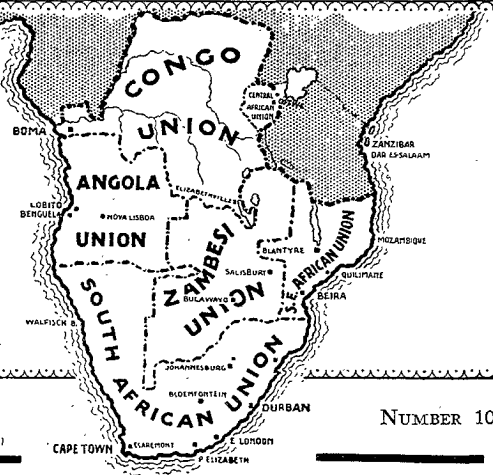


# The SOUTHERN AFRICAN DIVISION OUTLOOK



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## Heaven's Richest Promise

Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your grounds; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

**Malachi 3:10-12**

# The Privilege and Blessing of Tithe Paying

EDWARD J. URQUHART

CHRISTIAN theology is a system of contradictions and the Christian is the embodiment of contrary and conflicting principles. Yet the strength of Christianity and the power of the Christian lies in this very fact. And, strange though it may sound in unqualified and unexplained statement, the wonderful harmony and beautiful symmetry of the whole is wrapped up in antagonistic and contradictory elements: until one feels like exclaiming with Nicodemus of old, "How can these things be?" And yet, how simply, how beautifully, how appealingly, and how convincingly is this all set forth by Paul when he speaks of believers as being "deceivers, and yet true; as unknown and yet well known: as dying, and, behold, we live; . . . as sorrowful, yet always rejoicing; as poor yet making many rich; as having nothing, and yet possessing all things."

To follow up the simile: We are "slaves" "bought with a price," yet "free indeed" through the very Christ whose slaves we are, enjoying "the glorious liberty of the children of God." And the law that thunders in denunciatory tones from Sinai to the sinner, "Thou shalt not," reaches the Christian's ear in the soothing comparison of, "Thou shalt not." And, carrying the comparison one step farther, the stern duties that confront the half-hearted Christian, become the blessed and undeniable privileges of the true Christian;—privileges that only a citizen of heaven and a child of God can enjoy.

Too long have we looked upon the term "privilege" in the cold light of dictionary terms as "an exemption by virtue of one's office, or station, from burdens or liabilities to which others are subject," when, in the seemingly contradiction of Bible terms and logic, we should have regarded it as a right gained through continual sacrifice whereby we are made "partakers of Christ's sufferings; that when His glory shall be revealed, (in us) (we) may be glad also with exceeding joy."

Only thus can we comprehend tithe-paying as a privilege or enter into it with real Christian joy. For tithing is a privilege; it links every soul that does it to the Infinite and thus makes all of us "labourers together with God." Therefore it may be said of us, who are faithful tithe-payers, that we are made "kings and priests unto God,"—"an holy nation, a peculiar people." The poorest brother and the weakest or most ignorant sister is tied to the Infinite with bands as real as gold and stronger than steel.

But not only is tithe-paying a privilege to be enjoyed by the children of God as a sacrifice of joy that links each one with Christ's suffering and binds him to the very throne of God: it is also filled to overflowing with blessings. Why! the very fact that the privilege ties us to Heaven is a blessing of the first magnitude. But that is only a tie, a relationship that brings other blessings with it,—more tangible and more material. Thus the promise to the faithful tithe-payer is, "I will open . . . the . . . windows' of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Not poetic fancy, not unproved theory is

this,—for the Spirit of prophecy reminds us that:

"Whenever God's people, in any period of the world, have cheerfully and willingly (and let us add "understandingly") carried out His plan in systematic benevolence and in gifts and offerings, they have realised the standing promise that prosperity should attend all their labours just in proportion as they obeyed His requirements. When they acknowledged the claims of God, and complied with His requirements, honouring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings, they were made to realise that they were not only robbing Him but themselves; for He limited His blessings to them, just in proportion as they limited their offerings to Him."—*"Testimonies," Vol. III, p. 395.*

Reports of our own times from widely separated sections of the world indicate that what has been true in past ages is manifest very markedly even today.

The following quotation bears out much that is set forth in this article, and is worthy of careful and prayerful study by every missionary:

"Wherever there is life, there is increase and growth; in God's kingdom there is a constant interchange,—taking in, and giving out; receiving, and returning to the Lord His own. God works with every true believer, and the light and blessings received are given out again in the work which the believer does. Thus the capacity for receiving is increased. As one imparts of the heavenly gifts he makes room for fresh currents of grace and truth to flow into the soul from the living fountain. Greater light, increased knowledge and blessing, are his. In this work, which devolves upon every church-member, is the life and growth of the church. He whose life consists in ever receiving and never giving, soon loses the blessing. If truth does not flow forth from him to others, he loses his capacity to receive. We must impart the goods of heaven if we desire fresh blessings.

"This is as true in temporal as in spiritual things. The Lord does not come to this world with gold and silver to advance His work. He supplies men with resources, that by their gifts and offerings they may keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest-field. And if men, and women as well, will become channels of blessing to other souls, the Lord will keep the channels supplied. (What a wonderful promise for this time of world-depression.) It is not returning to God his own that makes men poor; it is withholding that tends to poverty.

*"The work of imparting that which he has received will constitute every member of the church a labourer together with God. Of yourself you can do nothing; but Christ is the great worker. It is the privilege of every human being who receives Christ to be a worker together with Him.*

"The Saviour said, 'I, if I be lifted up from the earth, will draw all men unto Me.' For the joy of seeing souls redeemed, Christ endured the cross. He became the

living sacrifice for a fallen world. Into that act of self-sacrifice was put the heart of Christ, the love of God; and through this sacrifice was given to the world the mighty influence of the Holy Spirit. It is through sacrifice that God's work must be carried forward. Of every child of God self-sacrifice is required. Christ said, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' To all who believe, Christ gives a new character. This character, through His infinite sacrifice, is the reproduction of His own.

"The Author of our salvation will be the finisher of the work. One truth received into the heart will make room for still another truth. And the truth, wherever received, quickens into activity the powers of the receiver. When our church-members are truly lovers of God's Word, they will reveal the best and strongest qualities; and the nobler they are, the more childlike in spirit they will be, believing the Word of God against all selfishness.

"A flood of light is shining from the Word of God, and there must be an awakening to neglected opportunities. When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ; if every church-member were thoroughly imbued with the spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*"Testimonies," Vol. VI, pp. 448, 449.*



## A Test of Love

A. E. NELSON

THE payment of tithe involves more than a desire to provide funds for the work of God; it implies the recognition of God's ownership of all things; our position as stewards of God's possessions; and the test of loyalty to God and love for God.

### God's Ownership

God has shown great confidence by entrusting us with His substance. It is possible, however, that some do not realise that the goods we handle belong to another, and that we hold them in trust under certain obligations to God. The following scriptures clearly indicate God's ownership of all things:

"The earth is the Lord's and the fullness thereof." Ps. 24:1.

"The silver is mine, and the gold is mine, saith the Lord." Haggai 2:8.

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine." Ps. 50:10, 11.

Indeed we are dependent upon God for everything we possess,—food, clothing and shelter. The clothes we wear come from the wool of the sheep or the cotton plant or silk of the silkworm. Our shoes come from the hide of the animals; our food from plants and creatures which God sustains with life. The timber, minerals and stones are products of God's creative hand. There is not a thing we need to sustain life, other than what comes from God. Verily God is the possessor of the earth and all that is therein.

### The Tithing Plan

Although God's ownership covers all things yet He entrusts His goods to us, permitting us to use nine-tenths for our own use, while He reserves one-tenth for His use. This in simple terms is the tithing system. Moreover it should be stated that the tithing system is not a scheme devised by man; it is a plan commanded by God. After explaining the tithing system in the twenty-seventh chapter of Leviticus Moses concludes in verse thirty-four: "These are the commandments, which the Lord commanded."

God spoke through Malachi (Mal. 1:1), and in His message made a definite request of His people: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

The tithing plan is not new; it goes at least as far back as the experience of Abraham, for, according to the written record, Abraham paid tithes (Gen. 14:20); Jacob also paid tithe (Gen. 28:22), and so did the people in Nehemiah's day (Neh. 10:37).

### Test of Loyalty

A loyal subject will obey the laws of his king; a loyal Christian will obey his God. Tithing, like the Sabbath is a test of loyalty, for it proves whether or not one will choose to do the will of God regardless of the consequences. In reality it is the re-enacting of the test which God gave to our first parents in the plan of developing in them a holy character.

God gave to our first parents the use of every tree in the garden but reserved one of which they might not partake. Likewise today God gives us free use of all which comes to our possession with the exception of one-tenth,—this, he states, is "holy unto the Lord."

Not only is this test one of loyalty, it is also a test of love. How much do we love the Lord? Our love seems so small when we think of it in relation to one-tenth of our increase, and it is almost incredible that some do not love the Lord so much as one-tenth of their increase.

In conclusion it should be stated that God has commanded the payment of tithe; Christians should pay it as a sign of loyalty and love, for which we have Christ's approval. (Matt. 23:23.) Let us prove loyal to Him in this test.



Your time, your talents, your means,—all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy co-operation with Him to work under its fragrant influence.—"Testimonies," Vol. IX, p. 50.

## Seen from the Outside

THE following is an account of the work done at Malamulo Mission written for the *Review and Herald* by Mr. G. E. H. Walker, an attorney of Blantyre, after a short stay at the mission:

"FOLLOWING upon a recent serious illness I spent a short time convalescing at Malamulo, one of the Seventh-day Adventist mission stations in this country.

"I thought it might be of interest to the readers of the *Review and Herald* to have an account of the activities of your missionaries, as seen by one who is not an adherent of your church, and cannot, therefore, be accused of undue prejudice—for it is often urged that those who write of missionary endeavour being themselves missionaries, are biased observers, whose writings should be read with considerable reserve.

"Malamulo is an estate of about 2,000 acres in the Cholo district of Nyasaland, British Central Africa. The estate is fertile and well-wooded, and from certain vantage points wonderful views of the mountains in British and Portuguese territories may be obtained. About 200 acres of the estate are cultivated under the direct supervision of the European staff, partly for experimenting in the treatment of crops, and partly to provide food for the cattle when the grass dies in the heat before the rains. In addition to this, many acres are cultivated by the natives for their own use without European supervision.

