charge by the local native doctor, who is a graduate from Glasgow. He has also attended a couple of the meetings.

Sister Fleming's meetings for the ladies in Mafeking are averaging about twenty-two per week in attendance and are well received.

Our courage is good and though the results seem very small we are thankful that our duty is to give the message and that the success of the work lies with the Lord. Remember us in your prayers. We send greetings to the other workers and pray that the Lord may give them an abundant harvest for their labours.

Yours sincerely,
A. INGLE.

Religious Liberty Department

J. I. Robison, Secretary

How We Obtained Our Religious Liberty

Religious Liberty Day—June 3

NOTE.—This article and those that will follow are adapted from the writings of C. M. Snow, Editor of the Australian *Signs of the Times*.

Religious liberty and the doctrine that every man has a right to worship God according to the dictates of conscience is not a modern idea born of the Reformation or the French Revolution, but soul freedom is a principle that dates back to the Founder of Christianity who nineteen hundred years ago planted the seeds of liberty and freedom which were the very antithesis of the intolerant ideas then prevalent in the world.

"If any man hear My words, and believe not," said the Teacher of Nazareth, "I judge him not." That declaration of our Lord was the direct antithesis of the

teachings and the practises of His time. In His day, to teach any religion or worship any god not recognised by the government of Rome was an offence punishable by banishment or by death, according to the social standing of the one so doing. Men must believe as the state directed, and worship as the state commanded, or suffer the severest penalties. To refuse such submission of the mind and conscience, would cause one to be arrested, condemned, and punished.

Against that condition of intolerance in that world empire, in all nations yet to be, in the hearts of unconverted men, and in the hearts of professed but intolerant Christians, Jesus Christ protested when he proclaimed the gospel of soul liberty—unwelcome in his day, and, throughout a large portion of Christendom, unwelcome in our day.

Because of a religious belief and teaching and practice different from that of Judaism, a cross was planted on Calvary, and the Lord of glory, the true Author of religious liberty, was crucified thereon. For the same reason, Stephen was adjudged worthy of death, and Saul, consenting unto his death, held the clothes of those who stoned him. For the same reason Paul himself was stoned at Lystra, and was dragged out of the city by the multitude, who supposed they had thus answered his arguments and closed his mouth forever. For the same reason all the apostles met cruel deaths, in various parts of the world where they sought to teach the principles of the kingdom of righteousness.

In such inhospitable soil that wonderful plant, religious liberty, first found lodgment, watered first by the blood of Him who set it there, and then by the blood and tears of his faithful followers. That plant was rooted deeper than human hearts, and its branches towered higher than human hands could reach, else it must have been swept from the earth by the storms and fires of persecution that have raged for nearly two thousand years. The sharpest cruelties of a Nero or a Decius could not entirely uproot it. Its indestructibility under such treatment proves its origin divine.

It was most difficult for the Romans to see the need of any system of religion other than that which they already possessed. Every detail of life was governed by some religious formula. They considered themselves of all people the most religious. And so they prohibited the introduction of new religions and strange gods to add to the burdens already resting upon the people in this regard, the Roman state demanded that the religion which had been legalised must be practised with due industry, and the gods that were admitted to the roster of the state religion must be worshipped with all diligence by every subject of the realm, and that, too, whether such worship was pleasing to him or obnoxious. If pleasing to him, the state smiled upon his acquiescence in its religious formulas; but be done it must, even if a man's whole nature revolted against it. One of the commands of that man-made religious system was:

"Worship the gods in all respects according to the laws of your country, and compel all others to do the same. But hate and punish those who would introduce anything whatever alien to our customs in this particular."

The laws of the Romans provided that: "Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death."

