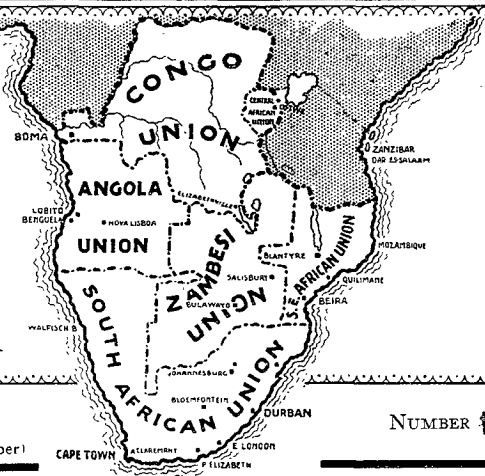


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXIV

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Training in the Ministry of Intercession

OF all the traits of a life like *Christ*, there is none higher and more glorious than conformity to Him in the work that now engages Him without ceasing in the Father's presence—His all-prevailing intercession. The more we abide in Him, and grow into His likeness, will His priestly life work in us mightily, and our life become what His is, a life that ever pleads and prevails for men.

Christ "hath made us kings and priests unto God." Both in the king and the priest the chief thing is power, influence, blessing. In our blessed Priest-King, Jesus Christ, the kingly power is founded on the priestly. "He is able to save to the uttermost, because He ever liveth to make intercession." In us, His priests and kings, it is not otherwise: it is in intercession that the church is to find and wield its highest power, that each member of the church is to prove His descent from Israel, who as a prince had power with God and with men, and prevailed.

As long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing that we so need to study and practise as the art of praying aright.

Many complain that they have not the power to pray in faith to pray the effectual prayer that availeth much. The message I would fain bring them is that the blessed Jesus is waiting, is longing, to teach them this. Christ is our life: in heaven He ever liveth to pray; His life in us is an ever-praying life, if we will but trust Him for it.

May God open our eyes to see what the holy ministry of intercession is to which, as His royal priesthood, we have been set apart. May He give us a large and strong heart to believe what mighty influence our prayers can exert. And may all fear as to our being able to fulfil our

vocation vanish as we see Jesus living ever to pray, living in us to pray, and standing surety for our prayer-life.

Shall we not go to the blessed Master and ask Him to enrol our names anew in that school which He always keeps open for those who long to continue their studies in the divine art of prayer and intercession? Yes, let us this very day say to the Master, as they did of old, "Lord, teach us to pray." As we meditate, we shall find each word of the petition we bring to be full of meaning.

"Lord, teach us to pray." Yes, to pray. This is what we need to be taught. Though in its beginnings prayer is so simple that the feeblest child can pray, yet it is at the same time the highest and holiest work to which man can rise. Prayer is fellowship with the Unseen and Most Holy One. The powers of the eternal world have been placed at its disposal. Prayer is the very essence of true religion, the channel of all blessings, the secret of power and life. Not only for ourselves, but for others, for the church, for the world, it is to prayer that God has given the right to take hold of Him and His strength. It is on prayer that the promises wait for their fulfilment, the kingdom for its coming, the glory of God for its full revelation. And for this blessed work, how slothful and unfit we are. It is only the Spirit of God which can enable us to do it aright. How speedily we are deceived into a resting in the form, while the power is wanting. True prayer, that takes hold of God's strength, that availeth much, to which the gates of heaven are really opened wide, who would not cry, O for someone to teach me thus to pray!

Jesus has opened a school, in which He trains His redeemed ones, who specially desire it, to have power in prayer. Shall we not enter it with the petition, Lord! it is just this we need to be taught! O teach us to pray.

"Lord, teach us to pray." Yes, us Lord.

We have read in Thy Word with what power Thy believing people of old used to pray, and what mighty wonders were done in answer to their prayers. And if this took place under the Old Covenant, in the time of preparation, how much more wilt Thou not now, in these days of fulfilment, give Thy people this sure sign of Thy presence in their midst. We have heard the promises given to Thine apostles of the power of prayer in Thy name, and have seen how gloriously they experienced their truth: we know for certain they can become true to us, too. We hear continually even in these days what glorious tokens of Thy power Thou dost still give to those who trust Thee fully. Lord! these all are men of like passions with ourselves: teach us to pray so, too. The promises are for us, the powers and gifts of the heavenly world are for us. O teach us to pray so that we may receive abundantly. To us Thou hast entrusted Thy work, on our prayers the coming of Thy kingdom depends, in our prayer Thou canst glorify Thy name.

"Lord, teach us to pray." Yes, we feel the need now of being taught to pray. Even when we know what to ask, how much there is still needed to make prayer acceptable. It must be to the glory of God, in full surrender to His will, in full assurance of faith, in the name of Jesus, and with a perseverance that, if need be, refuses to be denied. All this must be learned. It can be learned only in the school of much prayer, for practise makes perfect. Amid the painful consciousness of ignorance and doubting, the heavenly art of effectual prayer is learnt. Because, even when we do not remember it, there is One, the Beginner and Finisher of faith and prayer, who watches over our praying, and sees to it that in all who trust Him for it their education in the school of prayer shall be carried on to perfection. Let but the deep undertone of all our prayer be the teachableness that comes

from a sense of ignorance, and from faith in Him as a perfect teacher, and we may be sure we shall be taught, we shall learn to pray in power. Yes, we may depend upon it, *He teaches* to pray.