"The crops which are grown are chiefly maize, groundnuts, and various beans,—all staple foods of the native. All natives eat great quantities of maize, from which they make a sort of porridge known as *nsima*. The by-product of the maize—its leaves and stalks, mixed with sugar cane, etc., form the principal dry-season food of the cattle.

"All kinds of experiments in growing these various crops are undertaken, chiefly with the view of teaching the native how to get the best out of them when he grows them for himself. It should be noted that the education given to the native at Malamulo differs from that given by the majority of other missions in that it is intended to train the native to live his natural (agricultural) life to the best possible effect.

"Other missions train boys to go out into the world of Europeans and work as clerks, office boys, carpenters, bricklayers, and so on; but while (as will appear below) natives are trained in all these capacities at Malamulo, they are not encouraged to undertake posts in the service of European firms, but rather to turn their training to account in improving the conditions of their own and their fellows' lives. For instance, brick-burning and building are taught, not so that the native can go to earn a wage in the service of a European, but so that he may build himself a house of bricks instead of his unhygienic grass-hut.

"The mission possesses a herd of some seventy-five milk-cows, which, if the quality of the butter and cream I have recently eaten is anything to judge by, must be in the finest condition. The cream is separated and the butter made in a dairy run by natives under European supervision. When I visited it there were about ten gallons of cream standing in white enamel

pails in a trough of cold water, and a native was separating the cream of the evening's milking in a Lister separator. Some of the skim milk is sent along to the hospital and leper camp; the remainder goes to feed the calves.

"The dairy produces weekly about 190 lbs. of delicious butter, most of which is sent to the townships of Blantyre and Zomba to be sold in the stores there. If one writes to the stores for "the best butter" he may confidently expect to see the Malamulo wrapping.

"The other activities of the mission include a carpentry shop and a printing-press. The carpenters make all the furniture used in the houses of the staff, and all the necessary door and window frames for the houses. Little, if any, work is done for sale outside the mission, indeed, the most noticeable thing about the mission to one who has been used to depend on a large store within five minutes of his house, is the complete 'self-containedness' of the community.

"A printing-press is almost an essential in any mission settlement. The Bible and other works of a religious nature must be translated into the vernacular, the necessary books for study must be provided, etc., and nearly all missions have found it better to do this on the spot than to have their books printed by those who are not familiar with the native language.

"At Malamulo there are two small hand-presses, worked by natives supervised by a native head-boy thoroughly familiar with English and Chinyanja (the local language), whose principal work is the translation of English books into the vernacular.

"The type is set up by the native compositors (I was most struck by the exceptionally beautiful designs of the type used) and proofs are taken off which have to be passed by the translator and a member of the European staff before the printing is allowed to proceed. Apart from this I did not notice that the Europeans interfered in any way in the management of the affairs of the print shop.

"Whenever possible the natives are left to manage themselves. There are trained teachers and pastors among them who carry on a great deal of the work of the mission without constant reference to the European staff. Classroom instruction is given in many matters, the most important of which are, English, hygiene and sanitation. The Central African native is not by nature a very cleanly fellow in his way of living, but you would not realise this if all that you had seen of him was in the compound at Malamulo. These are laid out to the very best advantage—single-roomed houses of brick, roofed with thatch, arranged in orderly squares, the centre of the square being occupied by garden plots which will in the course of a season or so become lawns; and at one end a communal dining-room where the natives eat their meals of *nsima* and beans.

"Two most important branches of the work at Malamulo remain to be mentioned,—the leper camp and the hospital.

"The leper camp, which is several acres in extent, is situated about a mile from the *Bwalo* ("quadrangle" or court) round which the mission church and most of the houses are built. At present extensive alterations are being carried out in the camp, involving the clearing of all under-

(Concluded on page 7)

# Union Camp-meeting and Session

## A Brief Survey

A. F. TARR

FOR many months the faces and hearts of our people were turned toward the Bloemfontein camp-meeting. That meeting is now over and those who were there have gone back to their homes, bearing with them indellible memories of that great spiritual feast.

Victoria Park where the meetings were held has assumed its normal appearance once more. A stranger passing through would never know that a few short days ago its grounds were filled with happy smiling children, with earnest men and women, who had gathered together for one of the most important meetings ever held in South Africa and whose gathering was graced with the manifest presence of God. But whilst the grounds bear no sign, and while our presence in the city may soon be forgotten, yet there has been left on the hearts of those who attended an impression which time will not efface. Bloemfontein—and Victoria Park in particular—will always be associated in our memory with this momentous occasion when upwards of 400 people met together in camp-meeting and conference session, and where God's manifold blessings were freely vouchsafed to all.

Besides the main tent, and several smaller tents in which the meetings were held, there were scattered throughout the grounds the temporary homes of the campers, some in tents, some in caravans and some under tarpaulins. Others occupied rooms in private homes or boarding houses in the vicinity of the park. The dining tent constituted a happy meeting place for all—whether living on or near the grounds or whether coming from a distance.

Many of the older faces whom we had missed from previous meetings were again to be seen and their presence among us brought joy and inspiration and reminded us that God's spirit is working and striving with the hearts of men impelling them to greater faithfulness. From the farthest parts of South Africa the members had gathered in to the meeting. Great sacrifices had been made by many in order that they might be there, and having sacrificed they were determined to have a share in the blessings which God was about to bestow. A spirit of earnestness and expectancy possessed their hearts, and the God who reads the yearnings and longings of His people was present to supply their need in an abundant measure.

There are social as well as spiritual privileges associated with a gathering like this. Our association with those whom we had not seen for years, and yet whose very presence attested to their faithfulness, brought great joy to our hearts. Some who had, to a degree, lost their old-time love had been impressed to attend this meeting and we could read in their experiences the pleadings of the spirit for a more earnest Christian experience as together we enter into the last scenes of this old earth's history.

A marked spirit of liberality characterised the gathering. The camp-meeting offering which was taken toward the close of the meeting amounted to approximately £900. In addition to this, liberal evening

offerings were received, and in the two Sabbath school services the gifts to missions amounted to over £40. One could not help but feel as one viewed the liberality of this earnest band of people, many of whom were themselves feeling the pinch of poverty, that there on the camp ground was a living fulfilment of the Psalmist's prophecy, "Thy people shall be willing in the day of Thy power."

We believe that God was present to bless the gathering of His people in Bloemfontein and that the homes and churches to which the members have returned will be strengthened beyond measure as a result of the influence which this meeting will continue to exert in the lives of those who were privileged to be present.



## Resolutions Passed

### Resolution of Gratitude

WHEREAS, The record of the past four years stands out in a special way in the history of our work in this Union as one of progress, revealing substantial increase in souls won to God and in tithes and offerings, and

WHEREAS, This progress has been made in spite of economic depression, and in the face of reduced budgets, be it

*Resolved*, That we, delegates assembled in conference, do hereby express our sincere gratitude to God for His gracious blessings and that we pledge ourselves in earnest consecration for the furtherance of the everlasting gospel in greater power throughout the South African Union Conference.

### Resolution of Condolence

WHEREAS, During the past quadrennial period the following workers have been laid to rest:

Brother W. B. Commin, Brother P. J. D. Wessels, Pastor P. Smailes, Brother G. W. Webb, Brother T. L. Bulgin, Brother G. J. van Druten, Pastor J. M. Freeman, Brother F. C. Ernst, Pastor R. Moko, Pastor M. D. Kalaka, Brother Elijah Ngwenya, Brother Franklin Ndhlovu, Brother Solomon Ngxabani.

*Resolved*, That we express our deep sympathy to the bereaved families of these late workers. We would comfort and cheer their hearts with the blessed hope of the resurrection when our Saviour will appear and wipe away all tears from our eyes and when there will be no more death neither sighing nor crying.

We also extend our deep sympathy to those of our laity who have been bereaved during the past four years.

### Greetings to Absent Workers

We deeply regret that circumstances prevent Elder and Mrs. W. S. Hyatt and others of our workers from attending this conference session. Among these latter are the following:

Miss P. E. Willmore, Brother R. A. Buckley, Pastor E. M. Howard, Brother R. E. Ansley, Brother O. R. Shreve, Brother A. Boekhout, Brother S. J. Fourie,

Pastor B. W. Abney, Pastor D. J. May, and Mrs. A. P. Tarr.

To all these we extend our sincere greetings and Christian love.

### Sabbath School Work

WHEREAS, The Sabbath school in its ministry of the Word is one of the most efficient and powerful agencies for stemming the tide of unbelief that in these last days is permeating the thought of the world; and

WHEREAS, In the South African Union the Sabbath school contributes nearly one-half of all the offerings given in this field for the support of our world-wide mission work,

RESOLVED, That we as workers and leaders here assembled unite in sounding a clarion call to our ministry and workers everywhere to rally to the support of our Sabbath schools by co-operation with Sabbath school objectives, such as prayerful daily study of the Sabbath school lesson, regular attendance at the Sabbath school on the part of every church member, soul-winning effort for every pupil, and liberal offerings through:

- a. The weekly Sabbath school offering.
- b. The Thirteenth Sabbath Offering.
- c. The Birthday offering.
- d. The Investment Fund.

We further

*Recommend*, That all our ministers, officers and leaders acquaint themselves with the plans of the Sabbath School Department, and promote in the churches under their care, all phases of Sabbath school work, thus acting in co-operation with and strengthening the hands of those in the fields upon whom these departmental responsibilities have been placed.

### Ministerial Reading Course

WHEREAS, Through recent years the Ministerial Reading Course, as conducted by the General Conference Ministerial Association, has brought greater efficiency, self-improvement and spiritual uplift to our ministry throughout the world field, as well as within our own Division, and

WHEREAS, Even greater care is now being exercised in the choice of books to be read, thus keeping in mind the necessity of having a much better informed ministry than has ever been required in the past, we

*Recommend*, That all of our ministers and other evangelical workers be earnestly urged to enrol for the course.

We further

*Recommend*, That the Ministerial Association circularise the field a few months before the turn of the year inviting the workers to enrol for the following year's reading course so as to enable the publishing house to have the books on hand by the beginning of the year.

