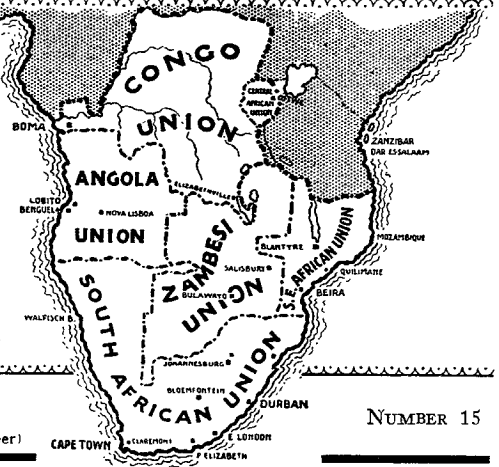


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXIII

KENILWORTH, CAPE, AUGUST 15, 1935
(Registered at the General Post Office as a Newspaper)

NUMBER 15

A Message From the Conference President

BRETHREN, as I face the responsibility that is ours to give this message to this country and realise the paucity of the number of our workers, as well as the fact that we could double our force of workers immediately if we had the means, I am constrained to send out an appeal to our believers all over the country. I know that many become tired of continual calls for means and I am among those who weary of calling and of being called upon. But the servant of the Lord tells us that if an honest tithe were paid, there would be ample means for the carrying on of the work. I want to present just a few facts on the tithing question which I trust will arouse some who may have become careless in returning to God that which is His own.

1. "Abraham is the father of all the faithful" (Rom. 4:16), and he gave tithes of all (Gen. 14:20). Jesus said, "If ye were Abraham's children ye would do the works of Abraham." John 8:39.

2. When Israel failed to pay tithe God regarded them as backslidden. (Mal. 3:8, 9.) He gave the certain remedy for such wickedness, "Bring all the tithes into the storehouse." Mal. 3:10.

3. It is foolish for any man to think that he can possess the spiritual life brought to light in the New Testament while ignoring the claims of God in the Old Testament with regard to the faithful payment of an honest tithe. (2 Tim. 3:16.)

4. Many think that the tithing system was part of the Mosaic law, and they quote Lev. 27:34 in support of this contention. Because Christ abolished this law they regard themselves as exempt from tithe paying. But according to the New Testament Abraham, who obeyed all God's requirements, was a tithe payer (Heb. 7:1-9; Gen. 26:5). From him this doctrine was handed down to Isaac, Jacob, Joseph, and Moses.

5. Is a man who robs God less guilty than a man who robs the bank? Is the man who steals from God any better than

the man who steals from his fellow men? Is the fact that pressing bills have to be paid to our fellow men to be an excuse for robbing God and withholding the means necessary for the carrying on of His work? If the God who changes not (Mal. 3:6) regarded men who refused to pay tithes and offerings as robbers, and put them under a curse (Mal. 3:8, 9) nearly four hundred years before the birth of Christ, are we, who enjoy the full light of the gospel, any the less "robbers" when we refuse, or worse still, neglect to pay Him His tithes and offerings?

6. Reader have you ever heard anyone testify of the way in which God has blessed him since he had refused to pay tithe? I have heard many testify of how God was blessing them because they were paying tithe. The fact that God places His approval on the tithing system should be enough to convince any fair-minded person.

7. Are you a tithe payer? If not, why not? Will a man get rich honestly by robbing his employer? Do you know that we will be held accountable for *not* doing some things, as well as for doing others? "Thou shalt not steal" means thou shalt not steal from anyone, even God. Are you a thief? God knows. So do you.

God has made no provision for the church to appoint a committee to beg from its members for that which is His own. God does not love you, His child, professionally; He loves practically. "God so loved the world that He gave His only begotten Son." He gave because He loved; He does not love because He gives. If we have His love within us, giving will be a pleasure.

Abraham paid tithes to God. God called Abraham His friend. Abraham had proved to God that he was giving because he loved Him.

Hezekiah, the fearless servant of the most high God, found Israel (the church) backslidden. He proclaimed the whole counsel of God without favour. The re-

sult was that all Israel (the church) brought in "the offerings and the tithes and the dedicated things faithfully." (2 Chron. 31:5-12.)

Nehemiah in making his rounds found that the house of God was forsaken. The preachers and singers who did the work of the Lord had fled to the fields to work. He got the church board together "and set them in their places." All Judah (the church) then brought "the tithe of the corn and the new wine and the oil unto the treasuries." (Neh. 13:12.)

In the time of Christ the church had backslidden spiritually; they neglected the weightier matters of the law, judgment, mercy, faith. But they had not forgotten Malachi's strong message with regard to tithing. Christ upbraided them for neglecting many weighty matters, but He commended them for being faithful in tithing. (Matt. 23:23.) But they loved God because they gave to Him. Our righteousness must exceed theirs; we should give to God because we love Him.

Paul, in giving orders to the churches over which he had charge, said they should lay by them as God had prospered them. Paul was talking to every member of the church of God. The idea throughout the Bible is that God's children are to have pure and undefiled religion and that their love for God, should constrain them to bring the tithes and offerings into His house and treasury of their own free will that His work may prosper.

Believers in the third angel's message, we need your help. Funds are needed to carry on this work here in our own field. We cannot make bricks without straw. Dozens of lovely little towns in this country have never heard the truth from an evangelist. Give us the Lord's money that we may send out the preachers very soon. Will you not reconsecrate yourselves, your means, and also God's means which you control, to the finishing of His work here in this field?

A. N. INGLE.

A Word of Appreciation From Our Division Leader



OUR mid-year Division Committee meeting has just closed in Johannesburg. The days spent together were exceedingly busy ones, and from one remark made by Elder I. H. Evans in comparing our work with what he had witnessed

in other lands, we were convinced that a large amount of business was dispatched during the three days we spent together in council.

While at this meeting Elder A. F. Tarr, Brother F. E. Potter and others told of the blessings of the Lord attending the pre-Harvest Ingathering campaign. Our hearts were greatly stirred and encouraged as we listened to the reports given. And now while Elder Evans and I are travelling en route to Ruanda-Urundi to attend camp-meetings, I feel impressed to write just a word expressing my deep appreciation of what has been done thus far in the Ingathering campaign.

