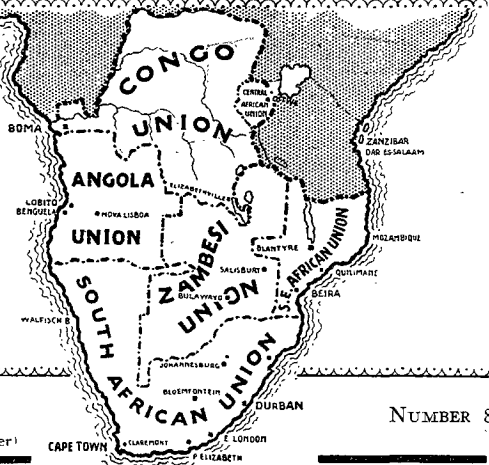


# The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXIII

KENILWORTH, CAPE, MAY 1, 1935

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NUMBER 8

## Personal Relationship to Tithe-Paying

J. F. WRIGHT

**M**ANY individuals pay their tithe simply because they feel it incumbent upon them to pay the preacher, or to assist in supporting the cause of God in general. And many souls are really honest in thus relating themselves to the tithe question, because they have been taught that it is their duty to pay a faithful tithe in order that there may be no shortage in the storehouse of the Lord. This, however, is, to a large degree, a wrong conception of the whole matter. While it is true that the tithe is used in the support of the ministry, and in helping to carry forward the cause of truth, this should not form the basis for tithe-paying. "Well," asks one, "if this is not the object of tithe-paying then what is?" Let us see:

There are two things which God has pronounced *holy*: one is the Sabbath and the other is the tithe. This truth is clearly set forth in the Scriptures as well as the Spirit of prophecy.

Now we know that if a man fails to keep the Sabbath, or if he uses any part of it for his own purposes, he is termed a Sabbath-breaker. He has taken that which does not belong to him. God has made Himself very clear as to man's relationship to the Sabbath and its observance. And we know that a *Sabbath-breaker* cannot hope to enter heaven; while, on the other hand, faithful Sabbath observance does have a very important bearing upon a man's salvation. Truly, the only way for a man to be termed faithful in the sight of Heaven, so far as the Sabbath is concerned, is to "Remember to keep it holy," and to refrain from using any portion of this sacred and holy time for himself.

Thus, having noted what man's personal relationship to the Sabbath should be, let us next turn our attention to the tithe. As already stated, God says the tithe is

holy unto Him. It does not belong to man. It never was the property of man; neither will it ever be. *It belongs to God just as verily as does the Sabbath.* The only safe course for any individual to pursue is to recognise that the tithe and the Sabbath belong to God and not to man. This being true, man is in duty bound to return the tithe unto the Lord. If he fails to do this, he is termed in the Scriptures a *robber* in the sight of the great and mighty Jehovah. There can be no mistake about this fact, for it is very clearly set forth in the Word of God that the man who withholds the tithe robs God; and we know that no robber can ever hope to enter the kingdom of heaven.

Then from the foregoing it would seem evident that man does not pay his tithe simply to support the preacher, or to support the conference. He does not pay his tithe to the church. He does not pay it because of any personal relationship he must sustain to the church in order to be a member in good and regular standing. If such a relationship to the cause of God formed the only basis for tithe-paying, man might have some good reason for withholding the tithe when the preacher goes wrong or when the conference is not run according to his likes. But listen, dear reader, tithe-paying is not simply a duty one discharges to the church or to the conference. While it is true that the tithe is placed in the church and conference treasury to be used for the support of the gospel ministry, the individual does not pay tithe simply because of this fact. *Tithe*

*is returned to God because of a personal relationship to God.* Let us for a moment note this relationship:

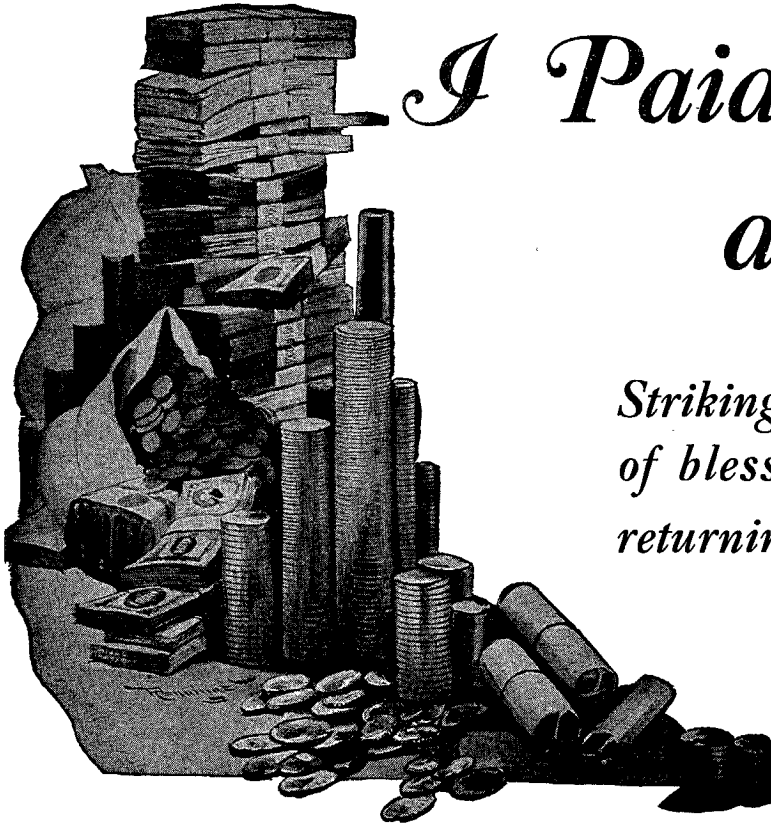
First of all, before asking why a man should pay tithe, let us enquire, *why does man keep the Sabbath?* Does he keep it because it is a doctrine of the church? Does he keep it in order to be a good member of the church? Does he keep it because it is a part of the church creed? Does he keep it because the church so ordains it? No! emphatically no! He faithfully observes the Sabbath because God has ordained it so. And, furthermore, in the keeping of the Sabbath, man reveals the fact that he recognises and accepts God as the Creator and Maker of all things. Why is this? Because the fourth command of the decalogue is the only one that reveals that the Creator is the true God. The only way man can thus manifest his faith in God as his creator is to observe sacredly the Sabbath which He has ordained as His day. A failure on man's part to do this makes of him an unfaithful servant before the Lord and unworthy of a place in the coming kingdom.

Now, having noted man's personal relationship to the Sabbath, let us ask, *Why does man pay tithe?* Does he pay it to support the preacher or the church? No! Is he to pay it when he is satisfied with the preacher, the church, or the conference, and may he stop paying it when he is dissatisfied with any of these three? Again we answer no. Then why does he pay it? Listen! Firstly, man is to pay tithe because God says he should return unto the Lord the tithe. And secondly, man pays his tithe because in returning it to God, he demonstrates his recognition of God's ownership. Yes, by paying a faithful and honest tithe the individual simply recognises himself to be a steward of the Lord's goods, and that all he possesses in this

(Continued on page 5)



# *I Paid My Tithe and --- !*



*Striking personal testimonies  
of blessing received through  
returning to the Lord His own*

*---The Debt  
was Paid*

Like many another student, I came out of college with a debt. Till the debt was paid I stopped paying tithe, feeling I could not afford to do so, till all was clear. But, somehow, that debt did not get paid. Then I resolved to give the Lord His own, and paid up the back tithe with interest. Really it was wonderful how soon my school debt was cleared. I have never forgotten that lesson, and hope I never shall.

A. E. B.

*---Found Work  
With Double  
Wages*

A mother and her son decided to serve the Lord and obey His commands. The son, aged sixteen years, was refused Sabbath freedom by his employers and Dad arrived home the next evening with the news that he had received an hour's notice through no fault of his. This in the days before the "dole"!

What a test! Mother had decided to pay tithe for the first time that week, and within a few days of making the decision she was faced with the prospect of no pay-day at the end of the week. But her answer to the test was of the kind that makes it possible for God to show His mighty arm. It was, "I shall pay my tithe just the same."

Evidence of God's leading came sooner than even that mother's faith expected. Within the week that followed both father and son moved into positions where the pay was exactly double what they had received before.

God does not always reward so quickly, but there never was a Christian who could say he missed the Lord's tithe. Clothes last longer and the balance of money after paying tithe goes further.

A. W. L.

*---A Pound Came  
Through the  
Letter-box*

For seventeen years I have enjoyed the privilege of giving back to the Lord His tithe. Many vivid experiences demonstrating God's faithfulness have been seen during these fleeting years.

Once — not having the money to meet obligations for the week-end — the Lord providentially sent it to me as though it had literally come down from heaven.