### Self-supporting Work

WHEREAS, In the winning of souls and the building up of the kingdom of Christ in all ages very much has been done by devout and consecrated laymen, and,

WHEREAS, There are still many towns and villages in the Southern African Division in which the colporteurs have done

pioneer work which has not yet been followed by evangelistic labours, and,

WHEREAS, The working of these unentered sections is too great a task for the regularly-employed and conference workers; *We recommend*, 1. That conference and field officers and committees give earnest study to methods of doing self-supporting work as outlined in the Spirit of prophecy, and put them into operation, thus developing our latent resources and bringing into active service the unemployed product of our schools, and a large army of consecrated laymen.

2. That conferences encourage graduates of the ministerial courses who are not employed and other consecrated men, to do self-supporting evangelistic work in these unentered fields, assisting them to find a favourable location and, where possible, giving them a moderate amount of financial help to get started.

3. That in order to hasten the evangelisation of the scattered inhabitants of the outlying districts in the local conferences where it is not possible for the gospel minister to labour:

a. One or more worthy men in each conference be urged to take up combined canvassing and Bible work in these territories.

b. These be provided with some simple travelling outfit such as a cart and mule, and that they be responsible for the expense of upkeep.

c. They be required to do this work on a self-supporting basis, but that a small subsidy be allowed them with the understanding that a certain portion of the same will be withheld and applied on the cost of the outfit until it is fully paid for.

d. Until such times as all payments have been made for the outfit, it be the property of the conference.

It is understood that all these lines of self-supporting work shall be under the supervision of the local conference or field committee.

### Evangelism

WHEREAS, The fast-fulfilling signs of the times give unmistakable evidence that we are rapidly approaching the end of all things earthly, and the advent of our blessed Lord, and

WHEREAS, We have reached the time for the swelling of the loud cry of the message when the earth is to be lighted with the glory of the Lord; and

WHEREAS, Since the launching of the movement for larger evangelism two years ago, unprecedented gains have been made in our church membership in all the Union, indicating that the Spirit of God only waits for the co-operation of an awakened, willing church to finish the work and to cut it short in righteousness, and

WHEREAS, Soul-winning and actual gain in membership are to a large degree the real measure of success in the work of God, we therefore

*Recommend*, 1. That during 1933 the movement for larger evangelism be pressed forward with all possible energy and determination.

2. That conferences and mission fields having unoccupied territory make a survey of their field and endeavour to place a part of their force of workers in such territory with a view to extending the influence of the message and raising up churches in new places.

3. That conference and mission field

committees definitely study with departmental leaders, heads of institutions, and church pastors, how to make their work definitely soul winning in character, setting soul-winning goals before their respective organisations at the beginning of each year of the quadrennial period.

4. That each committee set increased membership goals for each year of the quadrennial period.

5. a. That all ministers and elders who have the responsibility of receiving new members into our churches be urged to follow the plan of carefully instructing them in preparatory classes in connection with public efforts.

b. That another worker or church elder be called in to assist in the final public examination and that, where this is not possible, counsel be taken with the one in charge of the local field or conference in order that it may be assured that the candidates will be fully established in the faith before being accepted into church fellowship.

It is understood that the plan suggested in this resolution will not take the place of the existing plan in the mission field.

### Gratitude to Bloemfontein Town Council

*Resolved*, That we request the secretary to convey to the Bloemfontein Town Council an expression of our sincere appreciation of their kind consideration in placing at the disposal of the South African Union Conference of Seventh-day Adventists during the period of its sixteenth session, the convenient, spacious, and beautiful grounds of Victoria Park.

### Spirit of Prophecy

WHEREAS, The Spirit of prophecy informs us that "we are living in an unfortunate age for children" ("Messages to Young People," page 337), and

WHEREAS, God has pointed out through His servant, that "some parents have not realised the responsibilities resting upon them, and have neglected the religious education of their children, and

WHEREAS, The Lord, through His servant instructs us, that "in the morning the Christian's first thoughts should be upon God" and that "children should be taught to respect and reverence the hour of prayer," and "before leaving the house for labour, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day,"

*Resolved*, a. That we urge all Seventh-day Adventist parents to themselves observe and to encourage their children to observe the Morning Watch.

b. In harmony with the above quotations we urge the observance of morning and evening worship in the homes of all our people.

c. That all conference workers, ministers, evangelists, departmental secretaries, and church elders be urged to do all they can by example, as they visit in the homes of our people, and by instruction to encourage the establishment of a family altar in each home.

d. That conference presidents be urged to keep the need of daily family worship ever before the parents.

WHEREAS, We recognise the writings of the Spirit of prophecy as an invaluable aid

in building up a strong Christian experience, therefore,

*We earnestly recommend*, That our believers throughout the South African Union secure the writings of the Spirit of prophecy for their own private use, and

WHEREAS, We realise that some of our believers may find it impossible to secure the aforementioned books for themselves,

*We recommend*, That all church boards throughout the South African Union be urged to purchase the writings of the Spirit of prophecy for their church circulating libraries.

*It is further recommended*, 1. That all our evangelists urge on new converts the value and importance of the writings of the Spirit of prophecy and advise them to secure these for themselves.

2. That all our workers as they travel through their respective fields do all they can to promote the study of the writings of the Spirit of prophecy in the homes of believers.

### Missionary Volunteer Week

WHEREAS, It has been demonstrated that in conferences and churches where Missionary Volunteer Week has been carefully planned for and observed, many of our young people have been converted and reclaimed for God's cause, and

WHEREAS, There is great need for such revivals among our youth in the churches of every conference,

*We recommend*, a. That conference committees provide ministerial help, as far as possible, during this special annual season of devotion and decision, for the churches where the needs of the youth seem the greatest, and

b. That the ministers remain for the entire week with the churches where they are assigned, thus making it possible for them to win the confidence of the youth and lead them to make definite decisions for Christ.

c. That in all our ministry for the young, topics be presented that will help them meet their peculiar problems.

d. That in churches where it is not possible to send a minister, the church elders and Missionary Volunteer leaders be encouraged to study carefully the helps provided in the *Church Officers Gazette* and to conduct the meetings during the week for the young people that all of the youth of the conference may be given the needed help.

e. That the reading especially prepared for Missionary Volunteer Day be read in all our churches, in order that the interest and sympathy of all church members may be awakened on behalf of our young people, and that all may be led to unite their efforts for the conversion and salvation of the youth who have not surrendered their hearts to God.

### Mission Project for Missionary Volunteer Societies

*We recommend*, That a special mission project be selected by the South African Union Committee and be assigned to the Missionary Volunteer societies for the year 1934. It is recommended that the project selected be within the budget, but that some plan be worked out whereby the Missionary Volunteer societies of the Union shall be made responsible for a certain sum of money to be raised by the young people.

### Ministerial Reading Course

WHEREAS, The Ministerial Reading Course has proved such a blessing to our European Ministers, and,

WHEREAS, There seems to be no regular plan for our native ministers to take a like course, we would therefore

*Recommend*, That in the future a regular yearly Reading Course be provided for our native ministers, and that recognition cards be issued to those who complete the course.

In view of the decrease in denominational income due to the financial stress prevailing throughout the world, and recognising the urgency of supplementing the denominational funds with a view to maintaining the present progress of our work,

*Resolved*, That we earnestly urge our entire working force, together with every believer throughout the South African Union to give full and sustained personal help in soliciting funds during the Harvest Ingathering campaign as well as selling our literature during the Big Week campaign.

The Committee on Licences and Credentials rendered the following report which was adopted:

#### The South African Union Conference

*Ministerial Credentials*.—N. C. Wilson, J. E. Symons, E. D. Hanson, F. E. Thompson.

*Honorary Credentials*.—J. J. Birkenstock, B. P. de Beer, E. M. Howard, G. W. Shone, W. C. Walston, J. C. Rogers.

*Ministerial Licences*.—R. E. Ansley, R. A. Buckley, O. R. Shreve.

*Honorary Ministerial Licence*.—S. J. Stevenson.

*Missionary Licences*.—Mrs. N. C. Wilson, Mrs. J. E. Symons, Mrs. E. D. Hanson, Mrs. F. E. Thompson, Mrs. R. A. Buckley, Miss G. Burton, Miss M. Campbell, Dr. H. G. Hankins, Mrs. E. M. Howard, Miss J. B. Kleinert, Mrs. O. R. Shreve, Mrs. R. E. Ansley, Mrs. W. C. Walston, Miss E. V. Sanders.

*Honorary Missionary Licences*.—Mrs. B. P. de Beer, Mrs. I. B. Burton, Miss E. Edie, Mrs. J. C. Rogers.

#### Mission Field Department

*Ministerial Credentials*.—J. R. Campbell, J. N. de Beer, H. J. Hurlow, R. C. Sharman, A. P. Tarr, W. C. Tarr.

*Ministerial Licences*.—S. J. Fourie, H. L. Ferguson, A. A. Pitt.

*Missionary Licences*.—Dr. J. J. Bell, Mrs. J. R. Campbell, Mrs. J. N. de Beer, Mrs. S. J. Fourie, Mrs. H. L. Ferguson, Mrs. H. J. Hurlow, Mrs. R. C. Sharman, Mrs. A. P. Tarr, Mrs. W. C. Tarr, Mrs. W. C. Walston, Miss P. van de Westhuizen, Miss E. Robison.

#### Signs and Tekens van die Tye Subscription Work

In order to avoid misunderstandings, and disappointment to subscribers,

*We recommend*, That all our Signs workers, church missionary secretaries and book depository secretaries use the greatest care possible in passing on the correct name and address of everyone who subscribes for the paper and further that the subscriptions taken be passed on without any delay so that everyone who pays for the paper may receive it.

# Cape and Natal-Transvaal Conferences Amalgamated

N. C. WILSON

A NUMBER of very important and far-reaching actions dealing with the organisation of the South African Union Conference were taken during and immediately following the recent Bloemfontein union camp-meeting. Many of our people were in attendance at the camp-meeting when these plans were discussed; however, we consider it our duty and privilege to pass on to the entire field a comprehensive statement regarding the steps taken so that there need be no uncertainty as to the decisions reached.

During the past two-and-a-half years, our appropriation from the General and Division conferences has been reduced five times, the total of the percentage reductions amounting to nearly 40%. In addition to this our extension grants have been materially reduced, in some cases being eliminated entirely. Four times during the past sixteen months our funds from headquarters have been reduced. Four times during this comparatively short period we have reduced workers' salaries; however, the saving from this source has not nearly met the cut in appropriations. Other economies have been effected from time to time and it has surprised all of us how the doors of our institutions have been kept open and our workers kept at their post of duty. God has wonderfully blessed and enabled us to avoid serious retrenchment.