This was a remarkably clever stroke by him who is at once the enemy of God and man, the malinger of true religion, the creator of false gods, and the inventor of idolatry. He had filled the heathen nations with idols, galled the necks of the people with the yoke of counterfeit religions, and then planned to hide the true God from the eyes and hearts of the people, while the disciples of Jesus were estopped by the threat of death from making known to men the only religion that could lead them to a true knowledge of God and save their souls. To banish all Christians who were of the higher class, would save that great stronghold of satanic power from the threatened invasion of the gospel—so thought the enemy of that gospel. But there is an element in the character of the true Christian which the great deceiver seems persistently to ignore; that is, love to God above everything earthly, even life itself; and obedience to God in spite of everything earthly, even death itself. That sent Christians to Rome or made converts in Rome, when they knew that their bodies might become food for the lions of the arena, or be used for torches to light up a night revel in honour of the gods of the heathen. The struggle went on in spite of Roman law and the most cruel punishments until the day dawned and the persecuted church found itself unshackled and free in the land of its enemies.

(To be continued)

S. E. Afr. Union

H. M. Sparrow Superintendent
Miss G. P. Fortner, Secy.-Treas.

Box 51, Blantyre, Nyasaland

Finishing the Work

H. M. SPARROW

It was with sorrow that we had to announce the death of our dear son Rae. In a few days he would have been thirteen years old. He was ill for six days only and his death was due to cerebral malaria, the dreaded disease of the tropics. We laid him beside Elders Pond and Watson in the Malamulo cemetery. Twelve years ago we laid our little daughter in the Solusi cemetery beside Elder Tripp. Just why this must be we cannot say, but they await the call of the Life-giver. We look forward to the resurrection morning with zeal and longing hearts, for God has promised to bring them again from the enemy's land.

We wish to thank the readers of the OUTLOOK and all of our dear people for the comforting messages you have sent us. While our hearts are torn with sorrow, yet we take courage in the promise "My grace is sufficient for thee," and we can only say, "Thy will be done." Some have suggested that we have made a great sacrifice

for the mission field, but brothers and sisters, we have not made it in vain. When we think of the sacrifice which Heaven made and also by our pioneers, we recall the statement in the Spirit of prophecy where it says that this work was begun in sacrifice and that it will end in sacrifice.

The greatest question is, are we willing to do it? It may call for every penny we have, or for a number of our loved ones, or even for life itself. Riches or banking accounts are fast failing, the only safe "savings bank" is laying up treasure in heaven.

The End Near

In many of the letters received, the expression has been made, "The separation will not be long," or "The end is near." It has made its impression on our minds. Never was the end nearer than it is now. A few days ago we received word from the Division that we must prepare for a 15% cut in our budgets and 5% in salaries from the first of May. This will work a hardship on many in the mission fields who are in unfavourable circumstances. Many of us act so astonished at such a message. But brethren, have we not been preaching this for the last thirty years? Then why must we be surprised when it does come? It certainly is a definite sign that the end is near.

The paramount chief of Nyasaland has given us an invitation to open work in his district. Is it because he has no schools? No. He has plenty of them, but it is because this last message has reached his house and his own heart. This is another definite sign of the end.

Brethren Davy and Stevenson returned a few days ago from a trip among the churches near the Portuguese East border. They report fourteen definite calls from those people to "come over and help us" in that long closed land. "The whole country is ablaze with the truth, it is beyond us, it is nothing short of the latter rain," said Brother Davy. It is nothing we have done. It is beyond us. It is God pouring out His Spirit upon all flesh. This is another sign of the end.

Brother and Sister Webster are over in Portuguese East locating our first mission in that needy field. This is the last country to be entered, in the Southern African Division. Does that mean anything to you, dear reader? Yes, it is another sign of the end.

Just recently it was my privilege to assist Elder Wright in dedicating our first leper church in the Division at the Malamulo leper colony. Surely this must mean that "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

My brother, my sister, if God calls upon us to sacrifice for His work let us be willing to do it. It will not be long before the final finishing of the work will be upon us. Though it may bring sorrow, heart-aches or grief, let us take courage for soon we shall hear, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Our courage is good and our faith has never been stronger in this message. With you we are willing to sacrifice all in order that we might finish the work and go home to meet our dear ones who will soon be awakened at his coming. May God help us to arise and shine.