To every worker and to every church member I wish to say that I am grateful for what you are doing to help furnish the "sinews of war" in these days of God's marvellous power and saving grace. The end alone will fully reveal the good coming from your earnest labours at this time. And we who are out on the firing line almost continually, with but limited means to meet the many needs, are greatly cheered as we witness the sacrifices and the labours of both workers and church members in helping us to answer so many of the calls that press in upon us.

Elder Evans remarked to me a few days ago that never has he seen a place on earth so ripe for the harvest as Southern Africa. His heart is thrilled as he comes in contact with such large gatherings of people in the various union fields. He feels this is the day of opportunity for us. He has written to Elders C. H. Watson and J. L. Shaw to say that he has never seen so much being accomplished with so little money as in this Division. I am sure he will have a soul-stirring message to convey to our brethren at headquarters when he returns home to attend the coming Fall Council.

Now just a bit of information which may help to spur you on as you seek to enlarge the receipts of our mission treasury through the Harvest Ingathering. Recently, while in Nyasaland, I heard Elder Sparrow tell again and again of new openings in his territory. Angoniland is not only open in the south, but now calls are coming from the northern section,

Then from the south end of Lake Nyasa many appeals for the message are sounding forth. Why, my brethren and sisters, even government officials in Nyasaland are wondering what it all means. Some of them cannot understand why the natives are so persistent in calling for us to open schools when there are other schools around them. There can be but one answer—it is the Spirit of God putting the desire into their hearts. Brother Sparrow said to me, "Brother Wright, what can we do? We do not have the means, and all we can do is to tell the people to wait a little while longer." But the hard part of it all is *how long will they have to wait—how many more of them will go into Christless graves before the truth is given to them?* These are questions which should make us all think.

As we turn to the Zambesi Union we find a similar story. Just a few hours prior to taking the camp-meeting offering at Solusi, I asked Elder Boger to give me a list of the unanswered calls in his union. He handed me a list of 116 calls. Just think of it! I was astonished. And these calls represent interests where people are already keeping the Sabbath. But again we lack the means with which to answer them.

In turning to the South African Union, we hear Elder A. F. Tarr pleading with us to help him open up the medical work in a stronger way. There are calls in his field that need attention, but again we face a limited budget. He is perplexed to know what to do. And what is true of South Africa can be said also of Angola.

Then, too, Elder Bozarth tells me they have their goal set for the addition of three thousand new converts to their Bible classes this year in the Congo Union. "Splendid," you say. Yes, it is splendid, but what will this all mean? Just this—many, many more workers will be required to care for these souls who come to us, for they must receive proper instruction before they can find a place in the church.

But it is needless for me to go on with the picture—neither time nor space will permit. And it is not necessary because the dim glimpse herein given is enough to stir in your hearts anew the call to arise to greater sacrifice and service. These calls for advance reveal the need for renewed vigour in finishing the task committed to our care.

So in conclusion permit me again to thank you whole-heartedly for what is being done to make the 1935 Harvest Ingathering a mighty factor in advancing the cause of truth. May the Lord help us to make this year's campaign the best we have ever had here in the Southern African

Division in providing ways and means for advancing our soul-winning endeavour. This is my earnest prayer.

J. F. WRIGHT.

(Written while at sea en route to Dar-es-Salaam and Ruanda-Urundi, Belgian Congo.)

Publishing Dept.

F. E. Potter, Secretary

The Best Always Wins

F. E. POTTER

HERE is another inspiring story from old Nyasaland.

One of our native colporteurs arrived at a village only to find that a colporteur of another denomination was already there. This man had only reached the place a few hours before our colporteur and had not yet started work. On seeing our man arrive, however, he hurriedly grabbed his bundle of books and made for a group of villagers standing near by. He quickly handed out his books to the villagers to look at and they were so engaged when our colporteur came up to them.

At first he was a little discouraged at the prospect. What hope had he of business when his rival had such a promising start? After watching the faces of the villagers awhile he noticed that they did not appear very interested and so, plucking up courage and with a silent prayer to the courts above, our man stepped up to one of the group and began to canvass him in the orthodox way. He managed to engage his attention successfully and ended by selling him a book. The buyer walked off slowly, reading as he walked. Another villager in the group noticed the incident and, handing his book back to the opposition colporteur, he walked over to our man. Another sale was soon effected and another satisfied buyer moved off.

These two incidents had not escaped the attention of the villagers for they got up one by one and returning their books to the other colporteur, quickly formed a ring around our man. He sold twelve more copies and walked off, leaving his rival wondering wherein lay the charm of our colporteur's wares.