When the news reached us a few weeks ago that, due to continued decrease in income the General Conference would be obliged to make a further 15% reduction in appropriations as from May 1, we were perplexed to know what to do to avoid serious retrenchment. It seemed clear that the time had fully come for the appointment of a widely representative commission to study the work of the various organisations and institutions comprising the South African Union Conference, with the object of making definite suggestions as to how disastrous retrenchment could be averted in view of the repeated cuts in income. Accordingly, a survey commission was appointed, just prior to the union camp-meeting, which was representative of the Division Conference and the various organisations and institutions in the South African Union Conference. Elder Wright was chairman of the commission and for hours the brethren earnestly and prayerfully studied ways and means of avoiding serious retrenchment and mission retreat in this time of crisis.

The commission reported to the Union Conference in business session. The report was favourably received and the recommendations of the commission adopted. In view of the need of effecting immediate saving in operation steps were taken to arrange for the reorganisation and economies suggested without delay.

In brief, the reorganisation agreed to and voted by the Union Conference and by the committees and delegates of the various organisations concerned is as follows:

1. That the Natal-Transvaal and Cape Conferences be united into one conference, to be known as the South African Con-

ference, with headquarters in Bloemfontein. The postal address will be P. O. Box 256, Bloemfontein, O. F. S. Elder L. L. Moffitt and Brother P. W. Willmore have been elected president and secretary-treasurer respectively. Miss P. E. Willmore has been elected Book Depository secretary-treasurer. The two conferences were united and the new officers assumed their duties as from the date the vote was taken (April 24); however, the former local conference offices in Johannesburg and Port Elizabeth will not be moved to Bloemfontein until June 1.

2. The saving effected by the amalgamation of the local conferences has, in addition to releasing funds to meet the crisis in our mission field, also provided for a strong staff of Union departmental workers. For some years, the Union and local conference departments have been very inadequately staffed. The Union departmental staff, as now provided for, will serve the various organisations comprising the Union Conference and will enter upon their duties as from June 1. The new departmental workers for the Union are as follows:

*Education department*.—E. D. Hanson.  
*Home Missionary and Sabbath School departments*.—F. G. Clifford.

*Missionary Volunteer department*.—A. W. Staples.

*Medical department*.—Dr. H. G. Hankins.

*Religious Liberty department*.—N. C. Wilson.

In the case of the publishing department it was voted that Brother L. A. Vixie be appointed secretary, providing the General Conference is agreeable to releasing him from the work which he now carries in the Southern African Division.

3. The Coloured work throughout the entire Union Conference will be cared for in the future as a separate organisation heading up in the Union as a local field. This new organisation has been named the Cape Coloured Field and Elder L. S. Billes has been elected superintendent. Elder J. E. Symons, in addition to his Union responsibilities, will serve as secretary-treasurer of the Cape Coloured Field. This form of organisation for our Coloured work should prove a great blessing to our Coloured churches and result in still greater advancement in this important section.

The foregoing reorganisation has accomplished the following most desirable ends:

1. Every worker at present employed by the various organisations throughout the Union will, we trust, be kept at his post of duty.

2. The conferences have been able to release funds sufficient to avoid the closing of one mission station and the retiring of two mission families which would have been necessary had reorganisation not taken place.

3. Our departments are being staffed in a much stronger way than was possible under the former organisation of the various fields.

4. The Coloured work is placed on a basis where more responsibility will rest



upon its churches, which should result in the strengthening of this active and growing work in South Africa.

We recognise, brethren and sisters, that there may be some disadvantages to the recent reorganisation of the Union Conference; however, we are fully confident that these are entirely outweighed by the obvious advantages. The foregoing steps have been taken after much prayer and careful study. We bespeak for these plans and those responsible for their successful execution the united prayers of God's people. It is our high privilege and duty to constantly remember in our prayers the workers throughout the field and the various interests of the cause of God. We appeal for the continued support and co-operation of our loyal constituency throughout South Africa to the end that the work of God may continue to prosper and soon be finished in glorious triumph.



### Seen from the Outside

(Concluded from page 3)

growth, the demolition of all grass houses and their replacement by houses of brick, and the making of motor roads around the camp. The work is being done to the design of the doctor in charge, Dr. E. G. Marcus, who marks out the roads and building sites and then leaves the actual work to the lepers, in charge of a native 'capitao.'

"A grant to cover the cost of erecting the buildings in the camp is made by the British Empire Leprosy Relief Association.

"There are between 150 and 200 lepers in the camp, and surely the greatest tribute that could be paid to the treatment they receive is, that the only difficulty experienced with them lies in getting them to go away when they have been cured!

"The hospital buildings are situated a quarter of a mile from the *Bwalo* in the opposite direction to the leper camp. There are four buildings—men's ward, women's ward, dispensary and out-patients' department, and the administration building which contains the doctor's office, operating theatre, and the drug stores. In addition to these there is a European ward close to the doctor's house. The doctor could undoubtedly have a large European practice if he wished, but his duty is first toward the natives and he does not seek to extend his European practice to the detriment of his native patients.

"The doctor is assisted by two nurses, and natives have been trained as dispensers and hospital attendants, who administer injections and dress wounds.

"It would be possible to write at length of the work done by Dr. Marcus and his assistants; but I content myself with recording that the lepers and other patients in his care, instead of addressing him as "Bwana" (the usual form of address) almost universally call him 'Abambo,' which is a title of respect usually reserved for one's father or the tribal elders.

"For obvious reasons I have said nothing of the religious teaching given to the natives. I have attended meetings in the church at Malamulo and have been struck by two things especially which I should like to mention; the first is the close attention with which the natives follow the service, especially the sermon; towards the

close of a sermon which lasted fully an hour the preacher asked a rhetorical question—and had his answer from every part of a crowded church. The other is the quality of the singing. The natives are very musical, and harmonise by instinct. Some of them have very fine voices indeed, especially the basses. The Chinyanja language is well adapted to singing, as every syllable ends with a vowel; the effect is something like Italian.

"My own favourite hymn (as the natives very quickly discovered!) was that beginning, in their version, '*Kufumatu E! ndi mtima wonse*,' 'Christ in Song,' No. 532, a fine tune, particularly effective when sung, as here, by a male voice choir, unaccompanied.

"In conclusion, let me express my gratitude for the hospitality shown to my wife and myself by the mission staff during our visit. Everything possible was done for our comfort, and we both thoroughly enjoyed and benefited by a visit which we hope will not be our last to Malamulo."

G. E. H. WALKER,  
P.O. Box 9,  
Blantyre, Nyasaland.

February, 1933.

## Z. U. Mission

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

Box 573, Bulawayo, S. Rhodesia

### Sitoti Church

R. M. MOTE

A TRIP of ten days by boat from Katima Mulilo Mission brough Brother G. L. Willmore and the writer to Sitoti. Sitoti is the name given to a large island in the Zambesi River and is about 300 miles up the river from Livingstone. As we neared Sitoti the sight of the church and school campus was outstanding, for it was all cleared of bush and grass to the water's edge. Nearly eighty people including Chief Kamutuma and his headmen were there to welcome us.

Chief Kamutuma had for five years

called for our society to send him a teacher. During this time another society sent a teacher at three different times, but old Chief Kamutuma refused. He said, "No, I am going to wait for the Sabbath teachers." Now the old chief is very happy for he has a school of 150 pupils and two teachers giving full-time instruction.

It was the writer's privilege to organise a church of seventeen believers at this place. Pastor Gladstone was appointed elder of the church with a full corps of officers. We are certain that this will be the nucleus of a great work in Barotseland. There are eighty-four in the baptismal class at present.

Strange to say the society that tried so hard to start a school at Sitoti has had to retrench both European and native workers from that district. Now calls are coming in from all parts of this section for us to go in and possess the land. Truly God has prepared the way for a great work in this section. Will we have to ask these hungry souls who are extending to us the "Macedonian call" to wait like Chief Kamutuma another five years or shall we make a covenant with God by sacrifice and help in the speedy finishing of the work?

When the offering was called for at this little place, these people who are without food because of drought and locust ravages gave, £1-7-0 in cash, five head of cattle, one bag of mealies, sweetpotatoes, monkey-nuts, beans, eggs, fowls, skins, mats, beads, soap, a fork, and a wooden spoon.

These brethren, I feel, gave freely of their meagre possessions. Let us remember our native brethren at Sitoti in our prayers.



### Katima Mulilo Mission

R. M. MOTE

MANY years ago when the natives journeyed on the Zambesi River, matches were unknown and to make a fire was more of a problem than it is today; so the native folk as they travelled up and down the river carried their fire with them. When they approached the present site of Katima Mulilo Mission, and while trying to navigate the angry waters dashing over the rocks, the waters would spill into the dug-out and put out the fire; so those rapids

(Concluded on page 12)



Pastor Mote and the members of the newly organised church at Sitoti.



# Die Voorregte en Seen van die Betaal van Tiendes

EDWARD J. URQUHART

Die Christelike teologie is 'n sisteem van teenstrydighede en die Christen is die beliggaming van teenstrydige en teenoorgestelde beginsels. Tog lê die krag van die Christenheid en van die Christen juis in hierdie feit opgesluit. En hoe vreemd dit ook mag lyk in 'n enkel gesegde sonder teks en uitleg, tog is daar 'n wonderlike harmonie en die pragtige eweredigheid in hierdie vyandige en teenstrydige elemente opgesluit, hoewel mens met Nikodemus van ouds wil uitroep: "Hoe kan hierdie dinge gebeur?" Die apostel Poulus verklaar dit so eenvoudig, so mooi, so indrukwekkend en tegelyk so oortuigend as hy in 2 Kor. 6: 8-19 sê: "Deur eer en oneer, deur slegte nuus en goeie nuus; soos verleiders, en tog weer waaragtiges, soos onbekend en tog bekend; soos die wat doodgaan en kyk, ons leef dan, soos die wat wel gestraf maar nie doodgemaak word nie, soos die wat treurig is, en tog altyd bly, soos die wat arm is en tog weer baie ryk maak, soos die wat niks het nie en tog alles besit."