"Lord, teach us to pray." None can teach like Jesus, therefore we call on Him. A pupil needs a teacher who knows his work, who in patience and love will descend to the pupil's needs. Blessed be God! Jesus is all this and much more. He knows what prayer is. He learned it amid the trials and tears of His earthly life. In heaven it is still His beloved work: His life there is prayer. Nothing delights Him more than to find those whom He can take with Him into the Father's presence, whom He can clothe with power to pray down God's blessings on those around them, whom He can train to be His fellow workers in the intercession by which His glory is to be revealed on earth.

By His Holy Spirit, He has access to our heart, and teaches us to pray by showing us the sin that hinders the prayer, or giving us the assurance that we please God. He teaches, by giving not only thoughts of what to ask or how to ask, but by breathing within us the very spirit of prayer, by living within us as the Great Intercessor. To know how to speak to God is more than knowing how to speak to man. Not power with men, but power with God is the first thing. Jesus loves to teach us how to pray.

What think you, my beloved fellow-disciples! would it not be just what we need to ask the Master for a month to give us a course of special lessons on the art of praying? As we meditate on the words He spoke on earth, let us yield ourselves to His teaching in the fullest confidence, that, with such a teacher, we shall make progress. Let us take time not only to meditate, but to pray, to tarry at the foot of the throne, and be trained to the work of intercession. Let us do so, in the assurance that amidst our stammerings and fears He is carrying on His work most beautifully. He will breathe His own life, which is all prayer, into us. As He makes us partakers of His righteousness and His life, He will of His intercession, too. As the members of His body, as a holy priesthood, we shall take part in His priestly work of pleading and prevailing with God for men. Yes, let us most joyfully say, ignorant and feeble though we be, "*Lord, teach us to pray.*"—*Australasian Record*, April 20, 1936.

gone slowly, but we believe that as our members join in proclaiming the message through our literature we shall see a noticeable impetus. Those on the verge of the kingdom will be gathered in by our faithful watchmen who bring them a timely message in the form of a book.

We invite you to join us in praying for a great increase in the circulation of literature and a proportionate increase in souls gathered in for the heavenly garner.

Education Dept.

M. P. Robison, *Secretary*

The Responsibility of Christian Education

G. E. SHANKEL

AFTER noting the importance of Christian education as emphasised in a previous article we can well realise that a great responsibility rests somewhere in order that our children and youth may enjoy its benefits.

The responsibility is twofold. Primarily the parents are responsible for their own children but by no means does the responsibility end there.

"Parents should endeavour to send them to the schools where they will obtain an education based on a Scriptural foundation. . . . Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord and to become partakers of the divine nature."—"*Counsels to Teachers*," page 205.

So much for the responsibility of the parent. That of the church is also a great one as will be noted in the following plea from the Spirit of prophecy:

"The responsibility resting upon parents, teachers and church members, to do their part in co-operation with God, is greater than words can express."—"*Counsels to Teachers*," page 166.

"As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands."—"*Counsels to Teachers*," page 43.

"The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in school, they should assume the responsibility of sending them to one of our training schools. . . . The churches should feel it a privilege to take a part in defraying the expense of such. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them. Besides this, in each conference a fund should be raised to lend to worthy poor students who desire to give themselves to missionary work; in some cases such students should even receive donations."—"*Counsels to Teachers*," pages 69, 70.

This instruction is specific. I am sure that where churches and individuals have assisted worthy students in this way it

has resulted in real blessing. It is true missionary work. I am convinced that if our churches would heed this instruction and take hold of the plan enthusiastically that many young people could be sent to the college. It is true that there is a small conference fund devoted to this purpose but it is only a drop in the bucket. In view of the fact that God declares that the responsibility rests heavily upon the church as a whole we may well ask ourselves the question as to whether we shall be clear in the judgment day, as we think of the young people who have drifted out whom we might have been instrumental in saving by employing our means in sending them to the place that God designates as a "Haven of Refuge for our tempted and tried youth." I can scarcely conceive of any project more worthy of the supreme sacrifice and effort of the church.

Publishing Dept.

F. E. Potter, *Secretary*

Pray for Our Colporteurs

L. A. VIXIE

"I HAVE been shown that our publications should be printed in different languages and sent to every civilised country, at any cost. What is the value of money at this time compared to the value of souls? I have been shown that the press is powerful for good or for evil. This agency can influence the public mind as no other means can."—"*Colporteur Evangelist*," page 28.

This revelation from God came to us many years ago. In response to the revealed will of God, books and papers have been printed in 163 languages. In our own press at the Sentinel we print in two European and thirteen native languages.

Singular evidences of the power of the press have already been witnessed in souls brought to the light of the third angel's message by reading our publications. Yet we are conscious that we have not done a fraction of what we might have done in evangelising the millions of natives who might have been reached in this effective way. Realising that much more should be done, it was planned that I visit the native camp-meetings in company with three of our ministers and place the importance of our literature work before the native people. We were pleased with the response of our believers in volunteering to assist in getting our books and papers into the hands of the many tribes in the Union of South Africa. Eighteen consecrated members joined our band of colporteurs to warn the people of the coming judgment and the need to be ready.