In the early months of married life, when financial difficulties were pressing, a pound note was dropped through our letter-box, with no name of the sender. From that day to this I have never known who sent this needed money.

"Prove Me now," the Lord says. I have proved beyond doubt that "He is faithful Who promised."

Never have I been in debt, for God has been true to His word. J. G. B.

## --The House Was Sold

A few years ago I adopted the Bible system of tithing.

For a time all went well. Then came a day when God permitted my source of income to be taken away, and the test came. I had a difficult situation to face without future prospects. My only possessions were fifty shillings tithe due, and a house that I had been unable to sell for over three years. The temptation came to withhold the tithe until circumstances were more favourable.

Then there came to me the promise of God in Malachi 3:10. I stepped out in faith and paid it, trusting Him Who had promised.

Within four hours the Lord sent the means to earn nearly three times the tithe, and inside a month my house was sold.

The Lord asks us to prove Him. I have done so and praise His name. He has never failed.

I should never hesitate again to tithe under any circumstances. May others receive as great blessings by rendering to the Lord His own. I. M. H.

terms of the agreement are on the one hand for us to bring all the tithes into the storehouse (God's treasury), and on the other hand, God promises to pour out a blessing the extent of which will be so great that there shall not be room enough for us to receive it.

Why does God offer to make such a covenant with His people? In the first place it is the purpose of God to finance the promulgation of the everlasting gospel in this way. He might have chosen to do this without the assistance of His people. In fact He does not need our money. Then, why has He chosen the tithing method of financing His gospel? It is because God desires to develop in us certain attributes of character of which the following are a few: unselfishness, loyalty, and honesty.

Unselfishness is God-likeness, and an appropriate quality for us to develop in a selfish world. If there is one test which is calculated to extirpate the weeds of selfishness it is the faithful payment of tithe. But it also encourages loyalty—loyalty to God and faith in the Unseen. Here is an attribute of character indispensable to citizens of the everlasting kingdom of our Lord Jesus Christ. Obedience in tithing is an indication of loyalty to our Saviour. Moreover, to pay a faithful tithe is an indication of wholesome honesty, for all things belong to, and come from God. In His unselfishness He gives us nine-tenths for our own use, stipulating that the remaining one-tenth is holy unto the Lord. Let us not desecrate to a vulgar purpose that which God has set apart for a holy use. Let us be honest with God to whom we are accountable for our attitude in tithing.

A Tithe Covenant Card prepared by the General Conference, will be distributed among our people. You are invited to sign it. Many have already made this covenant; let them now confirm it by signing the Covenant Card. Others may not have so covenanted; to such we extend an invitation to sign this solemn covenant with God.

Now may the God of blessing, whose promises never fail, make it possible for you to know from actual experience that He will pour you out a blessing, that there shall not be room enough to receive it.

A. E. N.

## --The Field was Spared

Down in the Argentine Republic a new convert had been proclaiming the faith far and wide. God had blessed his testimony and it was not long before he sent word to head-quarters asking that a minister should go to baptise twenty-six souls who had been won. Meanwhile he went farther afield seeking others who might be won to Christ.

He found it was possible to rent a small farm and settled down to live the Christian life before the people to whom he had chosen to minister.

Weeks passed. He had sown his wheat and under the warmth of the Argentine sun it had grown until now the tender blades were the height of his palm. He could look forward with hope to the time of the harvest.

But one day a glittering cloud appeared and soon the sun was darkened by hosts of locusts—a mighty army, hungry for fresh green food. Locusts may signify ruin—and the new farmer viewed this cloud with terror as he thought of his crop.

But then he remembered the promise of God to those who have been faithful to Him. He ran to his field and among the wheat fell on his knees in earnest supplication.

"Oh, Señor," he pleaded, "I have been faithful to Thee, I pay my tithe; now fulfil Thy promise and reprove this devourer."

A simple prayer—but the God of heaven heard and answered His servant.

For leagues around the locusts ate all. But in the field of this faithful-hearted Christian not one plant was hurt.

A wonderful miracle had been performed. All around was now like a desert waste, but in the middle rose a green oasis—the believer's field.

The invading locusts had devoured all before them, but when they reached the edge of the field of prayer, a divine power arrested them. And when they finally flew away they left behind the marvellous proofs of God's intervention.

The neighbours had mocked at this hero of faith before the locusts came. But now—now they wanted to become acquainted with his God. They listened earnestly to his teaching and before long twenty-six more converts had put their trust in Him Who hears His servants and protects their fields from evil. A. W.

## A Covenant With God

It is one of the greatest privileges and the highest honour for a human being to make a covenant with God, and of chief benefit to him. Such a prerogative is not often appreciated, nevertheless it is a great privilege. It is also one of the highest honours, for what greater honour can be bestowed upon man than the privilege of entering into a transaction with the Ruler of the Universe. Indeed such an agreement in which God is one party and man the other can only result in the greatest benefit to mankind. A covenant is, in elementary

terms, a mutual agreement between two or more parties. When God makes a covenant with us, or we with Him, two parties are included, viz., God and we. Such covenants are not uncommon in God's dealings with mankind.

One of the greatest of these is the "New Covenant" which God has made with His people. In simple terms it is the offer to mankind of salvation by the sacrifice of Jesus on the cross. To accept the covenant results in eternal salvation; to reject it, in eternal loss. Another covenant God offers to His people is the tithe covenant recorded in Malachi 3:10-12. Here the

"WILL a man rob God? Yet ye have robbed Me. Bpt ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me. . . . 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 ground." Mal. 3:8-11.

## "Not Room Enough to Receive It"

*Amazing experience of God's readiness to fulfil His promise in Malachi 3:10.*

By G. HAWKINS

[Brother G. Hawkins of Wellingborough accepted the message many years ago. Soon after he began to observe the Sabbath and pay tithe he enjoyed an experience of God's blessing which deserves to be re-told and will, we feel sure, be an inspiration to all who read it.—EDITOR.]

THE first Seventh-day Adventist minister with whom I came in touch was Brother Durland, and his very first lecture captivated me. For nearly twelve months I listened to the unfolding of the message before I accepted it. Brother A. A. John soon joined Brother Durland, and if ever two workers blended together in the work they certainly did.

While these two brethren were with us, we were greatly privileged in having visits from Brethren Lane, Haskell, D. A. Robinson, and also Sister White. These dear pioneers greatly strengthened my faith.

When we opened our tent meetings we had quite large attendances, and when Brother Durland took up the prophecies his voice could be heard for nearly one hundred yards outside the tent. His words cut deep and convicted many.

Then in startling contrast to the method of delivery adopted by Brother Durland, dear Brother A. A. John would drop his sweet, soothing words like oil of love, and bind up those wounds caused by Brother Durland's wielding of the sword of the Spirit, making us feel much better again.

It was indeed a grand time to be in the message away back there. The earnestness, love, and sympathy put into the expounding of the message to win souls was marvellous, and, thank God, it bore fruit. I am indeed thankful to God that He made me one of the first-fruits.

I listened throughout with a deep interest, as I was determined by God's help to understand thoroughly all that He wanted me to know, little thinking that He was shaping me to stand forth as a witness for Him in a town of about twenty thousand inhabitants, and also in the towns and villages round about my own.

One Thursday night two young men and I were walking home. We reached the temperance hotel and there I stopped to say to the others, "Well, if no other man in this town or even in the world accepts this message, I am so deeply convinced myself that I must begin to live it at once."

They both said, "If you do, we will." I said, "No, do not unless you are really convinced personally."

When I reached home I found a large piece of cardboard, and wrote on it in large letters:

### NOTICE

No business will be done here between the hours of sunset on Friday until after sunset on Saturday, as I believe this to be the Bible Sabbath.

This I put in my window before sunset on Friday.

My next-door neighbour passed just as I had dropped the blind. The very first words I heard were these:

"Talk about serving God, they are serving the devil, and they will very soon be in the workhouse."

At the top of the street there was a very large factory where hundreds of people worked. The next morning the news had spread among all these people. They told others and hundreds upon hundreds paid me a visit to read my card. The news of it got into the evening papers, and was mentioned in the Weeklies, and in the space of two or three days, thousands had become notified that a man in Wellingborough had

begun to keep "Saturday for Sunday."

Just imagine, if you can, the effect of hearing, "That's him, that's him!" as we passed down the street to the tent. At that time I was only making a very few boots each week, so I could see that I should be forced, as never before, to throw myself on the mercy of God. I had had a strong fight to accept the Sabbath, and a stronger fight to accept the doctrine of systematical tithe-paying, and now I found myself in this great prominence before the people of my town, and its surrounding towns and villages.

I was driven to pray as never before, but, thank God, He gave me the victory. How He did so was an experience I shall never forget as long as I live.

Just at this opportune time a firm in London wrote asking if I made a certain boot. I enquired concerning this firm, and found that it was the largest in London. I felt that I never dare cater for such a firm as this, and I said, "No," but a few days later I was so impressed that I ought to try, that I sent a sample pair.