So is ons ook "diensknegte" of slawe wat "met 'n prys gekoop is," en tegelyk is ons in Christus "regtig vry" in "die heerlike vryheid van die kindere van die Here," sodat die wet wat met beskuldigende stem van Sinai die sondaar toeklink: "Jy mag nie," in die ore van die Christen lieflik is soos die sagte stem van 'n moeder wat sê: "My seun, my dogter, jy mag tog seker nie." Die harde pligte wat die halfbekeerdes ontmoedig en die onbekeerdes skrik maak, word weer die gesênde voorreg van die Christen, wie se wandel in die hemel is.

Ons dink te baie aan ons voorregte in die betekenis van "verskoning van seker pligte en laste uit krag van die plek wat ons inneem, of uit hoofde van die amp wat ons beklee, in teenstelling met ander wat verplig word om die laste en verantwoordelikhede te dra." Volgens die skynbaar teenstelling van die uitspraak en logika van die Heilige Gees behoort ons dit te beskou as voortvloeiende uit die voortdurende offerande waardeur ons "gemeenskap het aan die lyding van Christus, . . . sodat u ook in die openbaring van Sy heerlikheid u mag verbly."

In hierdie sin beskou ons ook die betaal van die tiende as 'n voorreg en doen ons dit ook met Christelike blymoedigheid. Want die tiende is 'n voorreg, dit verbind die mens met die Ewige en maak ons "mede-arbeiders met God." Waarom dit ook van ons wat in hierdie saak getrou is, kan gesê word, dat ons "koninge en priesters van die Here" is, "n heilige en afgesonderde nasie." Die armste broeder en die swakste en onnoselste suster word hierdeur aan die ewige God verbind met bande van goud, sterker as bande van staal.

Maar die betaal van tiendes is nie alleen 'n voorreg wat die kindere van die Here geniet soos 'n offerande van vreugde voor Sy aangesig wat elkeen van hulle in verbinding met die lyding van Christus en daardeur met die troon van God bring, dis ook tegelyk 'n bron van oorvloedige seën. Hoe? Die feit self dat hierdie voorreg ons met die hemel verbind, is 'n seën van die eerste grootte. En dis maar 'n band, 'n verhouding wat ander seënige, meer

tasbaar en stowwelijk saambring. Wat die belofte geld die mens wat getrou sy tiendes betaal: "Beproef My nou daarin, of Ek vir u nie sal oopmaak nie die vensters van die hemel en u seën afgiet, sodat daar geen skure genoeg sal wees nie."

Dis maar nie digterlike verbeelding of 'n onbewese teorie nie,—want die Gees van profesie herinner ons daaraan:

"Waar ook die kindere van die Here in enige tydperk van die wêreld met blymoedigheid en gewilligheid (en laat ons daarby sê "met goed verstand") Sy plan van sistematiese mildadigheid in giften en offerandes gevolg het, het hulle ook die sekerheid van die belofte ervaar dat hulle voorspoedig sou wees in al hul onderneeminge na die mate waarmee hulle aan Sy eise gehoorsaam. Waar hulle die eis van die Here erken en daaraan voldoen, en Hom eer van hul goedere, is ook hul skure oorvloeiende gewees. Maar waar hulle die Here in tiendes en offerandes beroof het, het hulle moet besef dat hulle nie maar Hom berowe nie, maar veeler hulself, want Hy het Sy seëninge aan hulle beperk in dieselfde verhouding as hulle hul offerandes aan Hom beperk het."—*"Testimonies," Vol. III, bld. 395.*

Die berigte in ons eie dae van verafgeleë dele van die aarde bevestig dat wat waar was in die eeue wat verby is, ook vandag nog bewaarheid word.

Die volgende aanhaling uit "Testimonies," Vol. VI, bld. 448; 449 bevestig wat ons hierbo gesê het en dis die moeite werd om dit met aandag en gebed na te gaan:

"Waar lewe is, daar is vermeerdering en groei; in die koninkryk van God is daar 'n voortdurende omwisseling—'n neem en 'n gee; 'n ontvang en 'n weergee aan die Here wat Hom toekom. Die Here werk met elke ware gelowige, en die lig en seën wat ontvang word, word opnuut uitgegee in die werk wat die gelowige doen. Op die manier neem ook die vermoë om te ontvang toe. Soos mens die hemelse gifte meedeel, na die mate maak jy ook plek vir nuwe strome van genade en waarheid wat van die Bron van lewe in die siel vloeit. Meerder lig, meerder kennis en groter seën word dan jou deel. In hierdie werk wat op elke gemeentelid gelê word, lê die lewe en die groei van die gemeente. Die mens wie se lewe bestaan uit altyd te ontvang en nooit te gee nie, verloor netnou die seën. As die waarheid nie van hom na anderes uitgaan nie, verloor hy die vermoë om te ontvang. Ons moet die goedere van die hemel meedeel, as ons nuwe seënige wil verwag.

"Dit geld in die tydelike net so goed as in die geestelike. Die Here kom nie na die aarde toe met goud en silwer om Sy werk vorentoe te help nie. Hy voorsien die mense met die middele, sodat hulle weer met hul gifte en offerandes Sy werk mag aanhelp. Voor alles behoort mens die gifte van die Here te bestee aan die geheel enige doel om die werkers in die groot oeslande te ondersteun. En as manne, en ook vroue, kanale van seën vir ander siele wil word, sal die Here voorsiening vir daardie kanale maak. (Wat 'n wonderlike belofte in hierdie dae van wêrelddepressie.) Wat mense arm maak is nie dat hulle die Here

gee wat Hom toekom nie; die Skrif sê: 'maar een wat meer terughou wat reg is, en dis tot gebrek.' Spreuke 11: 24.

"Die werk van mee te deel wat hy ontvang, maak van elke gemeentelid 'n mede-arbeider met God. Van self kan u niks doen nie, maar Christus is die groot Werker. Dis die voorreg van elke mensekind wat Christus aanneem, om mede-arbeider met Hom te wees."

"Die Heiland het gesê: 'En Ek, as Ek van die aarde verhoog word, sal almal na My toe trek.' Johs. 12: 32. Vir die vreugde om siele verlos te sien, het Christus die kruis verdra en die skande verag. Hy is die lewende offerande vir 'n gevalle wêreld geword. In daardie daad van selfopoffering het die siel van Christus, die liefde van God gelê. En deur hierdie offerande is ook die magtige invloed van die Heilige Gees aan die wêreld gegee. Dis deur opoffering dat die Here se werk moet aangaan. Van elke kind van die Here word opoffering verwag. Want Christus sê vir almal: 'As iemand agter My aan wil kom, moet hy homself verloor en sy kruis elke dag opneem en My volg.' Lukas 9: 23. Aan algar wat glo, gee Christus 'n nuwe karakter. Hierdie karakter is deur Sy oneindige offerande, die reproduksie, die weerspieëling van Sy eie karakter.

"Die Bewerker van ons saligheid sal hierdie werk ook klaarmaak. Hy is 'die owerste Leidsman en Voleinder van die geloof.' Hebr. 12: 2. Neem mens een waarheid aan, dan maak dit plek vir verder waarheid. En die ontvange waarheid verlewendig die kragte en wek op tot dae. As ons gemeentede waarlik liefhebbers van die Woord van God is, sal hulle die beste en sterkste eienskappe openbaar. Hoe edeler hulle is, hoe meer kinderlik van ges hulle sal wees. Hulle sal die Woord van God aanneem, niestaande elke selfsg.

"'n Stroom van lig val op die Woord van God en dis tyd dat ons van die verwaarloosde geleenthede gebruik maak. As algar getrou is om die Here te gee wat Hom aan tiendes en offerandes toekom, sal die pad oopgemaak word, sodat die wêreld die boodskap vir hierdie dae sal hoor. As die harte van die kindere van die Here vol sou wees van die liefde van Christus, as elke gemeentelid waarlik besiel sou wees met die gees van selfopoffering, as algar 'n diep erns sou openbaar, sou daar geen gebrek aan fondse vir binne- en buitelandse sending wees nie. Dit sou ons middele vernienigvuldig en duisende deure vir ons oopmaak. Die mense sou ons nooi om in te kom. As die kindere van die Here Sy beoelinge gevolg en die genadeboodskap aan die wêreld sou gegee het, sou ook die Christus reeds na die aarde gekom het en sou die heiliges alreë in die Godstad verwelkom gewees het."

❖ ❖ ❖

## 'n Toets van Getrouheid en van Liefde

A. E. NELSON

Die betaal van tiendes sluit meer in as net 'n begeerte om die nodige middele vir die werk van die Here bymekaar te maak. Dit omvat die erkenning van die Here as die Besitter van alle dinge, verder ons verhouding as uitdelers van daardie besittings en eindelijk die toets van getrouheid en liefde jens die Here.



### Die Here se Eiendom

Die Here openbaar groot vertroue om ons Sy goedere toe te vertrou. Party mag dit altemit nie besef nie hoeveel van die goedere wat ons hanteer, aan 'n ander toebehoort en dat ons hul besit onder bepaalde verpligtinge jeens die Here. Die volgende Skriftuurplase bring dit al te duidelik uit: "Die aarde behoort aan die Here en die volheid daarvan; die wêreld en die wat daarin woon." Ps. 24:1.

"Van My is die silwer, en van My is die goud, sê die Here." Haggai 2:9.

"Want al die wilde diere van die bos is myne, vee is op my berge by duisende. Ek ken al die voëls van die berge, en die diere van die veld is by My." Ps. 50:10, 11.

Ons is dan ook in alles afhanklik van van die Here, vir voedsel, klere en skooling. Ons klere kom van die wol van skape, of van die hennep en katoen van plante, of van die sy van wurms, ons skoene van die vel van diere, ons kos van diere en plante aan wie die Here lewe gee, ja, selfs die minerale en kostelike stene is die voortbrengsels van Sy skeppende mag, sodat daar nie 'n ding wat ons onderhou, is nie of dit kom van die hand van die Here. Regtig die Here besit die hemel en die aarde, die see en al wat daarin is.