Sendingvrywilligers Week

10-17 JUNIE 1933

A. W. STAPLES

Sekretaris van die Sendingvrywilligers vir die Suid-Afrikaanse Unie

Die Suid-Afrikaanse Uniekonferensie het besluit om die week van 10-17 Junie af te sonder as Sendingvrywilligers Week.

Daar is 'n las op ons hart vir die jongmense en kinders van ons gemeentes. Mag die Here hierdie jaar die week van 10-17 Junie gebruik om die Sendingvrywilligers werk onder hulle te verlewendig. Die erns van die tyd self is 'n roepstem. Die verleiding van die wêreld en van die sonde vang aldeur party van hulle. Laat ons opwaak. Laat die geestelike kragte van evangelisasie vrygemaak word, en mag die Heilige Gees die ganse kerk besiel om tot redding van diegenes wat binne haar landpale woon, te arbeid.

Met reg word ons harte bewoë as ons hoor van oorwinning op oorwinning in ons algemene evangeliewerk. In die laaste jare het ons as 'n kerk baie uitgebrei; ons het baie nuwe lede gewin.

Nou rus ons; die seisoen vir pogings is verby; die winter is hier. Laat ons nou in die week van 10-17 Junie ons kragte verenig en laat ons saamstaan om vir ons jongmense geestelike werk te doen. En mag die Here die harte van al ons predikers, evangeliste, Bybelwerkers, plaaslike ouderlinge en leiers van Sendingvrywilligers beweeg om met hart en siel te werk vir die saligheid van ons eie jongmense. En waar die leiers voorgaan, bid ons dat die hele gemeente mag volg en met alle kragte saamwerk om die verlore nes te soek, die swakkes te versterk, die wat ontmoedig is, moed in te spreek en die gevallenes op te rig.

Laat ons die vuur van evangelisasie helder laat brand, broeders en susters, dan sal die "eerste liefde" weer onder ons gesien word en "die heerlikheid van die Here sal oor ons opgaan."

Ons glo dat die Here wil dat ons preke sal gerig wees op die bekering en redding van die leer van jongmense" wat die hart van ons gemeentes en Sabbatskole verby. Broeders en susters laat ons dan in elke gemeente of groep gelowiges die week van 10-17 Junie, met sy twee Sabbatte en ses vergaderings in die week, maak tot 'n wesentlike kampvergadering of konvensie vir die Sendingvrywilligers. Dis wel iets ongewoons, maar die tye is ongewoon, en vra nie die buitengewoon behoeftes buitengewoon stappe nie? En is dit nie die werk wat die Here vandag op ons hande lê nie?

Laat ons dan iets vir die Here probeer onderneem. Laat ons die grootste werk vir die Here probeer doen—die win van al die juwele wat die Here aan ons en aan ons gemeentes toevertrou het. Dit vra gebed en studie. Maar is die Here nie gewillig nie om by vernuwung Sy Heilige Gees te gee op die werk van die Sendingvrywilligers?

In Maleachi 4:4 en 5 beloof die Here om Elia te stuur, "voordat die groot en vreeslike dag van die Here sal kom." En die Here staan klaar om elke ware Sewende-dag Adventis te beklee met "die gees en die krag van Elia" waarvan ons lees: "Hy sal die hart van die vaders tot

die kinders weerbring." Meer as die maatskaplike welsyn van ons kinders en jongmense behoort hul bekering en redding ons dierbaar te wees.

Tot besluit doen ons 'n beroep op al die Sendingvrywilligers. Is jul vriende behoude? Is daar nie 'n "maat" wat jy kan red nie? Doen dan aan die wapenrusting en ruk voorwaarts. Jongmense, wees getrou aan die beloftes wat julle afgelê het en wees in die krag van die Here ware sendingvrywilligers: "Maak u op, word verlig want u Lig kom." Jes. 60:1.