Our mission work in the Union has

(Continued bottom of first column)

Cape Conference

W. H. Hurlow President
Miss P. E. Willmore Secy.-Treas.
Box 508, Port Elizabeth, C. P.

Cape Conference Sabbath School Department

At the Constituency Meeting held at Port Elizabeth in January of this year, the following recommendation was passed:

"Since the Primary and Junior Sabbath School Lesson Quarterlies, in conjunction with the Senior Lesson Quarterlies now provide the Sabbath school lessons in convenient and economical form for both young and old thus making available, in addition to the Memory Verse Cards and Picture Rolls, excellent material for missionary activity outside of our regular organised Sabbath schools, therefore

"We Recommend, That earnest efforts be made by the leaders in our conferences and all our churches to establish and operate branch Sabbath schools, Sunday schools, and home Sabbath schools in many places as a means of personal missionary service, and for the enlargement of the church."

We learn that Sisters Vixie and Simpson, of Bloemfontein, have organised a Sunday school for children, not of our faith, in that town. They report an attendance of 29.

Brother Jandrell, of Steynsburg, writes: "We have here at Steynsburg several young native boys interested and who have been regular attendants at Sabbath school for the last few weeks. They are becoming quite enthusiastic."

Are there not others who will "do likewise"? (Mrs.) W. H. HURLOW.



A Message From the Karoo

HERMANN FICKER

ON February 9 the people of the little Karoo town of Beaufort West had their first chance of hearing a public lecture on the truth for this time. Even before we started it was known that we were Seventh-day Adventists. Never was the local Town Hall so crowded. As an added attraction we had two services every Sunday evening, one in English and then an Afrikaans one immediately following.

Very soon special sermons were preached against us in each church. Anybody who attended the lectures was diligently visited by his own preacher.

We applied to the Town Council for an extension of our lease, but the request was refused on the grounds that a protest against us, signed by seven local ministers, had been sent to the Council. Fortunately we managed to obtain another hall for the time being.

In the meantime the local newspaper had granted us free two columns a week for two articles written on the subjects presented. Very soon letters were written against us. One church, especially, attacked us violently, giving their article out in tract form. At short notice Elder Hurlow answered this article, refuting their charges, showing that our doctrines are based on the Bible, and that we follow Jesus first. This same article was published in the newspaper, printed in tract form, and distributed to every house in Beaufort West.

In addition, about 300 packets of our doctrinal tracts were sent out to the farmers in the district. In all, at least 5,000 tracts have been distributed. We are trust-

Harvest Ingathering Special Notice!

We are informed that £3 will support our work throughout the whole world for one minute. Would YOU not like to have that wonderful privilege? D-O I-T, by soliciting £3 in the Harvest Ingathering campaign. To those who succeed in doing this we will send a specially printed token of appreciation.

W. H. Hurlow.

ing that God will lead the honest in heart to read these.

A small Sabbath school has been organised with the new believers acting as officers. Very soon they hope to join us in the Harvest Ingathering and very eager they are.

Two faithful sisters have been here for many years and now they rejoice in the company of several others of like faith. The light of the third angel's message has been kindled in the Karoo. Please pray that many may find this light and carry it to the many small towns scattered all along this arid belt in the Cape Province.



A Good Example

A. C. LE BUTT

THE writer had the pleasure of visiting our young people's society in Claremont and was deeply impressed by the zeal and earnestness manifested by both Seniors and Juniors, and I feel I would be neglecting my duty if I did not pass on to our OUTLOOK readers just a word or two as to the plans put into action by this little body of enthusiastic workers. I pass on to you this information with the hope and prayer that it will stimulate a desire among our young people everywhere to follow the worthy example of our sister society.

As you are aware of the fact that our financial project for 1936 is to furnish a ward in our new native hospital, now under construction in Sophiatown, Johannesburg, naturally your eyes are turned that way. Well, our Claremont young people have set themselves a goal of £1 a month up to the end of the year toward this most worthy cause. In order to assist them in raising this amount, a number of young people sell *Signs* on the streets one Saturday evening each month. I understand from Brother D. A. Webster that they intend increasing their club of *Signs* so as to raise the amount of their goal from the sale of *Signs* alone. In this way the offerings given by the young people themselves will apply on their own needs.

In addition to the good accomplished by the funds raised this plan is also assisting the publishing house in disposing of the *Signs* and also getting our truth-filled literature into the hands of many people. I am told by Pastor L. L. Moffitt and Brother D. A. Webster, who went out with the Missionary Volunteer bands that the *Signs* sell very easily, especially when the people know that the proceeds are to help equip a hospital.

On their first venture, in spite of the fact that it was a wet night and bitterly cold, our noble band of warriors sold 75 *Signs* in less than an hour, which helped to raise half their goal.

Well done young people and your leaders! Keep up the good work and may it inspire others to follow your good example.



General News

ELDER ANDERSON writing under date of May 17 from Johannesburg says:

"I was out last Sunday to look over the new native hospital we are building in Sophiatown. It will be completed ready to occupy in a month's time. Brother Rusticus is doing a fine job and the building will be a credit to us. The nearest competing hospital is three miles away and there is a population of thirty-five thousand between their place and ours."

BROTHER AND SISTER VALENTINE DAVIES returned to the Congo on the S. S. "Tanganyika" after spending a short furlough at the Cape.

At the Good Hope Training School, on Monday, June 1, a sale of work is to be held and in the evening a concert is to be given. They hope the proceeds from these two endeavours will total £50.

ELDER A. FLOYD TARR, the president of the South African Union Conference, is spending a few days at the Cape attending a meeting of the available members of the Division Committee. While here he will also visit Helderberg College and the Good Hope Training School.

Wat is Opregte Godsdiens?