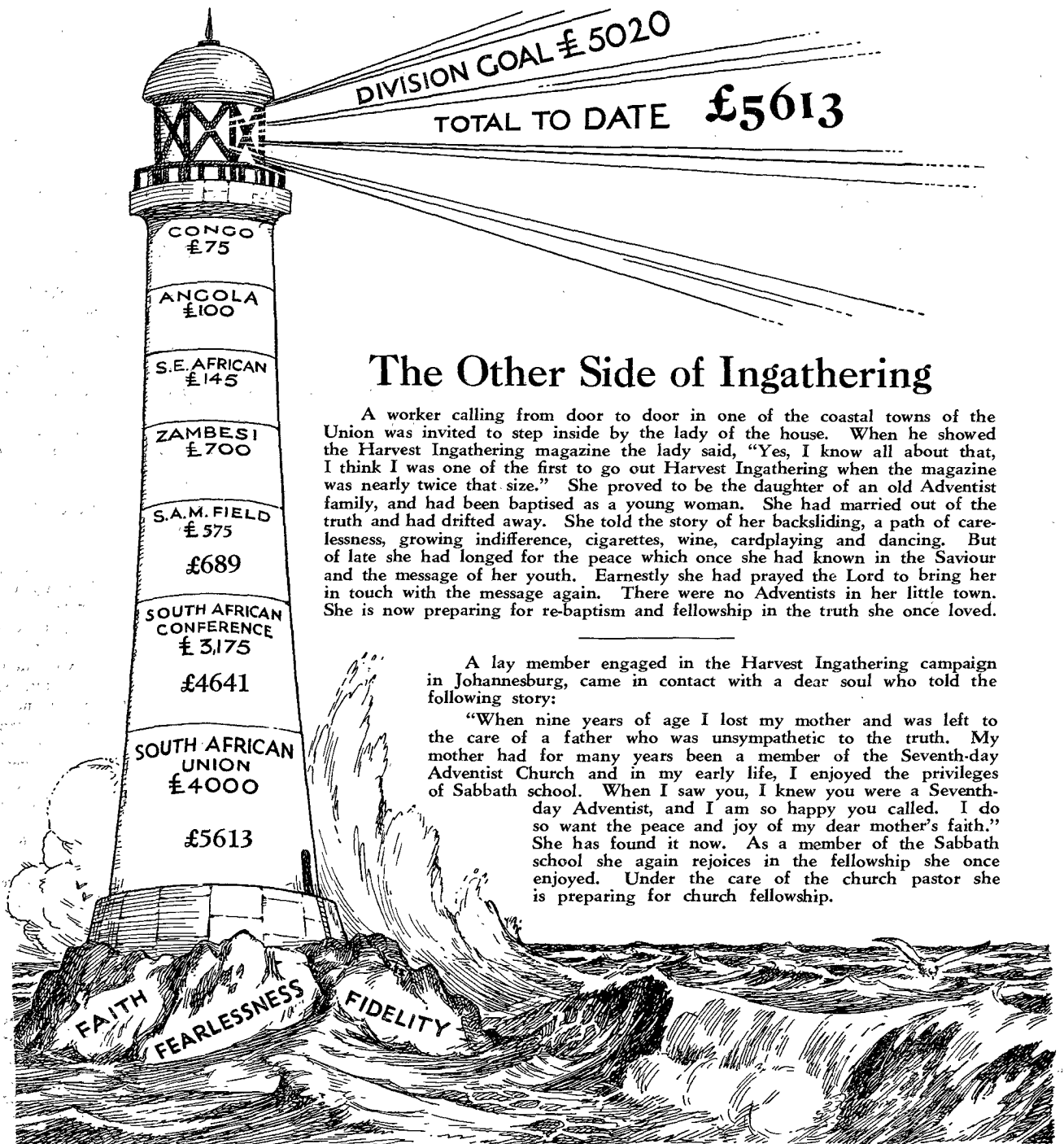
It's the old story—the best always wins. Our literature, says the servant of

(Continued on page 4)

Harvest Ingathering, 1935

Reports Indicate Highly Successful Campaign

Good Overflow for Sophiatown Hospital Assured



The Other Side of Ingathering

A worker calling from door to door in one of the coastal towns of the Union was invited to step inside by the lady of the house. When he showed the Harvest Ingathering magazine the lady said, "Yes, I know all about that, I think I was one of the first to go out Harvest Ingathering when the magazine was nearly twice that size." She proved to be the daughter of an old Adventist family, and had been baptised as a young woman. She had married out of the truth and had drifted away. She told the story of her backsliding, a path of carelessness, growing indifference, cigarettes, wine, cardplaying and dancing. But of late she had longed for the peace which once she had known in the Saviour and the message of her youth. Earnestly she had prayed the Lord to bring her in touch with the message again. There were no Adventists in her little town. She is now preparing for re-baptism and fellowship in the truth she once loved.

A lay member engaged in the Harvest Ingathering campaign in Johannesburg, came in contact with a dear soul who told the following story:

"When nine years of age I lost my mother and was left to the care of a father who was unsympathetic to the truth. My mother had for many years been a member of the Seventh-day Adventist Church and in my early life, I enjoyed the privileges of Sabbath school. When I saw you, I knew you were a Seventh-day Adventist, and I am so happy you called. I do so want the peace and joy of my dear mother's faith." She has found it now. As a member of the Sabbath school she again rejoices in the fellowship she once enjoyed. Under the care of the church pastor she is preparing for church fellowship.

CAPE FIELD GOAL £200.

TOTAL TO DATE £283.

The Best Always Wins

(Continued from page 2)

the Lord, contains "truth essential for this time." We should remember that, dear readers and obey the call of the Lord's servant to "exalt the value of the books you offer. You cannot regard them too highly."

Let us all take new courage and inspiration from this native colporteur's experience and press forward with the great work of the literature ministry.

Z. U. Mission

E. C. Boger ———— Superintendent
J. I. Robison ———— Secy.-Treas.

Box 573, Bulawayo, S. Rhodesia

Added Lights

R. M. MOTE

For many years the members of our local executive committee have longed to send workers to open up work in the Livingstone, Kasempa and Feira districts of Northern Rhodesia. Limited finances however have not permitted us to undertake new work at great distances from our established missions.

God, however, has gone ahead of finite man and now word has come to us that the message has already gone into two of these areas.

A young man who accepted the messages of the three angels while working in the Congo mines, returned home and started preaching these truths in the Kasempa district. He now sends word that he has a baptismal class of thirty members and begs us to come over and help him to organise his work. Because of limited finances we have to tell him to wait another year.

Sampson, a young man who finished Standard IV at Rusangu Mission two years ago returned to his home. Soon he sent word that he had a Sabbath school organised of eighty members and urged us to come and see his work. One year passed and another call came. During the month of July of this year I went with two native ministers to Sekute's village in the Livingstone district to investigate this new interest. Because of drought a severe famine had gripped the country. Nearly three-fourths of the village people were away from home gathering roots for food. One hundred and two people attended our services.

At the close of this series of meetings eleven brethren and sisters walked six miles where they were buried with our Lord in baptism. A large gathering that had collected from several nearby villages witnessed this sacred service. Incidentally this company becomes the link that unites our two far-flung centres of mission endeavour in Northern Rhodesia.

These added lights springing up here and there in heathen communities remind us that soon this glorious message will triumph and the elect of God will be gathered into the everlasting kingdom.

'n Woord van Waardering van Ons Divisie Leier

ONS halfjaarlikse Divisiëkomitee vergadering op Johannesburg het soewe ten-einde geloop. Die dae wat ons daar saam deurgebring het, was besige dae, en volgens 'n opmerking van Leraar Evans, waar hy ons werk vergelyk het met wat hy in ander lande gesien het; is ons oortuig dat ons 'n ontsaglike hoeveelheid besigheid afgehandel het gedurende die drie dae wat die raad gesit het.