### Die Plan van Tiende

Hoewel nou al dinge die eiendom van die Here is, het Hy tog Sy goedere aan ons toevertrou en ons verlot gegee om nege-tiende daarvan vir ons eie gebruik te bestee, terwyl Hy een-tiende vir Homself uitgehou het. Dis in eenvoudige woorde die tiendesistiem. Nog moet ons daarby opmerk dat hierdie plan van tiende nie deur die mens uitgedink is nie. Dit is nadrukkelik 'n bevel van die Here. Ons kan dit nalees in die sewe-en-twintigste hoofstuk van Levitikus waar Moses in die vier-en-dertigste vers aldus besluit: "Dis die gebooie wat die Here vir Moses gebie het, aan die kindere van Israël op die berg Sinaï.

En die profeet Maleachi bring 'n bepaalde bevel as hy sê in Mal. 3:10: "Bring al die tiendes in die skathuis, sodat daar kos mag wees in My huis en beproef My nou daarin, sê die Here van die leërskare, of Ek u dan nie sal opmaak nie die vaders van die hemel, en u sêen afgiet, sodat daar geen skure genoeg sal wees nie."

Die plan van tiendes is nie 'n nuwe ding nie; dit gaan minstens terug tot op Abraham wat tiendes betaal het (Gen. 14:20; en Jakob wat tiendes belowe het (Gen. 28:22), en ook het die Jode in die dae van Nehemia uitdrukkelik die tiendes gebring. (Neh. 10:37.)

### 'n Toets van Getrouheid

'n Getroue onderdaan sal natuurlik die wette van sy koning gehoorsaam. 'n Getroue Christen sal sy Here en Koning onderdanig wees. Soos die Sabbat is ook die tiende 'n toets van getrouheid, want dit wys of iemand verkies om afgesien van die gevolge die wil van die Here te doen. Feitlik is dit 'n herhaling van die toets in die tuin van Eden toe die Here die eerste mensepaar op die proef gestel het.

Hulle het van al die bome in die tuin mag eet, net nie van die een boom wat die Here uitgesonder het nie. So gee die Here ons ook vandag die vrye gebruik van alles wat in ons besit kom, net nie die tiende nie, want dis "heilig vir die Here."

### 'n Toets van Liefde

Behalwe getrouheid wys die gee van tiende ook liefde. Hoe lief het ons die Here? Ons liefde lyk darem maar nietig as ons dit afmeet na die een-tiende van ons inkomste en dan te dink dat daar nog kindere van die Here is wat bely Hom lief te hê en Hom nie hierdie deel wil gee nie. Dis amper ongelooflik.

## Unie Kampvergadering en Sitting

### 'n Korte Oorsig

A. FLOYD TARR

MAANDELANK het die harte van ons mense na hierdie kampvergadering verlang. Nou is alles verby en die wat daar was, het huistoe gegaan met onuitwisbaar indrukke omtrent daardie groot geestelike fees.

Victoria Park het weer sy gewone uiterlik aangeneem. 'n Vreemdeling wat daar nou deurgaang, sal nooit dink nie dat daardie gronde 'n paar weke gelede vol was met vrolik laggende kinders, ernstig dinkende manne en vroue wat daar saamgekrom het vir een van die belangrikste vergaderings wat ooit in Suid-Afrika gehou is. En die Here was daar kenlik met Sy teenwoordigheid.

Maar hoewel die gronde dit nie wys nie en die bewoners van Bloemfontein daardie vergadering altemit nie eens opgemerk het nie of al lank weer uit hul gedagtes verloor het, sal daar 'n onuitwisbaar indruk agterbly in die harte van diegenes wat daar die Here gesoek en gevind het.

Bloemfontein, en vernaam Victoria Park, sal aldus in ons herinnering bly as die plek waar meer as vier honderd van ons mense in kampvergadering en konferensiesitting saamgekrom het onder die menigvuldige seën van die Here.

Behalwe die groot tent en verskeie kleiner tente waarin vergaderings gehou is, kom mens oral sien die tydelike verblyfplekke van die wat in tente, in motors, onder seile uitgekamp het. Party was in kamers in private woninge of losieshuise naby die park. Die eettent was die al te plesierige saamkomplek vir algar, of hulle nou op die gronde gebivakkeer dan op kamers gewoon het.

Baie bekende gesigte van vroeër jare kom mens daar ontmoet. Hul aanwesigheid het vreugde en besieling vir algar gebring. Dit het ons daaraan herinner dat die Gees van die Here besig is om die harte op te wek tot groter getrouheid. Want van die uiterste hoeke van die Unie van Suid-Afrika het daar lede na die kampvergadering gekom. Hulle het ongetwyfeld groot opofferings gemaak om daar te kan wees. Daarom ook dat hulle so gedetermineer was om in die seëninge wat die Here sou gee, te deel, en daar 'n gees van erns en verwagting besit geneem het van elke hart. En die Here Wat die harte deursoek en ken, het ook aan elke opregte siel versadiging van vreugde gegee voor Sy aangesig.

Natuurlik met so 'n vergadering is daar ook ander voorrepte verbind as net die geestelike. Dit was al te aangenaam om weer te kan omgaan met die wat mens vir jare nie gesien het nie. Hul aanwesigheid was wel 'n bewys van hul aanhankeelikeid. Party wat tot op seker hoogte hul eerste

Tot besluit laat ons weer sê dat die Here die betaal van die tiende vorder. Christene behoort dit te betaal as 'n bewys van hul aanhankeelikeid en liefde vir die Here. Christus het die seël van Sy goedkeuring daarop gesit. Matt. 23:23. Kom, broeders en susters, laat ons in hierdie toets getrou bevind word, sodat dit wel mag wees met ons en ons kinders.

liefde verlaat het, het darem gevoel om die vergadering te kom bywoon. In hul ervarings kon mens al te duidelik sien hoe die Heilige Gees met hulle gepleit het om 'n dieper Christelike ervaring, te meer waar ons algar die laaste tonele van die geskiedenis van die ou wêreld deurgaang.

Die vergadering was gekenmerk deur 'n gees van milddadigheid, sodat teen die end op die laaste vergadering ongeveer £900 bygedra is. Behalwe dit, was ook die aandkollekte goed en is op die twee Sabbatdae meer as £40 deur die Sabbatskole vir die sending gegee. Mens konnie help nie om te dink hoe baie daar was onder die wat so mildelik bygedra het, wat persoonlik armoede ly. Dit het die woorde van die psalms in ons gedagte laat kom: "U volk sal baie gewillig wees op die dag van U krygsdag." Ps. 110:3.

Die Here was aldaar om Sy kindere te seën met die gevolg dat die terugkerende gemeentede hul huisgesin en gemeentes buitengemeen sal versterk deur die invloed wat hierdie vergadering gaan hê in die persoonlike lewe van algar wat die voorreg gehad het om daar teenwoordig te wees.

Die Here seën Sy kindere met vrede. Num. 6:26.

## Resolusies Geneem

### Dankbetuiging

WAAR die afgelope vier jaar besonder in die geskiedenis van ons werk in hierdie Unie gekenteken is as jare van voorspoed waarin daar heel wat siele tot die Here bekeer is en daar 'n vermeerdering aan tiendes en offerandes merkbaar was, en dit niesteendaande die ekonomiese depressie en besnoeiende begrotings,

Besluit ons as afgevaardigdes na die Uniekonferensie om die Here te dank vir Sy genade en seën en onself opnuut toe te wy aan die verspreiding van die evangelie in groter krag oor heel die Suid-Afrikaanse Uniekonferensie.

### Groete

Dit spyt ons dat Ouderling en Mevr. W. S. Hyatt en andere werkers deur omstandighede verhinder word om hierdie sitting by te woon. Onder die laastes noem ons: Mej. P. E. Willmore, Broeder R. A. Buckley, Ouderling E. M. Howard, Broeder R. E. Ansley, Broeder O. R. Shreve, Broeder S. J. Fourie, Ouderling B. W. Abney, Ouderling D. J. May, en Mevr. A. P. Tarr. Ons stuur hulle hiermee groete en Christelike liefde.

### Roubeklag

WAAR ons in die afgelope vier jaar die volgende werkers te ruste gelê het:

Broeder W. B. Commin, Broeder P. J.

D. Wessels, Ouderling P. Smailes, Broeder G. W. Webb, Broeder T. L. Bulgin, Broeder G. J. van Druten, Ouderling J. M. Freeman, Broeder F. C. Ernst, Ouderling R. Moko, Ouderling M. D. Kalaka, Broeder Elijah Mgwenya, Broeder Franklin Ndhlovu, Broeder Solomon Nxgabani,

**Besluit** ons om aan die agterblywendes ons opregte meegevoel te betuig en hul harte te vertroos met die geseënde verwagting van die more van die opstanding wanneer die Here al die trane van die oë sal afvee en daar nie meer dood of geween sal wees nie.

Met hierdie woorde wil ons ook troos diegenes onder ons gemeentelede wat in die afgelope vier jaar geliefdes moes afgee.

### Sabbatskoolwerk

WAAR die Sabbatskool deur die bediening van die Woord een van die mees doeltreffende en kragtige middele is om die vloed van ongelooft wat in ons dae die gedagte van die wêreld vervul, te keer en

WAAR die Sabbatskool in die Unie van Suid-Afrika amper die helfte van al die offerandes wat vir die onderhoud van ons wêreldwyde sendingwerk gegee word, opbring,

**Besluit** ons as werkers en leiers hier teenwoordig om 'n bepaalde oproep te doen aan al ons predikers en werkers om by vernuwing ons Sabbatskole te ondersteun om deur saamwerking die voorgestelde doel van die Sabbatskool te bereik soos die daelike biddende oordenking van die Sabbatskoolles, die gereelde bywoning van die Sabbatskool deur elke gemeentelid, die poging om die siele van elke lid te red, en mildelik te gee deur

- a. Die weeklikse Sabbatskoolofferande.
- b. Die dertiende Sabbatskoolofferande.
- c. Die Verjaarsdagofferande.
- d. Die Beleggingsfondse.

**Beveel** ons aan dat al ons predikers, beamptes en leiers kennis sal neem van die planne van die Sabbatskooldepartement en ook in die gemeentes onder hul sorg al die verskillende fases van die Sabbatskoolwerk sal bevorder en op die manier saamwerk en diegenes wat die verantwoordings van hierdie departement dra, ondersteun.