In about four days I received an order that almost stunned me, as I was in such a very small way.

THE ORDER WAS FOR FIVE THOUSAND PAIRS. You may imagine how I felt. I said, "I must have been foolish indeed to have led them on by sending that sample." I did not know what to do. *I knew my little shed would be absolutely no use for such an order as this. I could not get the leather in, much less make the shoes there. My house and shed combined would not hold the leather.*

My message to every dear, trembling soul who reads this is, Do not be afraid to trust your heavenly Father. From this order, which I accomplished successfully, I began to multiply my output, making more and still more, God greatly blessing me beyond anything I could either ask or think.

God was working for me in a way I knew not, preparing me to stand forth so many times as a witness for Him.

My neighbour's remark, as she passed my window, that I should very soon be in the workhouse, came true before long, but not in the way that she had supposed.

I found that God was giving me favour with the people, not because I was keeping the Sabbath only, but because I dared to live before them what I believed God required in His Word. In about twelve months from beginning to keep the Sabbath I was asked to stand as a candidate for the Board of Guardians, and I won my seat. God was now fitting me to witness in a prominent position. I served twelve years as a member of the Board of Guardians. *I did* go to the workhouse; my neighbour was right. In this position of Guardian I began to mingle with clergymen and farmers, and they soon learned for what I stood, as I never attended any council meetings on the Sabbath.

Yet God had still another direction in which I was to witness. A little later both of the political parties of this town asked

## The Morality of Tithing

### GOD'S OWNERSHIP

The tithing system is more than a divinely appointed method of supporting the ministry. The payment of tithe is a moral obligation. It is a tangible, practical demonstration of our recognition of God's ownership. It attests our allegiance to God in the sphere of temporal pursuits as well as in the realm of spiritual activities.

### MAN'S STEWARDSHIP

Man is the steward of God. It is God who gives to men all things richly to enjoy. All the gold and the silver are His, and the cattle on a thousand hills. It is God who gives men power to get wealth. Man's powers and the resources of nature are from God. But of all that the beneficent Creator bestows He reserves only the tenth of the increase as the token of His Lordship.

### MORAL ASPECT

To withhold God's portion is not only base ingratitude, but also a flagrant infringement of the moral law. The decalogue forbids theft. "Thou shalt not steal" is a divine barrier against robbery in all its forms. It is a sin to rob God.

### EMBEZZLEMENT

The use of the tithe for personal ends is embezzlement. Such robbing of the treasury of the Lord constitutes grand larceny against high Heaven.

"Will a man rob God? Yet ye have robbed Me. But ye say wherein have we robbed Thee? In tithes and offerings." Therefore "Ye are cursed with a curse: for ye have robbed Me." Mal. 3: 8, 9.

L. L. Moffitt.

me to let my name be put forth as a candidate for council election. I did so, and won a seat which had been held for nearly fifty years. So now I became still better known by my principles, as I had to mingle with all kinds of business men. God gave me great opportunities to impress these men, and I feel sure that I influenced them for good.

Through keen competition, and bad trade, things are certainly much harder now than in those old days, and one is driven to our heavenly Father who knows the needs of His children and will never forget them. He is the same today as ever.

Brother Haskell once told the crowd at the meeting, "The more you test this message the better it will shine." I believe that with all my heart. May the dear Lord rouse us all and fit us by His Spirit to finish the work and enter into the joy of the Lord.



## Personal Relationship to Tithe-Paying

(Continued from page 1)

world is but lent unto him by the Lord during his lifetime. Any man who fails to recognise this ownership, so far as the tithe is concerned, is recorded in the books of heaven as a *robber in the sight of his sovereign Lord*. There is no other conclusion.

From this, then, we can see, dear brethren and sisters, that man cannot use the Sabbath or the tithe as he pleases. Both are *holy* and sacred in God's sight. Both belong to Him. He has directed us as to how they should be used. To use them as He declares brings us into such personal relationship to Him as will make it possible for us to enjoy all the blessings He has promised to bestow upon the faithful; while to fail, can but bring the frown and curse of the most High upon us. God has *not* left it to man to say how these matters should be regarded. He has given very definite instruction as to how we should personally relate ourselves to both, and only as we follow this divine instruction can we be found faithful.

We can therefore see that both the Sabbath and the tithe have a particular and significant bearing upon one's relationship to the Lord. They both affect one's salvation and Christian experience very closely. There can be no doubt on this matter. The only way you and I can discharge this personal obligation to God and His cause, as well as to have an abundant entrance into His kingdom, is to personally relate ourselves to both the Sabbath and the tithe in the manner God directs in His Word, and in the counsels of the Spirit of prophecy. Therefore, where any of us have failed during the past to recognise this personal relationship, may the Lord help us to reform and thus walk before Him in all sincerity of life and honesty of purpose day by day is my ardent prayer.

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## South African Conference Camp-meeting and Workers' Council

J. F. WRIGHT

It is indeed a pleasure to pass on to the readers of the *OUTLOOK* a brief survey of both the camp-meeting and the workers' council which convened in Bloemfontein, March 29 to April 11.

Both of these meetings were among the best we have enjoyed in South Africa for many years. The attendance was splendid. With the exception of some rain on two occasions the weather was very pleasant. A good spirit prevailed and thus the general testimony was that it was good to be present and to share in the feast which the Lord had spread for His children.

The services conducted by Elders Evans and Wellman were timely and inspiring. The studies given daily at the eleven o'clock hour by Brother Evans relative to the development of a Christlike character will long be remembered by both young and old. Such topics as "The Penalty for Sin," "Conversion," "Justification," "Righteousness by Faith," "Victory in Christ," "Growth in Grace," and "Sanctification," were made simple, clear and impressive. We feel that many of our people got a new vision of what it means to be a Christian.

Aside from the helpful sermons by Brother Wellman, splendid instruction was given by him relative to the Sabbath school. Opportunity was extended to ask questions: hence much help was afforded relative to many Sabbath school problems.

The Sabbath school offerings for the two Sabbaths of the camp-meeting totalled £101. Of this amount £75 was given on March 29 which was Thirteenth Sabbath. While the camp-meeting offering was not as large as last year's, we are pleased to state it amounted to £498.

Inasmuch as Elder L. L. Moffitt had

received a call to assume work in the Division as Missionary Volunteer and Sabbath School Secretary, as well as Editor of the *Signs of the Times*, it became necessary to give consideration to the election of a new conference president to succeed him. To deal with this question, about twenty lay members, representing the four provinces, were selected to sit in council with the local Conference Committee. A number of names were suggested for consideration. Many earnest prayers were offered to the Lord asking for divine guidance in the choice of a new president, and Elder A. N. Ingle was finally unanimously chosen.

Brother Ingle is well known to many in Africa. He is bilingual and it is felt he will give strong leadership as he assumes his responsibilities. At the present time he is in London, but he plans to return to South Africa the latter part of July. Inasmuch as he will soon take up his new duties as president, we bespeak for him the same loyal and hearty co-operation which has been given by both workers and lay members to Elder Moffitt during his splendid term of office.

The Workers' Council convened from April 7-11. A wonderful spirit prevailed. It was a time when all present had the privilege of entering heartily into the discussion of both evangelical and church problems. There is no doubt that this council was timely and it will prove of great benefit to the advancement of the cause of truth during the days to come.

Thus we can say that both the camp-meeting and the Workers' Council were richly blessed of God to the good of all who were able to attend.



"THY profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life."

## Publishing Dept.

F. E. Potter, Secretary

## South East African Union

REPORTS from Superintendent H. M. Sparrow of the above field tell of a forward move in the literature ministry in his field. At Malamulo Training School a class of thirty boys has been formed under the direction of the principal, Brother G. R. Nash for study in gospel salesmanship, and it is hoped that many of those graduating this year will enter the ranks of the literature ministry. Some recent results of literature work in Nyasaland are of especial interest. Here are two of the most recent.

An influential native preacher in the employ of another mission society got hold of a copy of "God's Answers to Man's Questions" and a "Baptismal Manual," both of which he read through with great interest. His desire to learn more of this wonderful message prompted him to walk the 200 miles separating his mission station from Mwami. On arrival he made known his desire to Pastor Pearson, the mission director, and remained several days to engage in further study of our message. He then returned to his station well-primed with the truth, and now our workers are eagerly awaiting fruitage from the seed thus sown by some member of our literature ministry.

Another interesting experience is related by Pastor Ben, the field missionary secretary in this union. He was successful in selling a copy of "God's Answers to Man's Questions" to one of the leading native ministers of another denomination. Later this minister told Pastor Ben that he had carefully read the book and considered it

one of the finest works he had ever seen for answering questions on Bible topics. He stated his intention of bringing the work to the notice of his people and told Pastor Ben to be prepared to supply a large number of copies.