Terwyl ons op hierdie vergadering was het Leraar A. F. Tarr, Broeder F. E. Potter en andere vertel van die seëninge van die Here in verband met die voorafgaande Oesinsamelingsveldtog. Ons was grootliks verbly en bemoedig waar ons so na die verslae geluister het. En nou, waar Leraar Evans en ek op weg is na Ruanda-Urundi vir die aanstaande kampdienste, voel ek dat ek 'n paar woorde van waardering aan u moet rig vir wat tot dusver in die Oesinsamelingsveldtog gedaan is.

Aan elke werker en elke kerklid wil ek graag sê dat ek dankbaar is vir wat u doen om middele te verskaf in hierdie dae van Gods krag en reddende genade. Die hiernamaals alleen sal die resultate van u ernstige arbeid openbaar. En ons wat gedurig aan die front is met sulke beperkte middele om in die baie behoeftes te voorsien, is grootliks bemoedig waar ons die opofferinge aanskou van beide ons werkers en kerklede om ons te help om gehoor te gee aan die baie versoeke wat tot ons kom.

'n Paar dae gelede het Leraar Evans aan my gesê dat hy nog nooit 'n plek op aarde gesien het wat so ryp vir die oes is as suidelike Afrika nie. Dit maak 'n diepe indruk op hom om sulke groot byeenkomste in die verskillende velde te sien. Hy voel dat dit vandag ons groot geleentheid is. Hy het aan Leraars C. H. Watson en J. L. Shaw geskryf om te sê dat hy nog nooit gesien het dat soveel uitgerig word met so min geld as in hierdie Divisie nie. Ek is seker dat hy 'n aangrypende boodskap sal hê vir ons broeders op die hoofkwartiere as hy teruggaan vir die Herisraadsitting.

Nou wil ek 'n bietjie informasie verskaf wat mag help om u aan te spoor waar u besig is om middele in te samel. Toe ek onlangs in Nyasaland was, het ek gehoor hoedat Leraar Sparrow keer op keer vertel van nuwe openinge in sy gebied. Angoniland is oop, nie slegs in die suide nie, maar ook in die noorde. Dan word daar ook baie beroepe ontvang uit die dele ten suide van die Nyasameer. Selfs regeringsbeamptes in Nyasaland wonder wat dit alles beteken. Sommige van

hulle kan nie verstaan waarom die natuurlike so daarop aandring dat juis ons skole onder hulle moet kom stig nie. Daar is maar net een antwoord—dit is die Gees van God wat die begeerte in hulle harte sit. Broeder Sparrow het aan my gevra „Wat kan ons doen? Ons het nie die middele nie, en al wat ons kan doen is om aan hierdie mense te sê om maar nog 'n bietjie langer te wag." Maar die swaarste van alles is, *Hoe lank sal hulle moet wag—hoeveel meer moet nog sonder Christus sterwe voordat hulle die waarheid hoor?* Dit is vrae hierdie wat ons almal behoort te laat dink.

In die Samesie Unie gaan dit presies dieselfde. Net voor ons die kampdiens offerande op Solusi opgeneem het, het ek aan Leraar Boger gevra om my 'n lys te gee van die versoeke waaraan nog nie voldoen is nie. Daar was 116 versoeke—dink net daaraan! Ek was verstom. En sommige van hierdie versoeke kom uit plekke waar die mense alreeds die Sabbat hou. Maar ook hier ontbreek die middele om gehoor te gee.

In die Suid-Afrikaanse Unie smeek Leraar A. F. Tarr om hulp om die mediese werk uit te brei. Daar is versoeke in sy veld wat ons aandag verdien, maar die middele is beperk; hy weet nie wat om te doen nie. Dieselfde geld ook vir Angola.

Leraar Bozarth van die Kongo Unie deel mee dat hulle hul doel vir nuwe bekeerlinge hierdie jaar op 3,000 siele gestel het. U sê, „Mooi so!" Ja, maar wat beteken dit alles? Net dit—daar sal baie meer werkers nodig wees om hierdie siele te bearbei, want hulle sal behoorlike onderrig moet ontvang voordat hulle lidmate van die kerk kan word.

Maar dit is onnodig vir my om verder hiermee voort te gaan—tyd en plaasruimte ontbreek, en die blik wat ek u op die toestand gegee het, is voldoende om u aan te spoor tot groter inspanning en opoffering. Hierdie beroepe wys ons op die behoefte vir groter ywer tot die voleinding van die taak wat aan ons toevertrou is.

Laat my ten besluite toe om u nogmaals hartlik te bedank vir wat gedaan word om die 1935 Oesinsamelingsveldtog 'n magtige faktor te maak in die verkondiging van die waarheid. Mag die Here ons help om die veldtog van hierdie jaar die beste te maak wat ons nog ooit in die Suidelike Afrikaanse Divisie gehad het om fondse in te samel vir die uitbreiding van ons werk. Dit is my ernstige bede.

J. F. WRIGHT.

(Geskrywe aan boord op weg na Dar-es-Salaam, en Ruanda-Urundi, Belgiese Kongo.)

"MANY never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline; and God will assist them by uniting divine power with human effort."

S. A. Konferensie

A. N. Ingle ——— President

P. W. Willmore ——— Sekr.-Tes.

Bus 256, Bloemfontein, O. V. S.

'n Boodskap van die Konferensie President

BROEDERS, waar ek die verantwoordelikheid aanvaar wat op ons rus om die boodskap aan hierdie land te bring, en onder die besef verkeer dat ons ons klein klompie werkers kon verdubbel as ons die middele daartoe had, voel ek gedwonge om 'n beroep te doen op ons gelowiges deur die hele land. Ek is bewus daarvan dat vele al moeg is van die baie versoeke om middele, en ek is een van diegene wat al sat is van beroepe te doen en aan te hoor. Maar die diensmaag van die Here sê dat as almal getrou was met die betaling van tiendes, dan sou daar genoeg middele wees om met die werk voort te gaan. Ek wil graag 'n paar feite in verband met die tiende, onder u aandag bring wat, soos ek vertrou, diegene wat agtelosig geword het weer sal aanspoor om aan die Here sy eie te gee.