BELANGRIKE KENNISGEWING

Ons vestig die aandag op die feit dat die "Church Officers' Gazette" van Maart 1933 nuttige wenke vir al ons werkers en kerkbeamtptes bevat. Hierdie wenke sal algar 'n goeie begrip van die werk en die doeleindes kan gee. Dit bevat uitgewerkte studies vir die hele week vir die Senior en Junior Sendingvrywilligers. Daar word ook aanbeveel dat die dienste van Sabbat 10 en 17 Junie bepaald gerig word op die "win van ons jongmense om bepaalde keuse vir Christus te maak en om hulle te help die ervaring van 'n dieper en meer blywende bekering deur te maak."

* *

'n Brief van Ouderling

W. H. Anderson

OUDERLING W. H. ANDERSON is nou na ag-en-dertig jaar diens in Afrika op verlof na Amerika. Hy skryf uit Hamburg die volgende: "Ons wag hier in Hamburg vir die boot wat ons Nu-Yorktoe sal bring.

"Van Kaapstad tot hier het ons die mooiste weer gehad wat ek al ooit op reis geniet het. Net een dag van Las Palmas na Madeira was die see 'n bietjie onstuiwig, nie te erg nie. Mevr. Anderson kon dit goed verdra.

"Die laaste week in Angola het ons op Bongostasie deurgebring. Ons het 'n aangenaam tyd daar gehad. Die afskeidsdiens in die kerk was pragtig en baie roerend.

"Nadat ons Lobito verlaat het, het ons te Loanda aangekom. Daarvandaan het ons na Free Town in Sierra Leone gegaan en by aankoms 'n motor gehuur en twee-en-twintig myl na Waterloo gery om die Opleidingskool daar te besoek. Die hoof was nie daar nie, maar sy assistent het ons alles gewys.

"Hulle is daar sedert 1908 en het ongeveer dieselfde staf—blankes en naturelle—as ons in Angola. Hul skoolbesoek is minder en hul ledetal ongeveer dieselfde. Hulle het Prof. Dick daar binne twee weke verwag.

"Ons het daarna te Madeira geland waar ons Ouderling Mansell ontmoet het. Hy is nou twee jaar op Madeira en het twee gemeentes met drie-en-veertig lede en hoop spoedig weer 'n doopdiens te hê.

"Woensdagaand het ons te Southampton geland en na die biduur in die kerk aan Shirley Road gegaan. Dis die eerste Sewende-dag Adventistiese gemeente in

Engeland. Ouderling Meredith is die leeraar. Daar was twee-en-veertig gemeentelede in die biduur. Ek het hulle van Angola vertel en toe na die skip teruggekeer. Sabbat was ons in Antwerpen. Maar ek het 'n slegte koorsaaval gehad en moes die heel dag in bed bly. Ek kon dus nie die gemeente van Antwerpen besoek nie.

"Maandag, die tiende April, het ons in Hamburg aangekom. Die broeders het ons hartelik ontvang. Ek het Maandag tweekeer, Dinsdag tweekeer, en Woensdag en Donderdag elk een keer gepreek. Verder is elke dag beset, totdat ons van hier gaan.

"Daar is elf kerke in hierdie stad en dan nog die uitgewershuis, die fabriek vir gesondheidsvoedingsmiddele en die kamers tot behandeling van siekes. Ondanks die depressie gaan dit goed en hulle maak geld.

"Die "s.s. Ubena" was vol Jode vir Hamburg, maar toe hulle hoor watter houding Hitler teenoor die Jode inneem, het hulle algar te Southampton of te Antwerpen aan wal gestap. Maar hier is min moeite. Dis "meer geskree as wol," so te sê en in werklikheid beteken dit niks nie.

"U sal seker bly wees om te hoor dat hulle 55,000 kopieë van my boek "On the Trail of Livingstone" gedruk het en dat hulle op drie duisend na algar verkoop het en Broeder Vollmer sê dat hierdie 3,000 hierdie jaar sal verkoop word. Dis baie beter verkoop as die Engelse uitgawe met 'n oplaag van net 20,000. Die boek is ook in Holland gedruk, maar ek weet nie hoe groot die oplaag is nie.