Surely the literature ministry is the advance guard of this movement, and only when the tale is told on the earth made new will its soul-saving value be revealed to the full.



"OUR acceptance with God, and our access to Him, is all in Christ—without Him we can do nothing."



South African Conference workers in attendance at the recent camp-meeting and workers' council, Bloemfontein.



## Institute at Bloemfontein

F. E. POTTER

THE annual gathering of the men and women of the literature ministry took place in Bloemfontein from April 7 to 11. For five days they met together from 9:00 A.M. to 5:30 P.M. to study new methods of gospel salesmanship and to counsel together on ways and means of more efficiently evangelising the South African Conference territory with the printed page.

I thoroughly enjoyed the privilege of leading out in the institute exercises together with Brother L. A. Vixie (Union Field Missionary Secretary) and Brother F. Ficker (South African Conference Field Missionary Secretary).

The problems of the literature ministry were tackled in a most earnest manner and definite plans laid for a more aggressive ministry during 1935.

All thoroughly enjoyed the institute and expressed a feeling of renewed vigour and courage as they dispersed to their several posts of duty in the field.

In the accompanying photograph taken at the institute at Bloemfontein the names are, reading left to right:

*Front row.*—Mrs. Pike, Mrs. Toerien, Mrs. Eva, Mrs. Van der Bergh, Mrs. Roberts, L. A. Vixie (S. A. Union Field Missionary Secy.), F. E. Potter (Division Pub. Dept. Secy.), F. Ficker (S. A. Conf. F. M. S.), Mrs. Retief, Mrs. Schoeman, Mrs. Van Zyl, Mrs. De Meyer.

*Middle row.*—C. S. Pike, D. D. Toerien, F. J. Odendaal, A. van der Bergh, H. Roberts, F. Jonker, W. Loose, H. Jonker, W. Retief, H. Schoeman, N. van Zyl.

*Back row.*—A. Aucamp, P. Haarhoff, D. A. Webster, L. V. Shone, J. Oosthuizen, D. A. de Beer, J. Hall, F. Pautz, C. Jonker.

We ask that our believers everywhere will remember these earnest workers before the throne of grace asking that divine help and protection may be given them as they move about the field on their important and sacred work. A kindly word of encouragement in their work would, we know, be an inspiration to our kolporteurs and so we suggest that our believers enter into correspondence with one or more of them. Letters addressed to a kolporteur, P.O. Box 256, Bloemfontein, will be re-directed at once.

The members of the literature ministry are doing a splendid work in the Southern African Division in interesting men and women in their soul's salvation, and are instrumental in winning many to this great message we all love so much. Let us all hold this ministry in the highest respect and lend our fullest support in making it an ever growing influence in the finishing of God's work in Southern Africa.

"We cannot too highly estimate this work; for were it not for the efforts of the kolporteur, many would never hear the warning."



"The intelligent, God-fearing, truth-loving canvasser should be respected; for he occupies a position equal to that of the gospel minister."—"Colporteur-Evangelist," pp. 5, 15.

### Uitgewers Dept.

F. E. Potter, *Sekretaris*

### Konvensie van Kolporteurs

F. E. POTTER

DIE jaarlikse vergadering van kolporteurs het op Bloemfontein plaasgevind van 7 tot 11 April. Elke dag het hulle van 9:00 v.m. tot 5:30 n.m. bymekaargekom om saam raad te hou en nuwe metodes te bespreek in verband met die verkoop van ons boeke, en ook hoe om die gebied wat onder die Suid-Afrikaanse Konferensie val op 'n meer doeltreffende wyse te evangeliseer met ons leesstof.

Dit was vir my 'n voorreg om die voorsitterstoel te beklee, bygestaan deur Broeder L. A. Vixie (Veld-Sendingsekretaris van die Unie) en Broeder F. Ficker (Veld-Sendingsekretaris van die S. A. Konferensie).

Die vraagstukke van die leesstofbediening was op 'n ernstige manier aangepak, en definitiewe planne was beraam vir agresiewe werk gedurende 1935.

Almal het die konvensie baie geniet, en hulle is, besiel met nuwe ywer en moed, terug na hul poste in die veld.

Die meegaande kiekie is by die konvensie op Bloemfontein geneem. Die name van links is as volg:

*Voorste ry.*—Mevroue, Pike, Toerien, Eva, v. d. Bergh, Roberts, Mnre., L. A. Vixie (S. A. Unie Sendingsekretaris), F. E. Potter (Sekretaris, Divisie Uitgewersdepartement), F. Ficker (S. A. Konferensie Sendingsekretaris), Mev., Retief, Schoeman, Van Zyl, en De Meyer.

*Middelste ry.*—Mnre., C. S. Pike, D. D.

Toerien, F. J. Odendaal, A. v. d. Bergh, H. Roberts, F. Jonker, W. Loose, H. Jonker, W. Retief, H. Schoeman, en N. van Zyl.

*Agtste ry.*—Mnre., A. Aucamp, P. Haarhoff, D. A. Webster, L. W. Shone, J. Oosthuizen, D. A. de Beer, F. Pautz, en C. Jonker.

Ons versoek ons gelowiges orals om hierdie ernstige werkers voor die troon van genade te gedenk, en om vir hulle te bid dat goddelike hulp en beskerming aan hulle mag verleen word waar hulle in die veld rondgaan op hulle heilige werk. 'n Vriendelike woord van aanmoediging in hulle werk sal ons kolporteurs baie besiel, en daarom stel ons voor dat ons gelowiges aan hulle sal skryf. Die briewe kan gestuur word p.a. Bus 256, Bloemfontein, vanwaar dit onmiddellik aangestuur sal word.

Deur die leesstofbediening word daar 'n goeie werk gedoen in die Suidelike-Afrikaanse Divisie om die belangstelling van manne en vroue gaande te maak in die saligheid van hulle siele, en om hulle te win tot die waarheid wat ons so lief het.

Laat ons almal die hoogste respek vir hierdie werk koester en dit ten volle ondersteun, om dit al meer en meer 'n krag te maak in die voleinding van die werk in Suidelike Afrika.

„Ons kan hierdie werk nie te hoog waardeer nie; want as dit nie vir die kolporteur was nie, sou daar baie wees wat die boodskap nooit sal hoor nie.”

„Die intelligente, godvresende, waarheidsliewende kolporteur moet gerespekteur word; want hy beklee 'n posisie wat gelyk staan met die van 'n evangeliedienaar.”—„Colporteur-Evangelist,” blss. 5, 15.

### Suid-Afrikaanse Konferensie Kamp- en Werkersvergadering

J. F. WRIGHT

DIT is met genoëe dat ek aan die lesers van die OURLOOK 'n kort verslag doen van die kampdienste en werkersvergadering op Bloemfontein van 29 Maart tot 11 April.

Die dienste was van die beste wat ons vir baie jare in Suid-Afrika gehad het. Die opkoms was baie goed. Met die uitsondering van 'n bietjie reent was die weer baie aangenaam. Daar het 'n goeie gees geheers, en die algemene mening was, dat dit goed was om daar te wees en deel te hê aan die fees wat die Here vir Sy kinders voorberei het.

Die dienste van Leraars Evans en Wellman was baie tydig en besielend. Die morestudies van Broeder Evans in verband met die Christelike lewe sal lank deur oud en jonk onthou word. Die volgende onderwerpe was uitstekend behandel: „Die Straf van die Sonde,” „Bekering,” „Regverdigmaking deur Geloof,” „Oorwinning in Christus,” „Opwassing in Genade,” en „Heiligmaking.” Ons is oortuig dat vele 'n nuwe insig gekry het van wat dit beteken om 'n Christen te wees.

Behalwe sy nuttige preke het Broeder Wellman ons van baie goeie raad bedien in verband met die Sabbatskool. Daar was geleentheid vir vrae, en op daardie wyse het ons baie hulp ontvang wat betref Sabbatskool vraagstukke.

Die Sabbatskoolofferandes vir die twee Sabbatte van die kampdienste het £101 bedra. Hiervan was £75 op 29 Maart, die Dertiende Sabbat gegee. Hoewel die Kampdiens-offerande nie so groot was as die van laas jaar nie, is ons bly om te sê dat dit £498 opgebring het.

Aangesien dat Leraar L. L. Moffitt 'n beroep ontvang het van die Divisie om die Strewers- en Sabbatskooldepartement oor te neem, en ook om op te tree as redakteur van die *Signs of the Times*, moes daar 'n nuwe konferensie president gekies word as sy opvolger. Derhalwe was daar 'n komitee van twintig lede uit die vier provinsies benoem om saam met die konferensiekomitee die nuwe president te kies. Verskillende name was voorgestel, en na ernstige gebed om leiding, was Leraar A. N. Ingle eindelijk eenparig gekies.