1. Abraham is die vader van al die gelowiges (Rom. 4:16), en hy het „tiendes van alles gegee.” (Gen. 14:20.) Jesus het gesê, „As julle die kinders van Abraham was, sou julle die werke van Abraham doen.” Joh. 8:39.

2. Toe Israël nagelaat het om hul tiendes te betaal, het God hulle as afvallig beskou. (Mal. 3:8, 9.) Hy het hulle op die middel tot genesing gewys, „Bring al die tiendes na die skathuis.” Mal. 3:10.

3. Dit is dwaas vir iemand om te dink dat hy die geestelike lewe wat in die Nuwe Testament geopenbaar is, deelagtig kan word terwyl hy die eise van God in die Ou Testament ten opsigte van die tiendes verontagsaam. (2 Tim. 3:16.)

4. Vele dink dat die bepaling omtrent tiendes 'n deel van die Mosaiiese wet was, en om hierdie sienswyse te staaf haal hulle Lev. 27:34 aan. Omdat Christus hierdie wet afgeskaf het, reken hulle dat hulle, wat betref die betaling van tiendes, onthef is. Maar volgens die Nuwe Testament, was Abraham, wat al Gods wette onderhou het, 'n betaler van tiendes. Heb. 7:1-9; Gen. 26:5.) Deur hom is hierdie leerstelling oorgelewer aan Isak, Jakob, Josef, en Moses.

5. Is iemand wat God beroof minder skuldig as iemand wat 'n bank beroof? Is iemand wat God besteel in enige opsig beter as die een wat sy naaste besteel? Behoort die feit dat ons sekere skulde het om te betaal ons vry te stel van ons verpligtings teenoor God, en sal dit ons verontskuldig as ons Hom beroof van die middele vir Sy werk op aarde? As die onveranderlike God (Mal. 3:6) die mense wat ge-weier het om hul tiendes en offerandes te

betaal as rowers beskou het, en 'n vloek op hulle gelê het (Mal. 3:8, 9) byna vierhonderd jaar voor die geboorte van Christus, is ons wat die volle lig van die evangelie geniet dan nie net so skuldig as ons weier, of erger nog, as ons nalaat om aan Hom Sy tiendes en offerandes toe te bring nie?

6. Geagte leser, het u al ooit gehoor dat iemand van Gods seënninge getuig as hy nie meer sy tiendes betaal nie? Ek het al baie mense hoor getuig van Gods seënninge omdat hulle hul tiendes betaal. Die feit dat God die tiende-stelsel seën behoort genoeg te wees vir elke regverdige persoon.

7. Betaal u u tiendes? Indien nie, waarom nie? Kan iemand op 'n eerlike manier ryk word as hy sy werkgewer beroof? Weet u dat ons sal moet reken-skap gee vir dinge wat ons nagelaat het om te doen, sowel as vir ons dade? „Jy mag nie steel nie,” beteken dat ons van niemand mag steel nie, selfs nie van God nie. Is u 'n dief? God weet, en u weet ook.

Die Here het geen voorsiening gemaak vir die aanstelling van 'n komitee in Sy kerk ten einde die deel wat Hom toekom af te smeek nie. Die Here het u, Sy kind, nie net in naam lief nie, maar Hy het u werkdadiglik lief. „So lief het God die wêreld gehad, dat Hy Sy eniggebore seun gegee het.” Hy het gegee omdat Hy liefgehad het; Hy het nie lief omdat Hy gee nie. As ons hierdie liefde binne-in ons het, dan sal dit 'n genot wees om te gee.

Abraham het aan God tiendes betaal. God het Abraham Sy vriend genoem. Abraham het God oortuig dat hy gegee het omdat hy Hom liefgehad het.

Hiskia, die onverskrokke dienskneg van die grote God, het gevind dat Israel (die kerk) afvallig geword het. Hy het toe die hele raad van God bekend gemaak, sonder vrees of guns. Die gevolg was dat Israel (die kerk) „die offergawes en die tiendes . . . getrou ingebring” het. (2 Kron. 31:5-12.)

In die ondersoek wat Nehemia ingestel het, het hy ontdek dat die huis van God verlate was. Die Leviete en die sangers wat die dienswerk moes verrig het na hulle grond gevlug om te gaan werk. Hy het hulle bymekaar laat kom en „hulle weer op hulle pos aangestel.” Die hele Judea het „die tiendes van koring en mos en olie na die voorraadkamers gebring.” (Neh. 13:12.)

In die dae van Christus was die kerk op geestelike gebied afvallig; hulle het die swaarste van die wet nagelaat n.l. reg, barmhartigheid en trou; maar hulle het nie die kragtige boodskap van Maleagi aangaande die betaling van tiendes ver-geet nie. Christus het hulle bestraf omdat hulle die swaarste van die wet nagelaat het, maar Hy het hulle geprys vir hul getrouheid wat betref die betaling van tiendes. (Matt. 23:23.) Hulle het die Here liefgehad omdat hulle gegee het. Ons geregtigheid moet hulle s'n oortref;

(Vervolg op bladsy 6)

A GREAT NEED

was supplied when Elder W. H. Branson, of the General Conference, prepared the copy for our new book,

Reply to Canright

A former minister in this denomination, Mr. Canright, left us and joined another religious body, devoting many years of his after life to a continuous fight, by both pen and voice, against Seventh-day Adventists.

Several of his books have been widely circulated, such as “Seventh-day Adventism Renounced” and “The Life of Mrs. E. G. White,” and as a result many times when people have become interested in the doctrines and work of the Seventh-day Adventists, these books have been placed in their hands, and not knowing the facts, they have been turned against the message before the books could be reviewed. Our ministers and workers everywhere welcome a book that answers all these objections and tells the truth about the denomination and Mrs. E. G. White, as contrasted with the misrepresentations of the Canright publications.

Substantially bound in cloth, this volume contains 319 pages, and the price is 9/-, post paid.

Send your order to
THE RELIGIOUS BOOK
DEPOSITORY

P. O. Box 256

Bloemfontein, O. F. S.

Members of coloured churches
please send orders direct to the

SENTINEL PUBLISHING CO.