L. A. VIXIE

„Ek ken jou werke en liefde en diens en geloof en jou geduld en jou werke, en dat die laaste meer is as die eerste.” Openb. 2:19. Die kerk te Thiatire was geprys vir haar geloof en werke. Geloof word eenmaal genoem, terwyl werke tweemaal genoem word. Net soos rein water uit twee dele suurstof en een deel waterstof bestaan, so ook bestaan opregte godsdiens uit twee dele werk en een deel geloof. Hierdie hoeveelhede in die lewe van 'n Christen sal die vrug van geregtigheid afwerp.

Die geliefkoosde manier vandag om fondse in te samel vir godsdienstige doeleindes is deur middel van basaars, danse, ens. Die Gees van profesie gee egter duidelike bevele in verband met die insameling van fondse vir die werk van die Here.

Eerstens.—Ons word gevra om al die geld na die skatkis te bring.

Tweedens.—Ons word versoek om vrye gifte te gee, en

Derdens.—Ons moet gifte ontvang van manne en vroue wat gewillig is om die saak van God te help ondersteun.

Die Oesinsamelingsveldtog was hierdie doel georganiseer. Hierdie plan om geld in te samel van vriende en sakemanne het reeds duisende ponde in die skatkis van die Here gebring. Die voorafgaande veldtog is alreeds aan die gang en die leiers word ryklik geseën. Die predikante en werkers het gedurende Meimaand 'n hele paar honderd pond ingesamel.

Broeder Ansley en ek het vier dae in Witbank en die distrik deurgebring en ons het £94 ingesamel, en dit ten spyte van drie ander insamelings, net voor ons begin het. As die Here die weg voorberei sal die mense middele gee vir die werk net soos in die tyd van Jeremia.

Die leiers het die voortou geneem en ons nooi elke kerklid uit om sy leier na te volg. Geen leëraanvoerder kan die geveg alleen win nie, en ons leiers kan ook nie die saak alleen behartig sonder die hulp van die kerklede nie. Laat elke Sewende-dag Adventiste kerklid dus geken word aan sy mate van geloof en werke soos dié te Thiatire, en hy sal deel hê aan die loon van die goeties en getroues.



'n Vennootskap Tussen God en Mens

L. L. MOFFITT

DAAR is sekere grondbeginsels in verband met rentmeesterskap wat, as almal dit sou verstaan en aanneem, die vraagstuk van tiendeheffing vir altyd sal oplos. Dis nie soseer dat God 'n tiende van ons nietige inkomste nodig het om Sy grote heeal van bankrotskap te bewaar nie, maar dis veeleer ons wie se trou aan God so moet bewaar word dat selfsug, hebsug en gierigheid ons nie totaal van Hom skei nie.

Daar is 'n samewerking en vennootskap

tussen die mens en God wat Hy gedurig trag om in stand te hou, en waaraan die mens gedurig moet dink. Ons hemelse Vader verlang dat ons gedurig moet besef dat ons „medewerkers” van Hom is. Hy wil hê dat ons moet verstaan dat Hy gedurig in die ganse natuur werksaam is, en dat Hy, ten spyte van die vloek van die sonde, gedurig ten behoeve van ons besig is. Dit is Hy wat ons „krag gee om rykdom te verwerwe.” Die tiendetelsel is 'n baie doeltreffende en praktiese stelsel waardeur die mens daardie vennootskap erken; en van die kant van God is dit 'n baie middelijke konsessie vir Sy onophoudelike sorg in beide die tydelike en geestelike behoeftes van die mens.

God is die eienaar van alles; Hy vertrou Sy goed aan die mens toe, maar Hy doen nie afstand van Sy deel nie. Getrouheid aan God, d.w.s., die erkenning van Sy aanspraak op al ons besittings, word betoon deur getroue rentmeesterskap van ons kant, waardeur ons erken dat die tiende „heilig is aan God.” As ons die tiende terghou dan verwerp ons die reg wat God het op ons besittings, en in Sy oë is dit rowery.

„Alles wat teruggehou word van die goed waarop God regmatige aanspraak het, n.l., die tiende van al ons inkomste, word in die boeke van die hemel aangeteken as rowery. Diegene wat so handel beroof hul Skepper; en as hulle attent gemaak word op hierdie sonde, dan is dit nie genoeg vir hulle om van daardie oomblik af 'n ander weg in te slaan en reg te handel nie. Dit sal nie die aantekeninge in die hemelse boeke uitwis nie, n.l., dat hulle die goed wat aan hulle namens die Lener toevertrou was en wat hulle aan Hom moes teruggee het, ontvroom het. God e's dat daar berou moet wees oor die oneerlikheid en die snode ondankbaarheid teenoor Hom.”—„*Testimonies*,” Deel III, bls. 394.



Die Beginsels ten Grondslag van Tiendeheffing

W. H. HURLOW

EEN van die fundamentele beginsels ten grondslag van alle lewe, en iets wat die voortbestaan van die mens in die gesin van God raak—en derhalwe die lewe self—is sy algehele afhanklikheid van God en sy onvoorwaardelike aanvaring van daardie beginsel. Ten einde die mens onder 'n diepe indruk te bring van hierdie beginsel en hom gedurig daaraan te herinner dat God die bron van alle goeie dinge is—dat „die aarde aan Hom behoort en die volheid daarvan,” asook al die goud en die silwer, het Hy die boom van die kennis van goed en kwaad in die middel van die tuin geplant. Hierdie boom was die teken van die opperheerskappy van God en die afhanklikheid en rentmeesterskap van die mens. Dit was heilig aan die Here, en die mens moes dit nie vir homself gebruik nie. Dit het daar gestaan om die gehoorsaamheid, geloof en liefde van die mens op die proef te stel. Om dit te gebruik

was sonde—die sonde wat die val van die ganse menslike geslag veroorsaak het.