### Selfbetalende Werk

WAAR in al die eeue gelowige en toegewyde gemeentelede siele gewin en die koninkryk van Christus help opbou het, en

WAAR daar in die Suidelike Afrikaanse Divisie nog baie dorpe is waar die baanbrekerswerk van die kolporteurs nog nie deur evangelistiese arbeid opgevolg is nie, en

WAAR die bewerking van hierdie onbewerkte dele 'n te grote taak vir ons gereelde werkers is,

**Beveel** ons aan dat

1. Die beamptes en komitees van konferensie en sendingveld met erns die metode van selfbetalende werk studeer soos die Gees van profesie dit aangee, en dit ook in werking stel sodat ons latente kragte kan ontwikkel en die ongebruikte produkte van ons skole en 'n groot leër van ons toegewyde gemeentelede aan die werk kan gesit word.

2. Die konferensies moedig die gegraueerdes van die predikerskursusse wat nog nie in diens is nie, en ander toegewyde manne aan, om in hierdie onbewerkte velde selfbetalende evangelistiese werk te gaan doen. Hulle help hulle om 'n geskikte ver-

gaderplek te vind en so nodig met 'n beskeie som geld om 'n begin te maak.

3. Om die bearbeiding van die verspreide bewoners in die afgeleë distrikte in die plaaslike konferensie te verhaas waar dit nie moontlik is vir 'n prediker om te gaan arbei nie:

a. Word in elke konferensie een of meer geskikte manne gevra om in hierdie streke kolporteurs- en Bybelwerk te gaan doen.

b. Word hulle voorsien van 'n eenvoudige voermiddel soos 'n kar en donkie waarvir hulle wat betref onderhoud, verantwoordelik bly.

c. Word hulle gevra om hierdie werk selfbetalend te maak met die verstande dat aan hulle 'n klein toelae sal toegeken word, 'n seker gedeelte waarvan sal afgetrek word, totdat die kar en donkie betaal is.

d. Die ryding bly, solank dit nog nie afbetaal is nie, die eiendom van die konferensie.

Al hierdie pogings tot selfbetalende werk sal natuurlik onder toetsing van die plaaslike konferensie of veldkomitee bly.

### Gees van Profesie

WAAR die Gees van profesie ons laat weet dat "ons in 'n ongelukkige eeu vir ons kinders is" ("Messages to Young People," bld. 337) en

WAAR die Here deur Sy diensmaag daarop gewys het dat "party ouers nie die verantwoordings wat op hulle rus, besef nie en dus die godsdienstige opvoeding van hul kinders verwaarloos, en

WAAR die Here ons deur Sy diensmaag leer dat "die Christen se eerste gedagtes in die more met die Here behoort besig te wees" en "die kinders moet geleer word om die uur van gebed te eerbiedig" en "voordat hulle die huis verlaat, die hele familie behoort saam te kom en die vader, of in sy afwesigheid die moeder ernstig tot die Here behoort te roep dat Hy hulle in die dag bewaar,"

**Besluit** ons om

a. Al die ouers te vra om met hul kinders die Morewaak te hou.

b. In ooreenstemming met bogenoemde aanhalings die more- en aanddiens in die huisgesin nie te verstuiem nie maar gereeld more en aand boeke te vat.

c. Al ons konferensie-werke, predikers, evangeliste, departementale sekretarisse, op die gemoed te druk om waar hulle die woning van ons mense besoek, deur hul voorbeeld en vermaning die onderhoud van die godsdienstsoefening in die huisgesin aan te moedig, sodat in al die woninge van al ons mense oral die huisaltaar in ere sal gehou word.

d. Die presidente van konferensies aan te moedig om hierdie saak van daelike godsdienstsoefening in die huisgesin aldeur onder aandag van die ouers te bring.

WAAR ons die geskrifte van die Gees van profesie beskou as 'n onskatbaar hulp tot opbou van 'n sterk Christelike ervaring,

**Beveel** ons met erns aan dat al ons gelowiges oor heel die Unie van Suid-Afrika die geskrifte van die Gees van profesie vir hul private gebruik sal aanskaaf en

WAAR ons besef dat dit vir party gelowiges onmoontlik is om hierdie boeke vir hulself te koop nie,

**Beveel** ons aan dat al die kerkerade oor die hele Unie dringend versoek word om genoemde geskrifte van die Gees van pro-

fesie vir hul gemeentelike leesbibliotheek aan te skaf.

**Beveel** ons verder aan dat al ons evangeliste aan die nuwe bekeerlinge die waarde en belangrikheid van die geskrifte van die Gees van profesie bekend maak en daarop aandring dat hulle hierdie geskrifte vir hulself sal aanskaaf, en

**Beveel** ons verder aan dat al ons werkers waar hulle in hul velde rondreis, hul uiterste bes sal doen om die studie van die geskrifte van die Gees van profesie in die woninge van die gelowiges te bevorder en aan te moedig.

### Sendingvrywilligers Werk

WAAR die bewys gelewer is dat in konferensies en gemeentes waar sorgvuldige planne vir die waarneming van die werk vir Sendingvrywilligers gelê is, baie van ons jongmense tot God bekeer is en vir Sy saak behou is, en

WAAR daar 'n groot behoefte is aan sulke opwekkingsdienste onder ons jongmense in die gemeentes van elke konferensie,

**Besluit** ons

a. Die komitees van die konferensie sorg so veel moontlik vir 'n perdiker gedurende hierdie besonder jaarlikse tyd van toewyding en beslissing in die gemeentes waar die behoefte van ons jongmense die grootste is.

b. Die predikers sal die hele week diensdoen in die gemeente waar hulle bestel is sodat hulle die vertrouwe van die jongmense kan win en hulle help om bepaalde besluite vir Christus te maak.

c. In ons bediening vir die jongmense behoort hulle sulke onderwerpe te behandel wat hul eienaardige probleme sal help oplos.

d. In gemeentes waar dit nie moontlik sal wees om 'n prediker te stuur nie, sal die ouderling van die gemeente saam met die leiers van die Sending-Vrywilligers aangemoedig word om noukeurig die *Church Officers Gazette* na te gaan en dit gedurende die week se vergaderings te volg sodat al ons jongmense oor heel die konferensie die nodige hulp kan kry.

e. Die lesing vir die Sending Vrywilligers Dag wat besonder vir daardie doel opge- maak is, moet in al ons gemeentes *voorgelees word*, sodat die belangstelling van al ons gemeentelede in ons jongmense kan opgewek word en algar saamstaan in die poging tot bekering en redding van die jongmense wat hul harte nog nie aan die Here oorgegee het nie.

### Sendingdoel van die Sendingvrywilligers

**Beveel** ons aan dat die komitee van die Suid-Afrikaanse Unie 'n bepaalde sendingdoel vir die jaar 1934 vir die verenigings van die Sendingvrywilligers opstel met die aanbeveling dat hulle die doel opstel binne die begroting maar dat 'n bepaalde plan aan die hand gegee word waardeur die verenigings in die Unie verantwoordelik word om 'n seker som geld deur ons jongmense op te bring.

### Signs en Tekens van die Tye

Om teleurstelling en misverstand onder die intekenaars te voorkom,

**Beveel** ons aan dat algar wat iets met die blaai te doen het, soos sendingsekreterisse en sekretarisse van die boekdepôt, hul uiterste bes doen om die juiste naam en adres te kry van die wat op die blaai inteken en dit dan sonder verder uitstel dadelik instuur, sodat iedereen wat vir die blaai betaal, dit ook kan ontvang.

## Die Re-organisasie

N. C. WILSON

GEDURENDE en kort na die Bloemfontein Unie kampvergadering is daar in verband met die organisasie van die Suid-Afrikaanse Unie konferensie baie belangrike en verreikende besluite geneem.

Baie van ons mense was teenwoordig toe hierdie planne bespreek is; maar ons ag dit ons plig en voorreg om die hele veld in kort bekend te stel met die stappe wat geneem is, sodat daar geen onsekerheid aangaande die besluite sal wees nie.

In die afgelope twee en 'n half jaar is ons appropriasie van die Generale en Divisie konferensies vyf keer besnoei, die totaal van die persentasie reduksies kom op amper 40%. Behalwe dit is ons uitbreidingstoelae aansienlik verminder en in party gevalle heeltemal weggeval. Binne hierdie korte tydperk moes ons die salaris van die werkers vier keer besnoei. Maar hierdie korte tydperk moes ons die salaris van die werkers vier keer besnoei. Maar wat ons hierdeur bespaar het, kon nie die besnoeiing in ons appropriasie dek nie. Van tyd tot tyd het ons ander besuinigings toegepas. Ons is algar self verwonder hoe die deure van ons institusies kon oopbly en ons werkers op hul poste kon gehou word. Die Here het ons wonderlik geseen en op die manier kon ons ernstige bedanking voorkom.

Toe 'n paar weke gelede die tyding kom dat die Generale Konferensie deur aanhoudende vermindering van inkomste verplig was om van die eerste Mei weer 15% vermindering in die appropriasie toe te pas, het ons nie geweet wat te doen nie om ernstige bedanking te voorkom. Dit was duidelik dat die dag gekom het om 'n vol verteenwoordigende komitee te benoem met die doel om die werk van die verskillende organisasies en inrigtings in die Unie konferensie te studeer met die bepaalde doel om planne aan die hand te gee om met die oog op die herhaalde besnoeiings van ons inkomste, nootlottige bedanking te voorkom. Met hierdie doel is daar ook vlak voor die Unie kampvergadering 'n komitee van ondersoek aangestel. Hulle het die Divisie konferensie en al die liggame in die Unie konferensie verteenwoordig. Ouderling J. F. Wright het die voorsitterstoel ingeneem en urelank het die broeders ernstig en met gebed die middele oorweeg hoe om ernstige bedanking en agteruitgang in die sending in hierdie kritieke tyd te voorkom.

Die komitee het in die besigheidssitting van die Unie konferensie gerapporteer. Hierdie rapport is gunstig aangeneem en die aanbevelings van die Komitee is eenparig gevolg. Met die oog op die besparing is dan ook stappe geneem om die voorgestelde reorganisasie en besuiniging onverwyld te laat plaasvind.