P. O. Box 6

Claremont, Cape

“ALL who name the name of Christ should work for Him with heart and mind and soul and strength; and they will work if they believe the great gospel of truth.”

✻ ✻

“THE spirit of self-exaltation, the disposition to censure our brethren, is displeasing to God. Those who indulge in these evils cast doubt upon the work of God, and give the sceptical an excuse for their unbelief.”

'n Boodskap van die Konferensie President

(Vervolg van bladsy 5)

ons behoort aan God te gee omdat ons Hom liefhet.

Toe Paulus aan die kerke waaroor hy toesig gehou het, bevel gegee het, het hy gesê dat elkeen by homself moet opsy sit en opspaar namate sy voorspoed was. Paulus het hier elke lid van die kerk van God aangespreek. Deur die hele Bybel tref ons die idee aan dat die godsdien van Gods kinders rein en onbesmet moet wees, en dat hulle liefde tot God hulle sal dwing om uit hulle eie vrye wil hul tiendes en offerandes na Sy skathuis te bring, sodat Sy werk mag vooruitgaan.

Gelowiges in die derde engelboodskap, ons het u hulp nodig. Ons het middele nodig om die werk in ons veld voort te sit. Ons kan nie stene maak sonder strooi nie. Dopsyne van ons fraaie dorpie in Suid-Afrika het nog nooit die boodskap van 'n evangelis gehoor nie. Gee ons die Here se geld sodat ons spoedig die predikers kan uitstuur. Sal u nie uself, u middele, asook Gods middele waaroor u beskik opnuut toewy aan die voleinding van die werk in hierdie veld nie?

A. N. INGLE.

Uitgewers Dept.

F. E. Potter, *Sekretaris*

Die Beste Win Altoos

F. E. POTTER

HIER is weer 'n besielende voorval uit Nyasaland.

Toe een van ons naturelle kolporteurs by 'n sekere stat kom, het hy gevind dat 'n kolporteur van 'n ander genootskap hom 'n paar uur voor was, hoewel dié nog nie met sy werk begin het nie. Toe hy egter ons man daar sien aankom, het hy in aller yl sy boeke gegryp en na 'n groep statbewoners, 'n endjie daarvandaan, gestap. Dadelik het hy van sy boeke aan hulle gegee om te deurblaai.

Toe ons kolporteur by hulle kom, was hulle nog besig om die boeke te beskou, en dit het hom 'n bietjie ontmoedig. Watter hoop het hy gehad waar sy mededinger alreeds so 'n goeie begin gemaak het? Na hy hulle gesigte vir 'n tydjie gadegeslaan het, het hy opgemerk dat hulle nie eintlik te veel belangstelling toon nie. Hy het moed geskep, en met 'n stille gebed het hy een van die groep op die ou manier gekolporteer. Hy het daarin geslaag om sy belangstelling gaande te maak, en het aan hom 'n boek verkoop. Die koper het stadig, al lesende, weggestap. Een uit die groep het gesien wat gebeur het, hy het sy boek aan die eerste kolporteur teruggegee, en na ons kolporteur toe gestap. Eerlank

was aan hom ook 'n boek verkoop, en tevrede het hy weggestap.

Die ander naturelle het hierdie twee voorvalle opgemerk, want die een na die ander het hulle opgestaan en hulle boeke aan die eerste kolporteur teruggegee en hulle om ons man kom skaar, wat nog twaalf eksemplare van die hand gesit het voor hy weggestap het en die ander kolporteur agtergelaat het om te wonder waarin die aantrekkingskrag van ons man se boeke nou eintlik skuil.

Dis maar weer die ou storie — die beste win altoos. Ons leesstof, sê die diensmaag van die Here, bevat „die waarheid wat vir hierdie dae nodig is.” Ons moet dit onthou, geagte lesers en aan die roepstem van die diensmaag van die Here gehoor gee om die „boeke wat ons aanbied hoog aan te prys. U kan hulle nie te hoog skat nie.”

Laat ons nuwe moed en besieling put uit die ondervinding van hierdie naturelle kolporteur, en aandruk met die groot werk van die leesstofbediening.

✻ ✻

Fourteen Mistakes

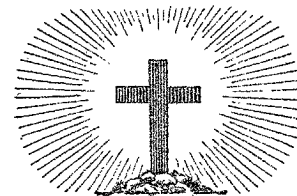
1. To set up our own standard of right and wrong and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.
5. To endeavour to mould all dispositions alike.
6. To look for perfection in our own actions.
7. To worry ourselves and others with what can not be remedied.
8. To refuse to yield in immaterial matters.
9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.
10. To refuse to make allowances for the infirmities of others.
11. To consider everything impossible that we can not perform.
12. To believe only what our own finite minds can grasp.
13. To expect to be able to understand everything.
14. To live for time alone, when any moment may launch us into eternity.

—Selected.

✻ ✻

THINGS WORTH WHILE

“Nor what you get, but what you give;
Not what you say, but how you live;
Giving the world the love it needs,
Living a life of noble deeds.
Not whence you came, but whither bound;
Not what you have, but whither found.
Strong for the right, the good, the true—
These are the things worth while to you.”



The Atoning Work of Christ

By C. H. WATSON

“The Standard of Truth is to be uplifted, and the atonement of Christ presented as the grand central theme for consideration.”—*“Testimonies for the Church,” Vol. VIII, p. 77.*

Christ is the centre of the whole Bible. The Old Testament looks forward to Him, and the New Testament looks back to His sacrifice and forward to His reign as King of kings and Lord of lords.

Far beyond the ordinary conception of His sacrifice on the cross, is the great truth revealed in connection with the sanctuary and its cleansing. As we study the tabernacle in the wilderness with its services, we catch a glimpse as it were of the temple in heaven, and the plan of salvation becomes broader and more wonderful as we study.

For a long time we have needed a book on this subject to take the place of former books by the pioneers, and now we feel sure that this book will meet a long felt desire for a comprehensive treatise on the cleansing of the sanctuary and the atoning work of Christ.

Price, post paid 8/6

Send your order to
THE RELIGIOUS BOOK
DEPOSITORY

P. O. Box 256
Bloemfontein, O. F. S.

Members of coloured churches
please send orders direct to the
SENTINEL PUBLISHING CO.