"Ons harte is nog in Afrika. Ons stuur groete aan ons broeders en susters daar. Die gemeentes van Hamburg stuur groete. Mag die Here u algar seën en mag hierdie jaar ryk wees aan die win van siele.

"Bid vir ons dat ons spoedig weer onder u mag wees.

"Die Uwe in Christus,

W. H. ANDERSON.

* *

'n Baanbreker se Boodskap

BAIE VAN ons sal die volgende brief van Ouderling I. J. Hankins met belangstelling lees. Ouderling Hankins was een van die eerste baanbrekers in die werk hier in Suid-Afrika. Hy het in 1888 uitgekome en baie jare met sukses evangeliewerk gedaan. Heel wat van ons oudste gemeentelede in Suid-Afrika het onder hom die waarheid aangeneem. Later was hy redakteur van die *Sentinel* en het verskillende verantwoordelike poste hier beklee, totdat hy in 1923 na Amerika teruggekeer het. Hy woon nou in Paradise Valley Sanitarium, National City, Californië. REDAKTEUR.

GELIEFDE LESERS VAN DIE OUTLOOK, Vandat ons Suid-Afrika verlaat het, en dis nou tien jaar gelede, het ek aldeur getrou die OUTLOOK gelees. Die rapporte was altyd bemoedigend wat betref die vin-nige klaarmaak van die werk in Donker Afrika—en in die hele wêreld. Mag die dag verhaas word!

Veral die resultate van die arbeid van die jongere werkers doen ons goed. Ons dink aan hulle as die seun en dogters, party het ons geken as babetjies in die arms van hul moeders. En nou is hulle manne en vroue op wie se skouers verantwoordelike hede rus. Ek verwag dat die werk in Afrika veral deur hul eie talente, deur die getroue jongmense, sal klaargemaak word. Wat dit betref doen Helderberg Kollege sy deel om die jongmense vir die verskillende

departemente 'n opleiding te gee. Mag die Here Helderberg seën.

Voor my lê 'n lys van meer as twee honderd grootmense wat die Generale Konferensie die laaste ses-en-veertig jaar Afrikatoe gestuur het as predikers, onderwysers, dokters, verpleegsters, redakteurs, kolporteurs, ens. Baie van hulle het teruggekom, party arbei nog in die veld, en party lê en rus in hul grafes en wag totdat die werk klaar is.

In die laaste jare is daar heel wat werkers vir die veld te Helderberg, Spioenkop, Goede Hoop, en Soloesie opgelei, sodat daar nou goeie werkkragte is, bekwaam manne en vroue wat die taal van die volk praat—dis 'n voordeel bo die ingevoerde talent. Dit sal heel wat oorsese reisgeld bespaar en dit help dus in hierdie tyd van depressie. Mag die Here die sendingstasies seën en hul as uitsendingstasies vir die "groot" geroep van die boodskap gebruik.

En as ek so die ontwikkeling van die werk in die Suidelike Afrikaanse Divisie nagaan, dan is dit vir my baie duidelik dat die Here die dinge also bestuur het om die werk vinnig klaar te maak. Die *Tekens* gee die boodskap op 'n deëlike manier; die kolporteurs gaan goed aan en die gemeentelêde strooi die saad van waarheid. Netnou is die werk klaar.

Ek stel nog altyd belang in dié werkers in Afrika. Ek is net jammer dat ek nie daar kan wees nie om u die werk te help klaarmaak nie. Ek het dit ver wag toe ek vyf-en-veertig jaar gelede na Afrikatoe gekom het. Maar laat ons algar nog 'n weinig langer getrou bly "in die geseënde hoop."