Die Unie konferensie en die komitees en die afgevaardigdes van die verskillende organisasies het as volg met eenparige stemme ooreengekom:

1. Die Natal-Transvaal en Kaapkonferensies te verenig in een konferensie onder die naam van *Suid-Afrikaanse Konferensie*, met hoofkwartier in Bloemfontein, adres *Bus 256, Bloemfontein, O. V. S.*

Ouderling L. L. Moffitt en Broeder P. W. Willmore is gekies as president en sekretaris-tesourier, Mej. P. E. Willmore as sekretaresse-tesourier van die boekdepôt. Die twee konferensies is verenig en die nuwe beamptes het hul pligte aanvaar van die dag van stemming (24 April 1933); maar die plaaslike kantore te Johannesburg en Port Elisabeth sal eers die eerste Junie na Bloemfontein verplaas word.

2. Die besuiniging deur die saamsmelting van die plaaslike konferensies en die losmaak van gelde om die krisis in ons sendingveld te voorkom, het tegelyk voorsiening gemaak vir 'n sterk staf van Unie departementele werkers. Jarelank is die departemente van Unie en plaaslike konferensie onvoldoende versorg. Die departementele staf van die Unie wat onlangs aangestel is, sal die verskillende organisasies binne die Unie konferensie dien en hul pligte van die eerste Junie aanvaar. Die nuwe departementele werkers vir die Unie is as volg:

*Opvoedkundige Dept.*—E. D. Hanson.

*Buurtsending en Sabbatskool Dept.*—F. G. Clifford.

*Sendingorywilligers Dept.*—A. W. Staples.

*Mediese Dept.*—Dr. H. G. Hankins.

*Godsdienstryheid Dept.*—N. C. Wilson.

Wat die Uitgewersdepartement betref, is Broeder L. A. Vixie benoem tot sekretaris met die verstande dat die Generale Konferensie gewillig is om hom vry te stel van die werk wat hy nou in die Suidelike Afrikaanse Divisie doen.

3. Die werk vir die Kleurlinge in die hele Unie sal voortaan as 'n afsonderlike organisasie beskou word en in die Unie as 'n plaaslike veld genoem word. Hierdie nuwe organisasie sal bekend staan onder die naam van die Kaapse Kleurlinge Veld

en Ouderling L. S. Billes is gekies as eerste superintendent. Ouderling J. E. Symons sal behalwe sy verpligtings in die Unie ook diens doen as sekretaris-tesourier in die Kaapse Kleurlinge Veld. Hierdie vorm van organisasie vir ons werk onder die Kleurlinge behoort 'n groot seën te wees vir ons Kleurlinge-gemeentes en die gevolg sal seker wees in nog groter vooruitgang in hierdie belangrike afdeling.

Bogenoemde reorganisasie see die volgende baie wenslike resultate:

1. Ons vertrou dat elke werker wat in diens van die verskillende organisasies in die Unie is, op sy pos sal kan bly.

2. Die konferensies het genoeg fondse kan spaar om die sluiting van ons sendingstasies te voorkom en ook die bedanking van twee sending-families, wat seker sou gebeur het as die reorganisasie nie sou plaasgevind het nie.

3. Ons departemente is vandag beter van personeel voorsien as onder die vorige organisasie van die verskillende velde moontlik was.

4. Die werk vir die Kleurlinge is nou op 'n basis waar daar meer verantwoordelikheid gaan rus op hul gemeentes. Dit sal die werksaamheid en groei van hierdie werk in Suid-Afrika bevorder.

Broeders en susters, ons besef dat daar ook nadele aan die jongste reorganisasie van die Unie konferensie verbind is. Maar ons vertrou dat hulle meer as oortref word deur die klaarblyklike voordele. Ons het daartoe oorgegaan na veel gebed en ernstige studie. Ons vra vir hierdie planne en vir die manne wat vir hul uitvoering verantwoordelik is, die verenigde gebed van al die kindere van die Here. Dis ons hoë voorreg en plig om by voortdurende al die werkers in die veld en die verskillende belange van die saak van die Here in ons gebede te gedink.

Ons doen 'n beroep op al ons getroue lede in Suid-Afrika om ons te ondersteun en hartelik saam te werk, sodat die werk van die Here mag voorspoedig wees en net nou in heerlikheid triomfeer.

## Algemene Nuis

Op die sitting van die Unie Konferensie te Bloemfontein is Ouderling N. C. Wilson gekies as president van die Suid-Afrikaanse Unie Konferensie vir die periode wat nou begin, en Ouderling J. E. Symons opnuut gekies as sekretaris-tesourier.

Die volgende persone vorm die uitvoerende raad van die Suid-Afrikaanse Konferensie wat onlangs georganiseer is:

L. L. Moffitt, P. W. Willmore, W. L. Hyatt, W. H. Hurlow, J. H. Raubenheimer, P. A. Venter, W. D. Smith, J. J. Birkenstock en V. Cooks.

Die besluit om die Kaap en Natal-Transvaal Konferensies te verenig, soos uit die rapport van Ouderling Wilson blyk, gee ons 'n kans om 'n sterk evangelistiese program in die Oostelike Provinsie te volg. Daarom ook dat Ouderling en Suster W. Leroy Hyatt binnekort van Johannesburg sal vertrek om in Port Elisabeth hul hoofkwartier op te slaan.

Met Port Elisabeth as 'n basis en ondersteun deur 'n sterk groep werkers, sal die aanwesigheid van Ouderling Hyatt in daardie deel van die arbeidsveld 'n saak van betekenis vir ons werk wees. Uitenhage sal die eerste dorp wees wat hulle gaan bewerk.

## BELANGRIKE KENNISGEWING

Die adres van die kantoor van die verenigde Kaap en Natal-Transvaal Konferensies wat nou bekend staan onder die naam van die *Suid-Afrikaanse Konferensie* sal van die eerste van Juniemaand wees *Bus 256, Bloemfontein, O. V. S.*

L. L. Moffitt, *President.*

P. W. Willmore, *Sekretaris-Tesourier.*

Mej P. E. Willmore, *Sek., Traktaat-Genootskap.*

## The Southern African Division Outlook

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### Tithe Paying Statistics

RECENT statistics of a definite group of nontithe-paying church members showed that 84 men out of every 100 Americans sixty-five years old are dependent on others for support, while only 1.68 of tithe-paying Seventh-day Adventists sixty-five years old are dependent upon others. Out of 342 Seventh-day Adventists in business on their own account, only eight are reported to have failed during the past seven years, and not one of these had been a regular tithe payer. Of the 334 successful business men, 318 are reported to be regular tithe payers.  
—Selected.

### Katima Mulilo Mission

(Concluded from page 7)

became known as, KATIMA—put out, MULILO—the fire.

What a fitting name for our mission to bear. Has not God blessed the labours of Elders W. H. Anderson, L. Billes, S. M. Konigsmacher and Brethren N. Bulgin, F. Ingle and G. L. Willmore who have laboured during the last twelve years to put out the fire of heathenism and superstition. Today Katima Mulilo has a church membership of 234 with over 800 in the baptismal classes.

Brother and Sister G. L. Willmore are working most energetically to care for this great interest. Still calls for more teachers are coming in constantly. Truly this great field is "white already to harvest." Let us remember these workers before the throne of grace and pray that the Lord will send forth more labourers.

### News Notes

A recent visitor to our office in Choma was Mr. Robert Caldwell, the director of Native Education, from Mazabuka. He passed through on tour and was accompanied by Mr. Traeger from Jeanes School.

We have been advised by the director of Native Education that the Central Advisory Board on Native Education is being called to meet at Mazabuka July 12 and 13, 1933. Elder R. M. Mote has been appointed a member and he plans to attend.

The Jeanes School at Mazabuka is holding a Refresher Course shortly and we propose to send twelve of our teachers to attend this course.

We are very happy to report that our tithes and offerings for the first three months of this year show an increase over the same period of the previous year.

ELDER R. M. MOTE, the superintendent of the Northern Rhodesia Mission Field together with Miss Y. H. Renoux the secretary-treasurer of that field, has spent several weeks at the Katima Mulilo Mission and vicinity and has now returned to the field office, after having spent a very profitable time in that section of the field.

Brother Mote writes that he and Brother Willmore and their native workers have had a very profitable evangelistic effort in the Sitoti section of that field. This is about 120 miles further up the river after leaving the Katima Mulilo Mission. Splendid meetings were held at this place where as a result a company of believers has been established and a church organised.

A large plot has been cleared of bush down to the river, two good houses have been erected and Kimberley brick is being made for the church. Sitote therefore is quickly becoming a light set on a hill, and its rays we believe will shine brighter and farther as the influence of this message continues to work upon the hearts of the people.

condition naturally will affect our tithes and offerings; nevertheless we believe that this is God's cause and He is leading.

In conclusion Miss Renoux states that they are of good courage and their faith in God is strong for they know that He will take care of His children under all circumstances.

At Solusi Mission where we usually get from 250 to 300 bags of mealies each year we do not expect to reap more than 50 bags this season. This will naturally work a hardship on our union training school. We solicit your prayers on behalf of our people and the cause of God in this section of the field.

### General News Notes

At the Union Conference Session in Bloemfontein Elder N. C. Wilson was re-elected president of the South African Union Conference for the ensuing term. Elder J. E. Symons was re-elected secretary-treasurer.

The following persons constitute the executive committee of the newly organised South African Conference:

L. L. Moffitt, P. W. Willmore, W. L. Hyatt, W. H. Hurlow, J. H. Raubenheimer, P. A. Venter, W. D. Smith, J. J. Birkenstock and V. Cooks.

### 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*.

In Miss Renoux's letter mention is made of the distressing conditions with which the people are faced in the Katima Mulilo section of the field. No rain has fallen in that section of late and as a result the crops are burning up with the heat and unless relief comes soon all that has been planted will be lost. Our people in this part of the field are starving. Each day finds even our out-school teachers asking for help and they are genuinely in need.

We regret very much to report that throughout Matabeleland conditions are very serious. We have not had any rain to speak of since December; consequently the crops of the farmers cannot be saved. This means that many of the people will be faced with starvation before long if help does not come from some source. This

THE month of May having been set apart as Tithe Education month in the Southern African Division we invite special attention to the articles on pages two and three of this issue. In these articles Brethren Urquhart and Nelson present in a clear and forceful way the important place that this institution should hold in the experience of God's people.

THE Peninsular churches were privileged to share in the blessings of the camp-meeting season as during the week-end, May 12-14, special services were held in both the European and Coloured churches. The message brought by Elder Elliott of the General Conference was especially appreciated. Associated with Elder Elliott were Elder Moffitt and the Division officers.