Die sonde van ons eerste voorouers het meer ingesluit as slegs ongehoorsaamheid en diefstal; dit het God in Sy hoedanigheid as eienaar en heerser verloën. Dit het 'n verklaring van onafhanklikheid beteken—'n soort van rebellie wat geëindig het in die verwydering van die mens uit die gesin van God en van die ewige lewe.

Die beginsels ten grondslag van ons regte verhouding tot God was nie deur die verlossingsplan verander nie. Gods eienomsreg berus nou op 'n tweeledige grondslag n.l., die skepping en die verlossing. „Julle behoort nie aan julleself nie, want julle is duur gekoop.”

Ons het vandag nie meer die boom van die kennis van goed en kwaad nie, maar om voorsiening daarvoor te maak het die Here die heffing van tiendes ingestel.

„Die heffing van tiendes en offergawes dien as 'n erkenning van die regte van God teenoor ons op grond van die feit dat Hy ons geskape het, en ook op grond van die verlossing. . . Dit moet dien om ons gedurig te herinner aan die reg wat God op ons het deur die verlossing—die grootste van alle regte, en een wat alle ander insluit.”—„*Testimonies*,” Deel VI, bls. 479.

Die heffing van tiendes op al ons inkomste het dieselfde betekenis in ons lewe vandag as wat die boom gehad het in die lewe van ons eerste voorouers in die tuin van Eden. Die tiendes behoort aan God, en daarom is dit heilig en moet nie vir onself gebruik word nie. „Deur hierdie gebod getrou na te kom, erken ons dat alles aan God behoort.” Om die tiende te gebruik vir enige doel ander as dié wat God beveel het, is nie alleen ongehoorsaamheid en diefstal nie, maar dis ook rebellie teen God. Deur so te handel verloën die mens die eiendomsreg van die Here, en weier hy om sy posisie te aanvaar as die rentmeester van God. Deur die tiende vir homself te gebruik verklaar die mens sy onafhanklikheid en stel hy sy ware verhouding teenoor God in gevaar, waarsonder hy nooit die ewige lewe kan beër nie. Die grondbeginsel van die ewige lewe is „dat ons in Hom lewe, beweeg en is.” Deur in dankbaarheid hierdie beginsel na te kom en aan die Here Sy heilige tiende te betaal, sal daar in ons lewe 'n geloof ontstaan wat op die Here vertrou en wat beloon sal word deur die tedere sorg van die Vader.

Die beginsel ten grondslag van die tiendeheffing is die erkenning en aanname van God as Skepper en Verlosser—die gewer van alle goeie gawes, en die feit dat ons in Hom lewe, beweeg en bestaan. Dit bewys dat ons die versoening aangeneem het en dit plaas ons onder die beskermende invloed van die voorsienigheid van God.



„TERWYL opvoeding, opleiding en die raad van manne van ervaring noodsaaklik is, moet die werkers van God geleer word dat hulle hulle nie heeltemal op die oordeel van enige mens moet verlaat nie. As werkers van God moet hulle Hom om wysheid vra.”

STATISTICAL REPORT

OF THE
SOUTHERN AFRICAN DIVISION
of the
General Conference of Seventh-day Adventists
For the Year 1935

REPORT OF THE EDUCATION DEPARTMENT FOR YEAR ENDING DECEMBER 31, 1935

	Angola Union	Congo Union	So. Afr. Union	S. E. Afr. Union	Zambesi Union	Totals
Number of Schools	28	227	48	120	141	564
Number of Students Enrolled	772	11555	1992	6820	6662	27801
Number of European Teachers	9	6	42	6	16	79
Number of Native Teachers	26	226	40	164	141	597
Number of New Students Enrolled	35	1518	74	962	2	2591
Number in Sub. Standards	736	11114	1158	6297	5629	24934
Number in Standards 1-3	21	372	455	416	937	2201
Number in Standards 4-6			226		49	275
Number in Standards 7-10			69			69
Number in Training Courses	15	69	84	107	47	322
Number of European Inspections	11	29		14	113	167
Number of Native Inspections		84		28	172	284
Number of Students Promoted			Not Reported			
Number of "A" Grade Schools				5		5
Number of "B" Grade Schools				13		13
Number of "C" Grade Schools				22		22
Number of "D" Grade Schools		218		41		259
Number of Boarders		88		414	523	1025
Number on Plot System				58	81	139
Number of Students paying				2065	4780	6845
School Fees Collected				£158 2 6	529 8 10	687 11 4