Die Uwe,

I. J. HANKINS.

S. O. A. Unie

H. M. Sparrow Superintendent
Miss G. P. Fortner Sekr.-Tes.
Box 51, Blantyre, Nyasaland

Die Werk Klaarmaak

H. M. SPARROW

MET groot droefheid moes ons die dood van ons geliefde seun Rae aankondig. Hy was amper dertien jaar oud, op 'n paar dae na. Hy was net ses dae siek en het gesterf aan koorsiekte in die kop, daardie gevreesde, tropiese siekte. Ons het hom langs Ouderlinge Pond en Watson in die kerkhof van Malamoelo begrawe. Twaalf jaar gelede het ons ons dogtertjie langs Ouderling Tripp in die kerkhof van Soloesi weggeleë. Ons kannie sê waarom dit alles so moes wees nie. Ons wag maar met ons dierbares op die roepstem van Hom Wat die lewe gee,—en ons sien met verlangende harte uit na die opstandingsmore, wanneer die Here hulle, volgens Sy belofte, uit die land van die vyand sal weerbring. "Die laaste vyand wat te niete sal gedaan word, is die dood."

Ons dank die lesers van die *OUTLOOK* en al ons broeders en susters vir die vertroostende briewe wat hulle ons gestuur het. En hoewel ons harte deur droefheid geskeur is, voel ons versterk deur die belofte: "My gemade is vir u genoeg," sodat ons met ootmoed sê: "Here, U wil geskied!"

Party sal sê dat ons groot opofferings vir die sendingveld gemaak het. Maar broeders en susters, dit was nie tevergeefs nie. Ons dink aan die opoffering wat die Here gemaak het toe Hy Sy eniggebore Soon vir die wêreld gegee het; ons dink aan die baanbrekers van hierdie boodskap, en ons onthou dat die Gees van profesie gesê het dat hierdie beweging in opoffering begin het en ook in opoffering sal eindig. Die groot vraag is of ons wel bereid is om opofferings te maak. Dit mag al ons besittings geld, of ons dierbares, of ons eie lewe. Rykdom en bankrekenings verdwyn al te gou in ons dae, die enig veilige plek is om 'n skat in die hemel te hê.

DIÉ END IS NABY

Baie briewe wat ons ontvang het, bevat hierdie trooswoorde: "Die end is naby, die skeiding sal nie lank wees nie." Dit het 'n diep indruk op ons gemaak. Die end was nog nooit so naby as nou nie. 'n Paar dae gelede hoor ons van die Divisie dat ons ons moet klaarmaak vir 15% korting in ons begrotings en 5% vermindering van ons salarisse van die eerste van Mei-maand. Dit sal maar swaar gaan vir baie in die sendingveld wat in moeilike omstandighede verkeer. Daar is onder ons wat hul verwonder oor so 'n boodskap. Maar het ons dit dan nie die laaste dertig jaar al gepredik nie? Waarom dan so verwonderd wanneer die dinge kom? Hulle is 'n bepaalde teken dat die end naby en die werk amper klaar is.

Die hoofkaptein van Niasaland het ons toegestaan om in sy distrik te kom arbei. Het hy dan geen skole nie? O, skole is daar volop. Maar hierdie laaste boodskap het sy huis en hart aangeraak. Dis ook 'n seker teken van die end.

Broeders Davy en Stevenson het 'n paar dae gelede van 'n besoek aan die gemeentes op die grens van Portugees-Oos-Afrika teruggekeer. Hulle bring die roepstemme van veertien verskillende groepe uit daardie so lank geslote land. "Die hele land roep om die waarheid. Ons weet nie wat om te doen nie. Dis seker die tekens van die late reën" sê Broeder Davy. Dis iets wat ons gedaan het nie. Dis die Here Wat van Sy Gees uitstort op alle vlees. En dis ook 'n teken van die end.

Broeder en Suster Max Webster is besig om 'n geskikte plek vir ons eerste sendingstasie in daardie behoeftige veld te vind. Dis die laaste land wat ons in die Suidelike Afrikaanse Divisie ingaan. Sê dit ook iets vir u, geliefde leser? Dis ook 'n teken dat die end naby is.