Broeder Ingle is goed bekend; hy is tweetalig, en dit was die oortuiging dat hy 'n sterke leier sal wees. Hy is tans in Londen, dog sal teen die einde van Julie weer in die land terug wees. Daar hy eerland die presidentskap sal aanvaar vra ek vir hom dieselfde lojale en hartlike samewerking as wat sy voorganger geniet het gedurende sy dienstermy.

Die Werkersraad het van 7-11 April sitting gehou. Daar het 'n baie goeie gees geheers. Almal kon deelneem aan die besprekings in verband met die evangelisasie- en kerkvraagstukke. Dit ly geen twyfel nie dat die besprekings tydig en van groot nut was vir die uitbreiding van die waarheid in die toekoms.

Ons kan dus sê dat beide die kampdienste en die werkersvergaderings ryklik deur God geseën was tot nut van almal wat dit bygewoon het.



„DIE verkeerde pad sal nooit iemand na die regte plek toe lei nie.”

# Ek het My Tiende Betaal en --- !

## Treffende Getuienisse Aangaande Seëninge Ontvang as Gevolg van aan die Here Sy eie te gee

### — Die Skuld was Betaal.

Soos baie ander studente het ek die kollege verlaat met skuld. Solank as die skuld nog uitstaande was, het ek nie tiende betaal nie, want ek het gevoel ek kon dit nie bekostig totdat die skuld afbetaal was nie. Dog, om een of ander rede kon die skuld maar nie afbetaal kom nie. Toe het ek besluit om aan die Here Sy tiende te gee, en ek het die agterstallige tiende, met rente, opbetaal. Dis regtig wonderlik hoe gou my kollege skuld toe afbetaal was. Ek het die les nie vergeet nie, en sal ook nooit nie.

A. E. B.

### — 'n Pond het oor die Pos Gekom.

Vir sewentien jaar geniet ek al die voorreg om aan die Here Sy tiende te betaal. Ek het baie roerende ondervindinge deurgemaak gedurende hierdie vervloë jare, wat die getrouheid van God bewys.

Eenmaal, toe ek nie die geld gehad het om my verpligtings na te kom nie, het die Here dit gestuur, byna letterlik uit die hemel.

In die begin van my getroude lewe, toe geldelike moeilikhede my gedruk het, het ek 'n pondnoot in my briewebus gevind. Die naam van die persoon wat dit gestuur het, het ek tot vandag nog nie te wete gekom nie.

„Beproof My tog hierin,” sê die Here. Ek het buite alle twyfel beproef dat „Hy wat dit belowe, getrou is.”

Ek het nog nooit in die skuld geraak nie, want God hou Sy woord.

J. G. B.

### — Die Lande was Gespaar.

In die Republiek van Argentinië was daar 'n nuwe bekeerling wat sy geloof wyd en syd bekendgemaak het. Die Here het hom ryklik geseën, en dit het nie lank geduur voordat hy 'n versoek aan hoofkwartiere gerig en gevra het dat 'n predikant gestuur mag word om ses-en-twintig siele te doop, wat hy gewin het. In die tussentyd het hy verder gegaan en gesoek om nog andere tot die waarheid te win.

Hy het 'n klein plasie gehuur; en daar het hy gewoon en die Christelike lewe uitgeleef voor die mense vir wie hy gearbei het.

Hy het koring gesaai. Weke het verloop en dit was al mooi groot, en hy het met hoop uitgesien na die oestyd. Maar eendag het hulle 'n blink wolk gesien, en eerland was die son verduister deur 'n verskriklike swerm sprinkane wat baie hongeregig was vir groen voer. Sprinkane beteken altyd skade, en die man het gevrees vir sy gesaaide.

Maar hy het die belofte van God aan diegene wat aan Hom getrou is onthou. Hy het na sy koringland gehaas, en daar het hy in ernstige gebed op sy knieë neergeval.

„O, Here,” het hy gesmeek, „Ek was aan U getrou, ek het my tiende betaal; vervul nou U belofte en weer die sprinkane af.”

'n Eenvoudige gebed — dog die Here van die hemel het Sy dienskneg verhoor.

Vir myle in die omtrek het die sprinkane alls platgeloop. Maar in die lande van hierdie getroue Christen was nie 'n ding beskadig nie.

'n Merkwaardige wonderwerk het plaasgevind. Alles in die omtrek was verwoes, dog in die middel, soos 'n groen oase, het hierdie broeder se lande afgesteek.

Toe die sprinkane by die grense van sy lande gekom het, het 'n goddelike mag hulle belet. En toe hulle eindelijk weggetrek het, het hulle die wonderbaarlike bewys van die tussenkoms van God agtergelaat.

Vóór die sprinkane gekom het, het die bure met hierdie broeder se geloof gespot. Maar nou wou hulle ook sy God leer ken. Hulle het aandagtig geluister na sy onderrig, en ses-en-twintig nuwe bekeerlinge het hulle vertrou gestel in Hom wat die gebede van Sy diensknegte verhoor, en hulle eiendom beskerm teen skade.

A. W.



## — Die Huis was Verkoop.

'n Paar jaar gelede het ek begin tiende betaal.

Vir 'n tyd het alles goed gegaan. Maar daar het 'n dag gekom toe die bron van my inkomste opgedroog het, en beproewing het gekom. Die posisie was baie moeilik, en sonder enige vooruitsig vir die toekoms. My enigste besitting was twee pond tien sjielings, tiende wat ek moes betaal, en 'n huis wat ek vir die afgelepe drie jaar al probeer het om te verkoop. Die versoeking het gekom om die tiende te gebruik tot tyd en wyl omstandighede meer gunstig sou word.

Toe het die belofte in Mal. 3:10 my bygeval. Ek het in vertroue my tiende betaal, en Hom vertrou wat belooft het.

Binne 'n paar uur het ek byna driemaal soveel verdien as die tiende wat ek betaal het, en binne 'n maand was my huis verkoop.

Die Here vra ons om Hom op die proef te stel. Ek het dit gedoen, en loof Sy naam, Hy het my nog nooit in die steek gelaat nie.

Ek sal nooit weer aarsel om tiende te betaal nie. Mag andere ook net sulke ryke seëninge ontvang deur aan die Here Sy deel te gee. I. M. H.

## — Ander Werk met Salaries Verdubbel.

'n Moeder en haar seun het besluit om die Here te dien en Sy gebooie te bewaar. Die seun wat sestien jaar oud was kon nie die Sabbat af kry nie, en die volgende aand het die vader tuis gekom met die nuus dat hy, sonder sy skuld, sy werk verloor het. Dit was nog vóór die dae toe die „dole” uitgedeel was.

Wat 'n beproewing! Die moeder het net besluit om daardie week vir die eerste maal tiende te betaal, en nou, net 'n paar dae na sy hierdie besluit geneem het, is die vooruitsig daar dat daar geen inkomste daardie week sou wees nie. Dog haar reaksie hierop was van 'n aard wat dit vir God moontlik maak om Sy magtige arm te ontbloot. Haar besluit was, „Ek sal my tiende in elk geval betaal.”

Die tussenkoms van God was geopenbaar gouer selfs as wat die moeder verwag het. Net die volgende week het vader en seun nuwe betrekkings gekry, met dubbel hul vorige salaris.

Die Here beloon ons geloof nie altyd so goue nie, dog daar is geen Christen wat kan sê dat hy gebrek gely het as gevolg van die betaling van die Here se tiende nie. Klere hou langer, en die geld wat oorbly na ons die tiende betaal het, gaan verder. A. W. L.

## Ons Persoonlike Verhouding tot die Tiende

J. F. WRIGHT

BAIE mense betaal tiendes eenvoudig omdat hulle voel dat daar 'n verpligting op hulle rus om die prediker te onderhou, of omdat hulle die saak van God oor die algemeen moet help ondersteun. En ons kan in hierdie verband sê dat baie siele volkome eerlik is met hierdie opvatting van die tiende kwessie, want dit was vir hulle voorgehou dat hulle hul tiendes getrou moet betaal sodat daar geen tekort in die skathuis van die Here mag wees nie. Dit is egter 'n verkeerde begrip van die hele saak. Hoewel dit waar is dat die tiende bestee word aan die onderhoud van evangeliedienaars, en aan die verspreiding van die waarheid, is dit tog nie die hoofdoel wat betref die betaling van tiendes nie. „Wel,” vra iemand, „as dit dan nie so is nie, met watter doel behoort ons dan tiende te betaal?” Laat ons sien:

Daar is twee dinge wat God as heilig beskou: die Sabbat en die tiende. Hierdie waarheid word duidelik in Gods Woord en in die Gees van profesie geleer.