MISSIONARY VOLUNTEER DEPARTMENT REPORT FOR THE YEAR ENDING DECEMBER 31, 1935

	Angola Union	Congo Union	So. Af. Union	S. E. Af. Union	Zambesi Union	Totals
Societies	16	81	75	112	142	426
Membership	302	5314	1590	3536	3557	14299
Average Attendance	430	8612	985	4668	1033	15728
Average Reporting Members	74	3780	691	1717	896	7158
Number in Bands	85	7117	225	2901	1255	11583
Number Baptised	115	119	12		220	466
Number Observing Morning Watch	438	2384	307	1364	854	5347
Bible Year Certificates			33	90	14	137
Reading Course Certificates			241	19	51	311
Standard of Attainment Certificates			2			2
Friend Pins			59		16	75
Companion Pins			14			14
Vocational Honour Tokens			23			23
Comrade Pins			5			5
Master Comrade Pins			1			1
Special Mission Offerings		£1 11 8	739 16 3		18 12 9	760 0 8
Regular Mission Offerings			5 15 2	£ 16 2	2 5 4	8 16 8
Offerings for Local Society Work		£4 19 6	36 0 8		10 0	41 10 2

MISSIONARY WORK

Bible Readings	1242	254342	7487	2906	2907	268884
Missionary Visits	234	90061	11019	4577	3698	109589
Persons Taken to Sabbath School, etc.	1432	80564	3460	5762	4588	95806
Persons Helped	7	35514	25365	4416	7577	72879
Treatments Given	23	18302	4622	3830	4327	31104
Clothing Given Away	3	278	5846	1680	1044	8851
Books, Papers, etc. Distributed	348	608	54857	3558	5390	64743
Missionary Letters Written	11	1980	3578	1539	1834	8942

REPORT OF LITERATURE SALES

FOR YEAR ENDING DECEMBER 31, 1935

	Sub. Bks. & Periodicals		Office Sales		Total	COMPARATIVE REPORT	
	1934	1935	1934	1935			
South African Conference	£10480 16 5	1303 19 9	11784 16 2			£12587 12 11	11784 16 2
So. African Mission Field	1080 9 5	350 11 10	1431 1 3			1363 5 10	1431 1 3
Zambesi Union	1293 18 2	505 9 10	1799 8 0			1114 12 3	1799 8 0
South East African Union	138 9 1		138 9 1			153 9 4	138 9 1
Angola Union	287 0 0		287 0 0			32 5 6	287 0 0
Congo Union	147 2 1		147 2 1			120 19 10	147 2 1
Miscellaneous	193 5 4		193 5 4			230 12 5	193 5 4
Helderberg College	82 7 6		82 7 6			99 6 10	82 7 6
Totals	£13703 8 0	2160 1 5	15863 9 5			£15702 4 11	15863 9 5