Dit was my voorreg om saam met Ouderling Wright ons eerste kerk vir melaatesses op Malamoelostasie in te wy. Dit beteken tog dat "hierdie Evangelie van die koninkryk sal verkondig word in die hele wêreld as 'n getuienis vir al die nasies; en dan sal die end kom." Matt. 24:14.

As dan die Here ons oproep om vir Sy saak opofferings te maak, laat ons dit dan met blydskap doen, want dit sal nie lank meer wees nie of die werk sal gedaan wees. Kom dan droefheid, hartseer of smart, laat ons moedvat, want netnou hoor ons die woorde: "Mooi so, . . . gaan in in die vreugde van jou heer." Matt. 25:23.

Ons is vol moed en ons geloof in die boodskap is sterker as ooit. Met u is ons gewillig om alles op te offer, sodat ons die werk kan klaarmaak en huistoe gaan om ons dierbares by Sy koms te ontmoet. Mag die Here ons help om ons op te maak en verlig te word. Jes. 60:1.

S. U. Sending

E. C. Boger Superintendent
D. A. Webster Sekr.-Tes.
Bus 573, Boelawajo, S. Rhodesië

Ouderling Ingle te Mafeking

NET iets van Mafeking waarin die lesers van die *OUTLOOK* mag belangstel. Nie dat ons iets wonderliks kan rapporteer nie, daarvir was die belangstelling t egering. Ons vergaderings het die 26ste Maart begin en sal aanhou tot die 4de Junie. Eers het ons in die Stadsaal diens gehou, maar na drie weke het ons in die Eetsaal vergader. Die plaaslike predikante het taamlik skerp teenstand gebie en die algemene publiek was maar onverskillig, sodat ons gemiddeld 'n ópkoms van dertig mense gehad het. Een of twee aande was daar tweekeer soveel mense.

Na sewe weke lyk dit of ons niks kan adverteer wat die mense sal laat wakker word nie. Ons hoop dus uit dié klein klompie gereelde besoekers 'n klein groep gelowiges op te rig. Ons het dankenstof as ons let op die geloof van die mense wat die waarheid aangeneem het. So ver is daar ses wat met ons die Sabbat vier en ons verwag dat nog ander sal uitstaan.

Twee aande per week werk ons ook onder die natuurle en daar is baie belangstelling onder hulle. Met watter gevolg kan niemand sê nie. Ons het die geheel enige ervaring dat twee Katolieke priesters (witmense) hierdie vergaderings bywoon en daaraan deelneem deur vroe te stel. Dit lyk of hulle daar is om die vergadering op te breek. Maar ons is bly vir die geleentheid om hulle waarheid wat seker nuut vir hulle is, te verkondig. Hierdie natuurle is goed opgevoed en praat baie goed Engels. Hul vroe is ook verstandig en vol belangstelling. So ver het die waarhede wat ons verkondig, die hele kafferstat in beroering gebring, en ons verwag heel wat meer teenstand. Ons het 'n goeie saal wat die plaaslike natuurle dokter 'n gegradueerde van Glasgow, ons vir niet gegee het. Hy het ook self 'n paar vergaderings bygewoon.

Suster Fleming hou elke week vergadering vir ongeveer twee-en-twintig dames van Mafeking en word goed ontvang.

Ons is vol moed, al is die resultate ook gering. Dis ons plig om die boodskap te verkondig. Die gevolge moet ons aan die Here oorlaat. Gedenk aan ons in u gebede. Ons stuur groete aan ons medearbeiders. Mag die Here hulle 'n oorvloedige oes van siele op hul arbeid gee.

A. INGLE.

Die Bybel in Afrikaans

DIE verskyning van die Bybel in Afrikaans is 'n mylpaal in die geskiedenis van ons werk in die Unie van Suid-Afrika. Dis 'n oproep aan al ons werkers en gemeentelêde tot grondige studie, want met rede sal van ons as 'n Bybelvolk ver wag word dat ons van nou aan sal gebruik maak van die taal van die Afrikaanse Bybel. A. B.