P. O. Box 6
Claremont, Cape

Too Timid to Speak

FLETCHER BROCKMAN tells that after a certain religious meeting, he went on a long walk with a student, expecting to talk with him about his soul. But Brockman was afraid, and kept putting it off and talking on other topics, till the walk was ended and nothing was said.

About a month later this young man openly confessed Christ, and Brockman took his hand, telling him how glad he was. The student replied: "Yes, Brock; but you are the man who would have let me go unsaved. That Sunday afternoon we walked together I hoped every minute of the way you would offer to help me, but you did not."

One of the most precious privileges that comes to a young person is to win his friends for Christ. There is One above who can strengthen the most timid, and make of him a strong personal worker.

The story of the negro porter is in contrast to the illustration just given. He was whistling on his way through the train. "That sounds like a religious song, porter," said one of the passengers. "Why are you whistling it?" "Jes' to get folks to asking me what piece it is, so I can ask 'em if they are right with God. Are you?" In the course of the conversation the passenger learned that he was constantly testifying of his faith in Christ, and that for years he has not made a trip without leading some one to Christ, or at least "stirring 'em up," as he put it.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—*Addison*.

Obituaries

FICKER.—Daniel Johannes Ficker was born at De Doorns, Cape, September 2, 1915 and died at Johannesburg on July 15, 1935, at the age of nineteen years and ten months.

Danie's mother accepted the message at Worcester in 1926 and thus early in life he came under the influence of the third angel's message. He later attended Helderberg College where he studied for three years, completing his tenth grade. It was at Helderberg that Danie publicly took his stand for Christ and was baptised by Elder A. V. Edwards.

He consecrated his life to the service of his Master and purposed to qualify as a worker in this cause. On February 16, 1934, while canvassing to earn a scholarship, his spine was broken in a motor-cycle accident and for eighteen months he lay helpless. He suffered much, especially toward the last. But he was ever bright and happy in Jesus. His patience and Christian trust leave behind a profound influence of what the Lord can do for a young man whose earthly prospects have

been shattered. Truly, though being dead, he yet speaketh.

He leaves a mother, two sisters, and two brothers who are comforted by the blessed assurance that when Jesus comes again, Danie will come forth in the first resurrection to glorious manhood in the kingdom eternal.

Brethren L. A. Vixie, A. A. Pitt, and E. Marter were associated with me in the funeral services. We laid him to rest in the Brixton cemetery to await the call of the great Life-giver.

A. W. STAPLES.

Danie's Diploma

HERMANN FICKER

AFTER eighteen months of patient suffering our Danie was released. Bliethely he left college to canvass in Johannesburg with no presentiment of the awful fate that awaited him. He earned a scholarship for his junior year, but the training he was to receive was not to be in our college. Struck down by a motor-car he was taken to hospital with a fractured spine to earn a diploma on a bed of suffering. Although his courage was strong, often his pain was so intense that morphia offered the only alleviation.

Month after month elapsed; hope still glimmered, but his body weakened. Only now and then was he able to see his loved ones. Many loyal friends, however, cheered his days. No murmur escaped his lips; the quiet fortitude of his Christian experience buoyed him up and he left all in his Father's care.

Jesus was his only stay and help. To be made "perfect through suffering" was to be his destiny. During the last few months the agony was intense but he came through victorious through Jesus Christ. He received his diploma on July 15 and was laid to his rest.

To Danie

MILLY ANNESLEY-SMITH

THE beautiful youth is dead,
Make a chaplet for his head;
Bring sheaves of lilies fair
And maidenhair so rare.
Struck down in early youth,
God's messenger of truth.
We stop and wonder why
That one so young should die.
God's way is always best,
He took him to his rest.
He went
With truth's banner unfurled
And died
Unsullied by the world.
We would not call him back again,
He's free from sorrow and from
pain.

SCHMIDT.—Henry Schmidt passed away at the Rietfontein Chronic Sick home on Thursday, July 25. Brother V. R. Cooks was the last to visit our late brother, this was the day before his death. At that time he handed to Brother Cooks his tithes and offerings. These were not paid into the treasury till after his death. Truly our brother was faithful unto death.

We laid him to rest in the Rietfontein cemetery to await the call of the Life-giver.
A. W. STAPLES.

Doodsberigte

BAMBERGER.—Katie Bamberger van Potchefstroom is na 'n smartlike lyding van sewe weke, op 19 Julie heengegaan in die jeug van haar lewe. Sy was slegs vier-en-twintig jaar oud.

Suster Bamberger is drie jaar gelede te Potchefstroom deur Leraar Raubenheimer gedoop, waarna sy na Helderberg gegaan het met die doel om 'n Bybelwerkster te word en siele vir die Here te win. Sy het twee jaar lank haar studies volgehou, maar weens swak gesondheid moes sy aan die begin van hierdie jaar huis-toe kom. Sy moes 'n operasie ondergaan vir blindedermontsteking wat later tot komplikasies gelei het en haar einde verhaas het.

Die lyksrede was deur Ds. Strumpher aan die huis van haar ouers gehou, en by die graf het Broeder B. P. de Beer 'n paar woorde gespreek, waarna die jong mense 'n lied gesing het.

KLERK VAN DIE KERK.

KRITZINGER.—Jan Jakob Kritzinger van Nieuweplaats, Langkloof, is op 23 Julie in die ouderdom van een-en-sestig jaar, drie maande en ses dae ontslape.

Broeder Kritzinger se dood het 'n skaduwee gewerp oor die Langkloof kerk, want dit was net sewe weke gelede dat sy broer Olivier op dieselfde plaas te ruste gelê is. Hierdie twee broers was die oudste van die gesin. Broeder Jakob het drie-en-dertig jaar gelede die Sabbat aangeneem en is in 1916 deur Leraar D. F. Tarr gedoop; hy het getrou gebly tot sy dood. Vir jare het hy aan rumatiek gely en hy het kort voor sy dood na Port Elizabeth gegaan vir spesiale behandeling. Hy het egter swakker geword en het weer na sy plaas teruggekeer waar hy oorlede is.