Statistical Report of Southern African Division

ORGANISATIONS	No. of Churches	Membership at Beginning of Year	Baptisms	Net Gain	Membership at End of Year	Bible Class and Probation Memb.	Total Adherents	Ordained Ministers	Licensed Ministers	Licensed Missionaries	Evangelists and Teachers	Colporteurs	Other Workers	Total All Workers	Tithe
DIVISION								6	1	11				18	
Sentinel Pub. Coy.										13				14	
Helderberg College								2	3	24				29	
Total Div. Headqrs. and Institutions								8	5	48				61	
Angola Union (E)	13	652	115	58	710	1681	2391	3		13	30			17	£248 10 3
Angola Union (N)														30	31 16 1
Total Angola	13	673	115	58	731	1681	2412	3		13	31			47	£280 6 4
Congo Union (E)		26		8	34		34	7	4	16				27	£258 12 10
Congo Union (N)	13	2036	912	766	2802	10731	13533	4	9		222		5	240	105 3 1
Total Congo	13	2062	912	774	2836	10731	13567	11	13	16	222		5	267	£363 15 11
S. A. Union—Europ.								9	2	22			1	34	
S. A. Conference	37	2576	78	loss 18	2558		2558	9	7	37	11	18	2	84	£15244 3 0
S. A. Miss. Field		27		loss 1	26		26	7	3	9			1	20	436 16 4
Bech. Miss. Field		6			6		6								100 9 8
Total European	37	2609	78	loss 19	2590		2590	25	12	68	11	18	4	138	£15781 9 0
S. A. Union Mission										2				2	
S. A. Miss. Field	35	1632	272	217	1849	632	2481	14	9	15	37	7		82	£804 5 8
Cape Field (Coloured)	10	445	56	4	449		449	4		8	1			13	1254 16 9
Bechuana. Mission Field		318			318		318								40 0 6
Total Mission	45	2395	329	221	2616	632	3248	18	9	25	38	7		97	£2099 2 11
Total Union	82	5004	407	202	5206	632	5838	43	21	93	49	25	4	235	£17880 11 11
S. E. A. Union—Europ.								4	2	11				17	£321 14 2
South Nyasa		16	1	2	18		18	4	2					7	119 9 2
Unattached Missions		8			8		8	3		4					
Total European		24	1	2	26		26	7	2	15				24	£441 3 4
S. E. A. Union—Native															
South Nyasa	13	6642	729	585	7227	8187	15414	11	15	8	145	13	12	204	£159 12 9
Unattached Missions	4	1040	240	112	1152	1024	2176	3	3	19		10		35	42 2 3
Total Native	17	7682	969	697	8379	9211	17590	14	18	27	145	23	12	239	£201 15 0
Total Union	17	7706	970	699	8405	9211	17616	21	20	42	145	23	12	263	£642 18 4
Zambesi Union—Europ.								3	1	3				7	
Union		11		1	12		12	5	7					12	£155 13 5
Northern Rhodesia		22		loss 7	15		15	3	3	9				15	218 11 2
Southern Rhodesia		3		loss 1	2		2	1	1					2	12 18 0
N. E. Rhodesia M. F.															19 12 10
Bechuana. Mission Field					8		8			5				9	183 19 6
South Congo M. F.		9		loss 1	8		8	1						9	1513 16 11
Rhodesia-Bech. Conf.	3	157		loss 21	136		136			7		2		6	
Total European	3	202		loss 29	173		173	13	4	32		2		51	£2104 11 10
Zambesi Union—Native															
Northern Rhodesia	15	2977	102	95	3072	3134	6206	5	9	1	62	1	44	122	£160 12 2
Southern Rhodesia	10	4739	809	loss 248	4491	1998	6489	8	6		35	3	15	67	379 7 7
N. E. Rhodesia M. F.	2	500	38	38	538	400	938				18			18	14 1 1
Bech. M. F. (6 mos.)															3 8 10
South Congo M. F.	7	753	84	loss 38	715	375	1090	3			24		10	37	35 10 6
Total Native	34	8969	1033	loss 153	8816	5907	14723	16	15	1	139	4	69	244	£593 0 2
Total Union	37	9171	1033	loss 182	8989	5907	14896	29	19	33	139	6	69	295	£2697 12 0
RECAPITULATION															
European								8	5	48				61	
Division								3		13	1			47	£248 10 3
Angola Union		21			21		21							27	258 12 10
Congo Union		26		8	34		34	7	4	16				24	15781 9 0
South African Union	37	2609	78	loss 19	2590		2590	25	12	68	11	18	4	138	15781 9 0
S. E. African Union		24		2	26		26	7	2	15				24	441 3 4
Zambesi Union	3	202		loss 29	173		173	13	4	32		2		51	2104 11 10
Total European	40	2882	79	loss 38	2844		2844	63	27	192	12	20	4	318	£18834 7 3
Native															
Angola Union	13	652	115	58	710	1681	2391				30			30	£31 16 1
Congo Union	13	2036	912	766	2802	10731	13533	4	9		222		5	240	105 3 1
South African Union	45	2395	329	221	2616	632	3248	18	9	25	38	7		97	2099 2 11
S. E. African Union	17	7682	969	697	8379	9211	17590	14	18	27	145	23	12	239	201 15 0
Zambesi Union	34	8969	1033	loss 153	8816	5907	14723	16	15	1	139	4	69	244	593 0 2
Total Native	122	21734	3358	1589	23323	28162	51485	52	51	53	574	34	86	850	£3030 17 3
GRAND TOTAL	162	24616	3437	1551	26167	28162	54329	115	78	245	586	54	90	1168	£21865 4 6
RECAPITULATION								8	5	48				61	
DIVISION								8	5	48				61	
Angola Union	13	673	115	58	731	1681	2412				31			47	£280 6 4
Congo Union	13	2062	912	774	2836	10731	13567	11	13	16	222		5	267	363 15 11
South African Union	82	5004	407	202	5206	632	5838	43	21	93	49	25	4	235	17880 11 11
S. E. African Union	17	7706	970	699	8405	9211	17616	21	20	42	145	23	12	263	642 18 4
Zambesi Union	37	9171	1033	loss 182	8989	5907	14896	29	19	33	139	6	69	295	2697 12 0
Division Grand Total	162	24616	3437	1551	26167	28162	54329	115	78	245	586	54	90	1168	£21865 4 6
1917	45	1657	298	298	1955	164	2119								£6443 13 11
1918	51	1955	341	210	2165	686	2851	26	23	89		15	3	156	8218 2 4
1919	50	2165	294	218	2383	600	2983	27	21	92		31	1	172	10662 6 11
1920	55	2383	429	322	2705	624	3329								12884 7 9
1921	55	2705	776	534	3239	1610	4849	54	29	112		27		222	11934 7 0
1922	67	3239	612	1184	4423	3350	7773	34	16	44		48	227	369	11153 16 2
1923	71	4423	1019	578	5001	4244	9245	33	37	53		40	249	412	12223 14 8
1924	88	5001	1101	904	5905	4706	10611	39	18	27		46	329	459	13696 4 10
1925	94	5905	1525	981	6886	4627	11513	43	24	35		45	376	523	14298 14 9
1926	107	6886	1376	874	7760	5503	13263	49	45	35		44	406	579	13894 11 4
1927	97	7760	1297	774	8534	6918	15452	58	61	121		44	376	660	15643 0 5
1928	104	8534	1911	1595	10129	11956	22085	68	63	136	326	31	22	646	16675 19 3
1929	115	10129	3196	2941	13070	12976	26046	101	68	148	400	27	37	781	17354 14 1
1930	128	13070	3019	1925	14995	13000	27995	108	91	209	353	52	49	862	17755 0 7
1931	138	14995	2353	1583	16578	12636	29214	114	75	178	462	43	37	909	16731 11 6
1932	145	16578	3557	2967	19545	14054	33599	90	59	127	420	55	39	790	16110 16 1
1933	158	19545	3210	1595	21140	18069	39209	117	72	264	436	57	64	1010	17442 12 10