Dit weet ons, as 'n persoon nalaat om die Sabbat te vier en dit vir sy eie doel-

eindes gebruik, dan word hy as 'n Sabbatskender beskou. Hy het iets geneem wat nie aan hom behoort nie. God het die verhouding van die mens tot die Sabbat, en die wyse waarop dit gevier moet word baie duidelik omskryf; en ons weet dat 'n Sabbatskender geen hoop het om hemel-toe te gaan nie. Die enigste manier waarop ons getrou kan wees wat betref Sabbatviering, is om dit te hou volgens die gebod: „Dink aan die Sabbatdag, dat jy dit heilig;” en om dit nie vir ons eie doeleindes te gebruik nie.

Ons het gesien wat ons persoonlike verhouding tot die Sabbat behoort te wees; laat ons nou ons aandag aan die tiende skenk. Soos ons reeds aangetoon het, sê God dat die tiende aan Hom heilig is. Dit behoort nie aan die mens nie; dit het nooit aan hom behoort nie, en sal nooit nie. *Dit behoort aan God net so gewis as die Sabbat.* Die enigste veilige weg wat 'n mens kan inslaan is om te erken dat die tiende, sowel as die Sabbat, aan God, en nie aan die mens behoort nie. Die mens is verplig om sy tiende aan God te betaal. As hy dit nalaat, word hy in die Skrifte gebrandmerk as 'n dief voor die aangesig van die almagtige God. Dit ly geen twyfel nie, want die Woord van God leer duidelik

dat die man wat sy tiende terughou God beroof; en ons weet dat 'n rower nooit hemel-toe sal gaan nie.

Uit wat ons alreeds aangetoon het, blyk dit duidelik dat mens nie tiende betaal om die predikant of die konferensie te onderhou nie. Hy betaal ook nie sy tiende aan die kerk nie. Hy betaal dit nie ten einde 'n goeie kerklid te wees nie. As dit die grondslag van die betaling van tiendes sou wees, dan sou die mens soms goeie rede hê om die betaling van sy tiende te staak as gevolg van die wangedrag van die predikant, of as konferensiesake nie na sy sin toegaan nie. Maar geagte leser, die betaling van tiendes is nie 'n plig teenoor die kerk of konferensie nie. Hoewel dit waar is dat die tiende in die skatkis van die kerk of konferensie besorg word ten behoeve van die evangelieprediking, is dit nie die grond-oorsaak waarom 'n persoon tiende betaal nie. Die tiende word aan God betaal omdat die persoon in 'n sekere persoonlike verhouding tot God staan. Laat ons vir 'n oomblik op hierdie verhouding let.

Voor ons die vraag beantwoord waarom 'n persoon tiende moet betaal, stel ons eers die vraag: *Waarom vier ons Sabbat?* Doen ons dit omdat dit deel van ons kerkleer uitmaak? Doen ons dit om goeie kerklede te wees, of omdat die kerk dit verlang? Nee! ten enemale nie! Ons vier die Sabbat omdat dit 'n goddelike voorskrif is. En bowendien, in sy getroue betragting van die Sabbat, bewys die mens dat hy God erken en aanneem as die Skepper van alle dinge. Hoe so? Omdat die vierde gebod God openbaar as die enigste ware God. Die enigste manier waarop die mens sy geloof in God as sy skepper kan toon, is om die Sabbat te vier wat God as Sy dag afgesonderd het. As die mens nalaat om dit te doen, dan is hy 'n ontroue dienskneg voor Gods aangesig en nie 'n plek waardig in die aanstaande koninkryk nie.

Waar ons nou op die verhouding van die mens tot die Sabbat gelet het, laat ons die vraag beantwoord: *Waarom behoort hy tiende te betaal?* Betaal hy dit om die prediker of die kerk te onderhou? Nee! Moet hy dit betaal as hy met die predikant, kerk, en konferensie tevrede is, en mag hy ophou om dit te betaal as hy met een of al drie ontevrede is? Ons antwoord hierop is nogmaals nee. *Waarom moet hy dan tiende betaal?* Eerstens moet die mens tiende betaal omdat God dit van hom verlang; en tweedens, omdat hy daardeur die eiendomsreg van God erken. Ja, deur getrou en eerlik te wees in die betaling van tiendes, erken die individu eenvoudig dat hy 'n rentmeester van die goedere van sy Heer is, en dat alles wat hy in hierdie wêreld besit, maar slegs aan hom geleen is vir solank as hy lewe. Enige persoon wat die eiendomsreg van God, deur die betaling van sy tiende, nie erken nie, word in die boeke van die hemel aangeteken as *iemand wat sy God beroof*. Daar is geen ander gevolgtrekking nie.

Hieruit kan ons dus sien, broeders en susters, dat die mens nie die Sabbat of die

tiende vir sy eie doeleindes mag gebruik nie; albei is heilig in Gods oë; albei behoort aan Hom, en Hy het omskryf hoe ons dit moet beskou. Deur te handel volgens Sy voorskrifte, kan ons reken op die seënige wat Hy belooft het aan die getroues; maar as ons in gebreke bly om dit te doen kan ons alleen die misnoë en vloek van God op ons hoof haal. Die Here het hierdie sake nie aan die willekeur van die mens oorgelaat nie, maar Hy het duidelik voorgeskryf hoe ons ons daarteenoor moet gedra; en slegs as ons Sy voorskrifte volg kan ons getrou bevind word.

Ons kan dus sien dat die Sabbat en die tiende ons in ons verhouding tot God gewis raak; en dat hulle in 'n baie noue verband staan met ons Christelike lewe en die heilighouding van ons siel—daar is geen twyfel hieraan nie. Die enigste manier waarop u en ek ons persoonlike verpligtings teenoor God en Sy saak kan nakom, en waarop ons 'n ingang tot Sy koninkryk kan verwag, is om die Sabbat en die tiende te betrag soos God dit in Sy Woord en in die geskrifte van die Gees van profesie voorskryf. Waar ons in die verlede kortgeskiet het wat betref ons persoonlike verhouding tot God, mag die Here ons help om te verbeter en om voor Hom te wandel in alle opregtheid en eerlikheid, is my vurige bede.



## „Ek Sal 'n Oorvloedige Seën Uitstort”

Verbasende vervulling van die belofte in Mal. 3: 10.

G. HAWKINS

[Broeder G. Hawkins van Wellingborough het die boodskap jare gelede aangeneem. Kort na hy die Sabbat begin hou, en sy tiende betaal het, het hy 'n ondervinding gehad wat die moeite werd is om oor te vertel. Ons is seker dat dit 'n beseeling sal wees vir diegene wat dit lees.—Redakteur.]

Die eerste Adventiste predikant met wie ek in aanraking gekom het, was Broeder Durland, en Sy eerste lesing het my geboei. Vir byna twaalf maande het ek na die boodskap geluister voordat ek dit aangeneem het. Broeder A. H. John het hom by Broeder Durland aangesluit, en as daar ooit twee werkers was wat mekaar aan-gevol het, dan was dit hulle twee.

Terwyl hierdie twee broeders met ons was, het ons die voorreg gehad om besoeke te ontvang van Broeders Lane, Haskell, D. A. Robinson, en ook van Suster White. Hierdie liewe baanbrekers het my geloof grootliks versterk.

Toe die tentdienste begin het, het ons groot opkomsde gehad, en toe Broeder Durland die profesieë verduidelik het, kon mens sy stem byna 'n honderd tree van die tent af hoor. Sy woorde het diep getref en baie oortuig.

En dan weer in teenstelling met Broeder Durland se manier van voordrag, het Broeder A. H. John se sagte stem gekom, stre-lende woorde soos olie van liefde, om die

wonde wat Broeder Durland ons met die swaard van die Gees toegedien het te ver-bind, en ons weer te laat beter voel.

Dit was heerlik om die boodskap in daardie ou dae aan te neem. Die erns, die liefde, en medelye wat met die verkondiging van die boodskap gepaard gegaan het om siele te win, was waarlik wonderbaarlik, en, dank God, dit het vrugte voortgebring.

## Die Sedelike Verpligting van die Tiende Stelsel

### DIE EIENDOMSREG VAN GOD

Die tiende stelsel omsluit meer as slegs 'n manier om predikante te onderhou. Die betaling van tiendes is 'n sedelike verpligting. Dit is 'n praktiese, tasbare bewys dat ons God se eiendomsreg erken. Dit is bewys van ons getrouheid aan God in die tydelike sowel as die geestelike dinge van die lewe.

### DIE MENS SE RENTMEESTER-SKAP

Die mens is 'n rentmeester van God. Alles wat die mens so ryklik geniet kom van God. Al die goud en die silwer is Syne, sowel as die vee op die berge by duisende. Dit is God wat aan die mens die mag verleen om skatte te vergader. Die krag van die mens en die skatte van die natuur kom alles van God. Dog van alles wat die weldadige Skepper aan ons skenk; hou Hy 'n tiende uit as 'n bewys dat Hy die Here van alles is.