Die teraardebestelling het om drie-uur Woensdagnamiddag plaasgevind. Sowat 300 familieleden en vriende was teenwoordig. Broeder Kritzinger was deur my langs sy broer Olivier te ruste gelê in die salige hoop om 'n deelgenot te wees in die eerste opstanding, wanneer die Heiland sal verskyn om die Syne te neem na daardie tuiste waar daar geen dood meer sal heers nie.

Broeder Kritzinger was 'n goeie eggenoot en vader. Hy laat 'n weduwee en 'n groot gesin agter om sy heengaan te betreur—dog nie as diegene wat geen hoop het nie. Ons betuig ons innige simpatie met Suster Kritzinger en die kinders, sowel as die broers en susters.
S. G. HITEN.

African Division Outlook

Published semi-monthly by the
General Conference of Seventh-day Adventists
(Southern African Division)
Subscription price, 2/6 per annum

A. E. NELSON _____ Editor
MRS. J. L. MILFORD _____ Asst. Editor
Grove Avenue, Claremont, Cape

SOUTHERN AFRICAN DIVISION OFFICERS
J. F. Wright _____ President.
A. E. Nelson _____ Treas. and Auditor
M. P. Robison _____ Secy. and Ed. Secy.
L. L. Moffitt _____ M. V. Secy. and S. S. Secy.
A. N. Tonge _____ Medical Secy.
J. E. Potter _____ H. M. and Field Miss, Secy.
J. I. Robison _____ Religious Liberty Secy.

Helderberg News Notes

MRS. SNYMAN of Rouxville is spending a few days visiting with her daughter Ina.

DENIS MITCHELY has been called away to Wynberg for a month's peace-time training.

A NEW type of gearing for the kitchen lift is being installed which promises to be much more satisfactory than the first.

BROTHER AND SISTER HERMANN FICKER spent the week-end of August 3 at the college, and while here assisted in finishing the Harvest Ingathering Campaign.

A DOUBLE garage of brick was recently completed to the rear of the principal's house to replace the two wood and iron structures which formerly served the two houses near the pine grove.

IN a recent letter from C. F. Clarke who will act as head of the Science Department in 1936 he says that he is now finishing his work toward a master's degree in science, preparatory to sailing on December 15 in good time for the opening of school.

THE "Annual" staff are feverishly engaged in an effort to make the proposed publication the finest ever put out by the college. We trust that the numerous subscribers will not be disappointed. The boys and girls are engaged in friendly competition to see who can gather the most subscriptions.

SEVERAL hundred vines of choice table varieties have been added to the vineyard. Some 250 trees including apples, peaches and plums are being set out on specially prepared soil. We believe this new blight-proof stock will prove superior to the old.

MORE than 1,000 young chicks produce quite an animated scene in the brooder house these days.

General News

PASTOR D. C. THEUNISSEN is in the General Hospital, Johannesburg. He has had a serious operation and is making splendid progress.

ELDER AND MRS. J. V. D. MERWE and their little son sailed from Cape Town on Thursday, July 25, on the S. S. "Giulio Cesare." They are on their way to the United States where Brother J. v. d. Merwe will resume his studies. Their address will be: Pacific Union College, Angwin, California, U. S. A.

A Word of Gratitude

WE take this opportunity of thanking all for their expressions of sympathy at this time, and we wish to assure those who so earnestly prayed for, wrote to, and visited Danie during his long months of suffering of our deep appreciation and gratitude. We are comforted by the knowledge that he rests in the sure and certain hope of the resurrection to eternal life.

A. M. MYBURG AND FAMILY.

Chain Letter Lotteries

WITH the government endeavouring through its Post Office Department to put a stop to the chain-letter lottery craze, which has recently swept over the entire United States and is becoming very popular in South Africa, it may not be amiss to urge our people everywhere to reject every attempt of all correspondents to draw them into such activity. The only thing that keeps this thing alive is the element of chance of gain from some one else, which is the inducement in every lottery enterprise. We do not believe that games of chance should be entered into by Christian people, and we trust therefore that our people will keep clear of this new lottery game which has become so popular everywhere.

The letters that have come to our notice promise that an investment of sixpence by any person entering into the scheme will eventually bring to him the sum of £300. The question is then asked, "Is this not worth a sixpence?" Now it certainly would be worth a sixpence if every one investing that amount could receive £300 in return; but it stands to reason that where each one invests only sixpence, and any one person receives £300 in return, there would not be sufficient money to pay more than one or two the large amount mentioned in the letter, no matter how wide a circulation the chain letter might achieve. We feel that Seventh-day Adventists, who are commanded to give the gospel to all the world in this generation, should not allow themselves to be drawn into schemes of this kind, which are only calculated to take their money for nought. W. H. BRANSON.

An Ideal Gift

for Boys and Girls

LITTLE ANGELS UNAWARES

The Adventures of Denver & Co.

By A. S. Maxwell, Author of
"Bedtime Stories"

A fascinating story of a family of ingenious and helpful youngsters who work under the name of Denver & Co, Ltd. Full of secrets and pleasant surprises.

Little Angels—yes! but angels of flesh and blood; laughing, sturdy, healthy boys and girls, with swift feet, strong arms, and kind hearts full of a healthy sort of mischief that made them loved by all. Tells you how to make things and how to earn money.

READ THESE FINE CHAPTERS

A Stranger at the Door—A Memorable Morning—Ronald's Idea Expands—The Girls Go Ahead—"Little Angels Unawares"—The Secret of the Lean-to Shed—Several Surprises—Some Advice, a Crisis and a Shock—Sunset Woods—More Love Gifts—A Surprise Visit—A Stretcher and a Splint—A Great Disappointment—Chiefly Concerning a Donkey—At Calmsea Village—Blackberry Creek—Tragic Days—The Last Great Day.

A big, thick book, size 8 x 5½ x 1¼ inches, bound in bright coloured cloth, with attractive jacket in colours: one colour plate, and two pictures in monochrome—almost 200 pages of fascinating reading. Price 5/-, postage paid. Send your order now, and your copy will be sent securely packed by return post.

Send your order to
THE RELIGIOUS BOOK
DEPOSITORY

P. O. Box 256

Bloemfontein, O. F. S.

Members of coloured churches
please send orders direct to the

SENTINEL PUBLISHING CO.

P. O. Box 6

Claremont, Cape