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General News

Elders H. T. Elliott and A. F. Tarr left Cape Town on May 17 for Rhodesia and Nyasaland. They planned on holding meetings for our European brethren in Bulawayo and Salisbury and then to proceed on to the South-east African Union for the camp-meeting season.

Word was received by telegram during the Bloemfontein meetings of the sudden death of Rae Sparrow, the eldest son of Elder and Mrs. H. M. Sparrow of Nyasaland. He had an attack of fever which quickly developed into cerebral malaria and after a brief illness, he passed away. The OUTLOOK family wishes to extend to Elder and Mrs. Sparrow our most tender sympathy in this hour of sorrow, but "we sorrow not, even as others, which have no hope," for it will not be long until "the dead in Christ shall rise and be caught up together" with those who remain "to meet the Lord in the air." An obituary notice will appear later.

Brother L. A. Vixie and family had an unfortunate motor-car accident on May 13. They were returning from Helderberg College toward evening and in driving down the long hill approaching the college gate their car was overturned and the family badly shaken up. Brother Vixie's collar

HARVEST INGATHERING COMING

July 1 to August 12, 1933

We soon shall face another great opportunity, the annual Harvest Ingathering Campaign. Past victories should urge us on to greater achievements during 1933. Let us begin now to pray and plan and prepare for

A BIG VICTORY THIS YEAR

bone was broken, and little Donald had a nasty cut in his head. The other occupants of the car were not seriously injured although considerably bruised. The car was quite badly damaged. We are glad to report that Brother Vixie is making a rapid recovery and that no permanent injury seems to have been sustained by anyone.

Medical Missionary Work in the Upper Congo

DR. ELTON MOREL

WITH the exception of Ruanda-Urundi, the native population in the forest country of the Upper Congo Basin is greater than in any other section of the Belgian Congo. In this section of Equatorial Africa such tropical diseases as yaws, sleeping sickness, and leprosy take a heavy toll of human life each year.

On a recent visit to the Kirundu Mission, which is our only mission in this vast region, the writer was privileged to assist Brother and Sister Victor Norcott in beginning medical missionary work in the newly erected dispensary on the mission. The natives for scores of miles around came by the hundreds as soon as they learned that relief was to be found for their disease-ridden bodies. Although we have a dispensary building on the mission yet so little medicine and equipment can be purchased with the meagre annual appro-

priation that not half the patients who come for treatment can be adequately cared for.

A large part of the writer's time was spent in caring for surgical patients, yet at the end of two weeks there still remained more than a score of patients who begged to be operated upon, but who had to be refused because of lack of time and shortage of surgical supplies.

No better or more effective means of winning these natives for Christ is to be found than medical missionary work, which first brings help and relief to the suffering and diseased body, and then points the grateful patient to the Great Physician who only can both heal the body and cleanse the soul from sin. But in all this vast region not one Seventh-day Adventist doctor is to be found.

The need for a doctor in the Upper Congo Basin is most urgent. The opportunities for service are unlimited. Hundreds of thousands of heathen natives are crying for help. But there is no money to send a doctor to these people. The only question is, How long must they wait for a doctor to help them? How long must they wait for the knowledge of a soon coming Saviour who died for them? What will be your answer?

A Good Conscience

Every colporteur may know that he is right, that he is in the right place, doing the right thing honestly and squarely, with the right motive in his heart, headed for a right goal. When he is thus convinced of his high calling it is easy to sell message-filled books. Even though he may be working in the winter the eternal spring is in his heart.

L. A. Vixie.

IMPORTANT NOTICE

The office address of the amalgamated Cape and Natal-Transvaal conferences now known as the South African Conference will, from the first of June, be P. O. Box 256, Bloemfontein, O. F. S.

L. L. Moffitt, *President,*
P. W. Willmore, *Secretary-treasurer,*
Miss P. E. Willmore, *Tract Society Secretary.*

"TRUTH is not wholly truth until it is expressed in a life. Energy is idle until it is transformed into work. Character in not character until evidenced in conduct."

"To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man."