### DIE SEDELIKE SY

Om God se deel terug te hou, is nie slegs 'n bewys van snode on-dankbaarheid nie, maar dis ook 'n verregaande vergryp teen die sedewet. Die tien gebooue verbied diefstal. „Jy mag nie steel nie” is 'n goddelike bepaling teen diefstal in al sy vorme. Dit is 'n sonde om God te beroof.

### ONTVREEMDING

As die tiende gebruik word vir persoonlike doeleindes vind daar ontvreemding plaas. Deur die skathuis van God op daardie wyse te beroof, pleeg ons diefstal van die ergste graad teen die hemel.

„Kan 'n mens God beroof? Want julle beroof My, en julle sê: Hoe het ons U dan beroof? In die tiendes en die offergawe. Met 'n vloek is julle belaa, en tog be-rooif julle My, julle, die hele nasie!” Mal. 3: 8, 9.

L. L. MOFFITT.

Ek is die Here baie dankbaar dat Hy my een van die eersteling gemaak het.

Ek het met die grootste aandag na al die dienste geluister, daar ek vasbeslote was om deur die hulp van God alles te leer wat Hy wou hê dat ek moes weet, en min het ek gedink dat Hy besig was om my te vorm om as getuie vir Hom te staan in 'n stad van twintig duisend inwoners, en ook in die dorpie in die omtrek.

Een Donderdagaand was twee jong manne en ek op weg huistoe. Toe ons op 'n sekere plek kom, het ek gaan staan en aan die ander twee gesê, „Wel, al sou niemand anders in hierdie dorp, of selfs in die hele wêreld die boodskap aanneem nie, ek is so diep oortuig dat ek dit dadelik moet begin uitleef.”

Die ander twee het albei gesê, „as jy dit doen, ons ook.” Ek het geantwoord, „Nee, moet dit nie doen as julle nie persoonlik oortuig is nie.”

Toe ek tuis kom het ek 'n stuk karton geneem, en in groot letters die volgende daarop geskryf:

### KENNISGEWING

Tussen sonder Vrydag en sonder Saterdag sal hier geen besigheid gedryf word nie, want ek glo dat dit die Bybelse Sabbat is.

Hierdie kennisgewing het ek in my venster gesit, vóór sonder op Vrydag.

Net na ek die gordyn laat sak het, het my buurvrou verby gekom. Die eerste woorde wat ek gehoor het, was die volgende:

„Praat van die Here dien, hulle dien die duiwel, en hulle sal eerlank in 'n arme-gestig wees.”

In die bo-ent van die straat waar ek gewoon het, was daar 'n fabriek waar honderde mense gewerk het. Die volgende more het die nuus onder hulle versprei. Hulle het dit weer aan andere vertel en honderde en honderde het my werksplek besoek en my kennisgewing gelees. Eindelike het die nuus in die dag-en weekblaai verskyn, en binne drie dae tyd het die dui-sende gehoor van die man in Welling-borough wat „Saterdag vir Sondag hou.”

Dink net hoe ek gevoel het toe ek moes hoor, op weg na die tent, „Daar loop hy. Dis hy, dis hy daardie.” In daardie dae het ek nie eintlik baie skoene per week gemaak nie, en ek het besef soos nooit te-vore nie, dat ek myself op die genade van God sal moet werp. Dit was vir my 'n groot stryd om die Sabbat aan te neem, en 'n nog groter stryd om die leerstelling omtrent die betaling van tiendes aan te neem, en nou vind ek myself nog boonop iemand wat berug geword in sy eie dorp en in die omliggende dorpie.

Dit het my daartoe gebring om te bid soos nog nooit tevore nie, maar, dank die Here, Hy het my die oorwinning gegee. Die wyse waarop Hy dit gedoen het sal ek nooit vergeet so lank ek leef nie.

Juis hierdie tyd het ek 'n brief van 'n firma in Londen ontvang, wat verneem het of ek 'n sekere soort skoene kon maak.

Ek het navraag gedoen en gevind dat hierdie firma een van die grootstes in Londen was. Ek het gevoel dat ek nie vir so'n groot firma durf werk nie, en het „Nee,” gesê, dog 'n paar dae later het die oortuiging by my begin posvat dat ek behoort te probeer, en ek het hulle toe 'n monster gestuur.

Omtrent vier dae daarna het ek 'n bestelling ontvang wat my byna teen die grond geslaan het, want my ou besigheidjie was so klein. Die bestelling was vir vyfduisend paar skoene. U kan u verbeel hoe ek gevoel het. Ek het vir myself gesê, „Jy moes gek gewees het om vir hulle daardie monster te stuur.” Ek het nie geweet wat om te doen nie. Ek het geweet dat my ou werkplekkie heeltemal te klein sou wees vir 'n bestelling soos hierdie. Dit kon nie eers die leer bevat nie, laatstaan nog die skoene daar maak. My huis en die werkwinkeljies tesame sou nie eers die leer kon bevat nie.

My boodskap aan elke vreesagtige leser hiervan is dit, Moenie bang wees om u hemelse Vader te vertrou nie. As gevolg van hierdie bestelling wat ek met sukses uitgevoer het, het my werk begin uitbrei, en ek het groter en nog groter hoeveelhede skoene vervaardig. God het my gesêen ver bo wat ek kon gevra of gedink het.

God was besig om my voor te berei vir 'n werk wat ek nog nie besef het nie, n.l. om keer op keer vir Hom te getuig.

Ek het gevind dat God my gewild gemaak het onder die mense, nie slegs omdat ek die Sabbat gevier het nie, maar omdat ek die moed gehad het om uit te leef wat Hy in Sy Woord beveel het. Omtrent twaalf maande na ek die Sabbat begin hou het, was ek genader om my verkiesbaar te stel vir die Voogderraad, en ek het ingekom. God het my nou in 'n posisie gestel waar ek vir Hom op 'n openbare wyse kon getuig. Ek het twaalf jaar op hierdie raad gedien. Ek het na die *werkshuis* gegaan, my buurvrou was volkome reg. Op hierdie raad het ek in aanraking gekom met die leraars en boere, en hulle het gou agtergekom waar ek gestaan het, want ek het nooit die raadsvergaderings op die Sabbat bygewoon nie.

Maar God het nog 'n ander manier gehad waarop ek vir Hom moes getuig. 'n Tydjie later was ek deur die politieke partye genader om vir die Raad te staan. Ek het die setel verower en vir byna vyftig jaar gedien. Nou het ek nog beter bekend geraak deur die beginsels wat ek gehuldig het, want ek het met alle klasse op handelsgebied in aanraking gekom. God het my geleentheid verskaf om 'n indruk op hierdie mense te maak, en ek is seker dat ek hulle ten goede beïnvloed het.

Weëns die strawwe konkurrensie, en slegte handelstoestande, gaan sake nou baie swaarder as in daardie ou dae, en mens word gedryf na mens hemelse Vader wat die behoeftes van Sy kinders ken, en wat hulle nooit sal vergeet nie. Hy is vandag en tot in ewigheid dieselfde. Broeder Haskell het eenmaal aan die skare by die tent gesê, „Hoe meer mens die boodskap op die proef stel hoe meer skitter dit.” Ek glo dit

met my hele hart. Mag die liewe Here ons almal wakker maak en toerus deur Sy Gees om die werk te voltooi, en in die vreugde van die Here in te gaan.



## 'n Verbond Met God

A. E. NELSON

Dit is een van die grootste voorregte, en die grootste eer vir 'n mens, om met God 'n verbond te maak; en dis van die grootste bate vir hom. So'n kans word maar baie selde waardeer; nietemin is dit 'n groot voorreg. Dis ook 'n baie groot eer, want watter groter eer kan die mens te beurt val as die voorreg om 'n verbond met die Koning van die heelal te maak. So'n verbond met God aan die eenkant en die mens aan die anderkant kan slegs van die grootste bate vir die mens wees. 'n Verbond is 'n onderlinge ooreenkoms tussen twee of meer partye. Wanneer God 'n verbond met ons maak, of ons met Hom, dan is daar twee partye in betrokke, n.l. God en ons. Sulke verbonde kom dikwels voor in God se handeling met die mens.

Een van die belangrikste hiervan is die Nuwe Verbond wat God met Sy volk aangegaan het. In eenvoudige woorde uitgedruk, beteken dit dat God die saligheid aanbied as gevolg van die soendood van Jesus aan die kruis. Om die bepaling van hierdie verbond aan te neem, beteken vir die mens die ewige saligheid; om dit te verwerp beteken die ewige dood. Nog 'n ander verbond van God met die mens is die verbond met betrekking tot tiendes, opgeteken in Mal. 3:10-12. Die bepaling van hierdie verbond aan die een kant is dat ons al die tiendes in die skathuis sal bring, en aan die ander kant belowe God om die vensers van die hemel oop te maak en op die mens 'n oorvloedige seën uit te stort.

Waarom bied God aan om so'n verbond met Sy volk te maak? In die eerste plek is dit die oogmerk van God om op hierdie manier die verkondiging van die evangelie te finansier. Hy kon verkies het om dit te doen sonder die hulp van Sy volk. Om die waarheid te sê het Hy glad nie ons geld nodig nie. Waarom dan het Hy die tiende stelsel verkies om middele te verskaf vir die verkondiging van die evangelie? Dit is omrede God sekere karaktereïenskappe in ons wil ontwikkel; onder meer die volgende: dienswilligheid, onselfsugtigheid, en eerlikheid.

Dit is goddelik om nie selfsugtig te wees nie, en dis 'n baie aanneemlike eienskap om aan te kweek in hierdie sondige wêreld. As daar een toets is wat bereken is om die onkruid van selfsug uit te roei, dan is dit getrouheid in die betaling van tiendes. Maar dit moedig ook lojaliteit en geloof aan,—lojaliteit aan God, en geloof in die onsienlike. Hier het ons te doen met 'n karaktereïenskap wat onontbeerlik is vir die burgers van die ewige koninkryk van onse Here Jesus Christus. Gehoorsaamheid aan die tiende stelsel is 'n bewys van ons lojaliteit aan ons Verlosser. En om getrou te betaal is bowendien 'n bewys van

volkome eerlikheid wat betref die dinge wat van God kom en aan God toebehoort. Hy is so onselfsugtig dat Hy aan ons negatiendes gee vir ons eie gebruik, met net die één voorwaarde, dat die ander tiende heilig aan die Here is. Laat ons nie verontheilig wat God vir 'n heilige doel afgesonder het nie. Laat ons eerlik wees met God tot wie ons aanspreeklik is vir die betaling van ons tiendes.

'n Verbondkaartjie in verband met die tiende is deur die Wêreldkonferensie opgestel vir distribusie onder ons mense. U word uitgenooi om dit te teken. Baie het al die verbond gemaak; laat hulle dit nou bekragtig deur dit te teken. Daar mag andere wees wat nog nie die verbond gemaak het nie; hulle word uitgenooi om hierdie plegtige verbond met God te teken.

Mag die God van alle seën, wie se beloftes nooit faal nie, dit vir u moontlik maak om uit eie ondervinding te leer dat Hy vir u so'n oorvloedige seën sal uitstort dat u nie daarvoor plek sal hê nie.

## S. O. A. Unie

H. M. Sparrow — Superintendent  
Mej. G. P. Fortner — Sekr.-Tes.  
Bus 51, Blantyre, Niasaland

## Suid-Oos Afrikaanse Unie

F. E. POTTER

VOLGENS rapporte ontvang van Broeder H. M. Sparrow, die superintendent van hierdie veld, verneem ons van vooruitgang in die leesstofbediening. Op die Malamulo Opleidingsinrigting is daar 'n klas van dertig naturelle wat onderrig ontvang van die prinsipaal, Broeder G. R. Nash, in die kuns om godsdienstige lektuur te verkoop; en ons hoop dat 'n hele aantal van diegene wat hierdie jaar gradueer, die leesstofbediening sal opneem. Die resultate in verband met die kolporteerwerk in Nyasaland is baie interessant. Ons deel hier 'n paar voorvalle mee:

'n Invloedryke naturelle prediker van 'n ander genootskap het 'n eksemplaar van „God se Antwoorde” en 'n „Handboek vir Dopelinge” in die hande gekry. Hy het albei met groot belangstelling gelees. Hy was so begerig om meer van die wonderlike boodskap te leer, dat hy tweehonderd myl geloop het van sy stasie na ons stasie op Mwami. By sy aankoms het hy sy begeerte aan Leraar Pearson, die sending direkteur, meegedeel, en hy het etlike dae daar vertoef om meer van ons boodskap te leer. Hy is later weer na sy stasie terug, goed ophoogte van die waarheid, en nou wag ons werkers om die uitwerking te sien van die saad wat deur die een of ander kolporteur gesaai is.

Nog 'n ander interessante voorval word vertel deur Leraar Ben, die Veld-Sendingsektaris van hierdie unie. Hy het 'n ek-

(Vervolg op bladsy 12)

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### Helderberg News Notes

MISS DOROTHY LONG has dropped school work for this year and has gone to her parents' home at the Strand.

MISS EUNICE TARR visited friends at the College during the week-end of April 20. Miss Tarr is just completing her course at the Booth Memorial Hospital in Cape Town and paid a final visit here before returning to the Free State.

DENNIS HAREBOTTLE and Leslie Lynch are the latest students to enrol. They will not take full school work until next year however. Louie Renou and Rudolph Visser also enrolled recently. Our enrolment figures have now almost equalled those of last year.

WORK has been resumed on the home for single teachers. The building is now about ready for the roof. The grading of the wide road in front of the building is almost completed. Other improvements include a renovation of the fowl houses, ceiling of the dairy and outside plastering and painting of the new dining room.

✻ ✻

"THERE are three kinds of people, the wills, the won'ts, and the can'ts. The first accomplish everything; the second oppose everything; and the third fail in everything."

✻ ✻

"OUT of every million people in the world eight hundred are blind, and the vision of some of the others is so obscured that they cannot see their own faults."

✻ ✻

THE heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and He graciously offers to strengthen them to live for Him. "Fear thou not," He bids them, "for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."—*Ellen G. White.*

### Women's Christian Temperance Union

The following are the subjects which have been selected by the Cape Province Women's Christian Temperance Union for the 1935 Scientific Temperance Essay Competition which is open to all inhabitants of the Cape Province:

**Junior Class.**—(12 years and under 16 years.) Write an Essay (in English or Afrikaans) of approximately 350 words on "The Effect of Alcohol on the Phagocytes (white corpuscles) in the Blood." Prize £1.

**Intermediate Class.**—(16 and under 18 years.) Write an Essay (in English or Afrikaans) of approximately 650 words on "The Effect of Alcohol on the Heart and the Circulation of the Blood." Prize £1-10-0.

**Senior Class.**—(18 years and over.) Write an Essay (in English or Afrikaans) of approximately 1,000 words on "A Plea for the Abolition of Alcoholic Beverages." Justify the plea by pointing out that the whole charge against alcohol may be summed up in the indictment: "Alcohol diminishes resistance." Prize £2.

Any further particulars may be obtained on application to Miss Jordan, "The Drostdy," Grahams-town, or Miss F. Stapleton, Grove Road, Rondebosch. Entries close on July 1.

### God Walks the Hills AND OTHER POEMS

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### Obituary

BRANSON.—Minnie G. Branson, née Shreve, was born in Blueford, Illinois, Jan. 14, 1884; and died at Takoma Park, Md., March 5, 1935. She was reared in a Christian home and at the age of about ten years was baptised, uniting with the Seventh-day Adventist Church. She obtained her education in our own denominational schools. In the year 1904 she united her life interests with those of William Henry Branson. To this union were born four children, two of whom are now living. The son, Elder Ernest L. Branson, is pastor of the St. Louis, Missouri, church; and the daughter, Miss Lois Esther Branson, is a senior student at Washington Missionary College.

Shortly after Sister Branson's marriage her husband was called to the work of the gospel ministry. In 1910 he became president of the South Carolina Conference, later of the Cumberland Conference, and later president of the Southeastern Union Conference. In 1919 he and his family were called to the South African Division, where they remained for ten years. At the last General Conference he was made a general vice-president, and with his wife and daughter returned to North America. Later he was given special charge of the North American Division. During all these years of strenuous service, Sister Branson, to the extent of her strength, was a co-worker with him in his labours. She was greatly beloved for her own intrinsic worth of character by all who came within the circle of her acquaintance and influence. She was not only a mother in the home, but a true mother in Israel. She died with a spirit of resignation, hope, and faith.

She leaves, in addition to her husband and two children, five brothers, two sisters, and a grandson. Funeral services were conducted in the Takoma Park church, Elder W. A. Spicer giving the funeral address, assisted by Elder C. H. Watson, J. L. Shaw, J. W. MacNeil, and

F. M. WILCOX.

### Suid-oo Afrikaanse Unie

(Vervolg van bladsy 11)

semplaar van „God se Antwoorde” verkoop aan 'n vooraanstaande predikant van 'n ander denominasie. Later het hierdie predikant aan Leraar Ben meegedeel dat hy die boek sorgvuldig deurgelees het, en dat hy dit as een van die beste boeke oor die Bybel beskou wat hy nog ooit gelees het. Hy het gesê dat hy voornemens is om die boek by sy mense aan te beveel, en dat Leraar Ben met 'n goeie voorraad gereed moet wees.

Die leesstofbediening is gewis die voorhoede van hierdie beweging, en eers wanneer ons op die nuwe aarde kom, sal ons ten volle die reddende krag daarvan besef.