Contributions for Year Ending December 31, 1935

No. of Church Buildings	Seating Capacity	Value	No. Sabbath Schools	Membership	Total No. Schools	Total No. Teachers	Total No. Pupils	M. V. Societies	Membership	No. Hospitals	No. Patients Treated	No. Dispensaries	Patient Visits	No. Leper Colonies	Lepers Under Treatment	Doctors	European Nurses	Native Assistants
					1	13	161											
					1	13	161											
8	1550	£825	63	2311	25	24	903	16	302	1	318	3	34213			1	4	6
8	1550	£825	63	2338	26	29	905	16	302	1	318	3	34213			1	4	6
7	2800	£345	167	17760	40	5	12	81	5314	1	80	5	105952			1	2	6
7	2800	£345	167	17800	239	228	11553	81	5314	1	80	5	105952			1	2	6
18	2775	£26633	58	2112	1	24	31	39	998							1	3	
18	2775	£26633	58	2131	11	39	191	39	998							1	3	
24	2650	£3265	116	2378	4	6	122	26	323	1	154	2	9546					4
6	775	2450	13	653	1	1	7	10	269									
30	3425	£5715	129	3031	38	43	1685	36	592	1	154	2	9546					4
48	6200	£32348	187	5162	49	82	1876	75	1590	1	154	2	9546			1	3	4
					18											1	2	
					16											3		
					34											5		
12	7200	£1650	106	9468	108	147	6044			1	467		64472	1	250			7
3	1300	300	19	1372	11	20	771			1	214	3	96375	1	71			8
15	8500	£1950	125	10840	119	167	6815	112	3536	2	681	3	160847	2	321			15
15	8500	£1950	125	10874	119	167	6815	112	3536	2	681	3	160847	2	321	1	5	15
					19											1	3	
					11											1	2	
					2											1	2	
2	450	£3950	9	170				6	58							3	7	
2	450	£3950	9	208	7	7	33	6	58									
8	2800	£900	92	6729				34	840			5	6181					4
10	3600	900	81	5494				102	2659	2	269	3	41463					10
5	650	55	10	460														
4	855	550	23	936						1	299	1	35326	1	52			8
27	7905	£2405	206	13619	142	159	6631	136	3499	3	568	9	82970	1	52			22
29	8355	£6355	215	13827	149	166	6664	142	3557	3	568	9	82970	1	52	3	7	22
					1	13	161											
					1	5	2									1	4	
18	2775	£26633	58	2131	11	39	191	39	998						1	3		
					40	5	12								1	2		
					34										1	5		
2	450	3950	9	208	7	7	33	6	58						3	7		
20	3225	£30583	67	2440	25	69	399	45	1056						7	21		
8	1550	£825	63	2311	25	24	903	16	302	1	318	3	34213					6
7	2800	345	167	17760	234	223	11553	81	5314	1	80	5	105952					6
30	3425	5715	129	3031	38	43	1685	36	592	1	154	2	9546					4
15	8500	1950	125	10840	119	167	6815	112	3536	2	681	3	160847					15
27	7905	2405	206	13619	142	159	6631	136	3499	3	568	9	82970					22
87	24180	£11240	690	47561	558	616	27587	381	13243	8	1801	22	393528	3	373			53
107	27405	£41823	757	50001	583	685	27986	426	14299	8	1801	22	393528	3	373	7	21	53
					1	13	161											
8	1550	£825	63	2338	26	29	905	16	302	1	318	3	34213			1	4	6
7	2800	345	167	17800	239	228	11553	81	5314	1	80	5	105952			1	2	6
48	6200	32348	187	5162	49	82	1876	75	1590	1	154	2	9546			1	3	4
15	8500	1950	125	10874	119	167	6815	112	3536	2	681	3	160847			1	5	15
29	8355	6355	215	13827	149	166	6664	142	3557	3	568	9	82970			3	7	22
					27	1	13											
					1	5	2									1	4	
					40	5	12								1	3		
					34										1	5		
2	450	3950	9	208	7	7	33	6	58						3	7		
20	3225	£30583	67	2440	25	69	399	45	1056						7	21		
8	1550	£825	63	2311	25	24	903	16	302	1	318	3	34213					6
7	2800	345	167	17760	234	223	11553	81	5314	1	80	5	105952					6
30	3425	5715	129	3031	38	43	1685	36	592	1	154	2	9546					4
15	8500	1950	125	10840	119	167	6815	112	3536	2	681	3	160847					15
27	7905	2405	206	13619	142	159	6631	136	3499	3	568	9	82970					22
87	24180	£11240	690	47561	558	616	27587	381	13243	8	1801	22	393528	3	373			53
107	27405	£41823	757	50001	583	685	27986	426	14299	8	1801	22	393528	3	373	7	21	53
					1	13	161											
8	1550	£825	63	2338	26	29	905	16	302	1	318	3	34213			1	4	6
7	2800	345	167	17800	239	228	11553	81	5314	1	80	5	105952			1	2	6
48	6200	32348	187	5162	49	82	1876	75	1590	1	154	2	9546			1	3	4
15	8500	1950	125	10874	119	167	6815	112	3536	2	681	3	160847			1	5	15
29	8355	6355	215	13827	149	166	6664	142	3557	3	568	9	82970			3	7	22
					27	1	13											
					1	5	2									1	4	
					40	5	12								1	3		
					34										1	5		
2	450	3950	9	208	7	7	33	6	58						3	7		
20	3225	£30583	67	2440	25	69	399	45	1056						7	21		
8	1550	£825	63	2311	25	24	903	16	302	1	318	3	34213					6
7	2800	345	167	17760	234	223	11553	81	5314	1	80	5	105952					6
30	3425	5715	129	3031	38	43	1685	36	592	1	154	2	9546					4
15	8500	1950	125	10840	119	167	6815	112	3536	2	681	3	160847					15
27	7905	2405	206	13619	142	159	6631	136	3499	3	568	9	82970					22
87	24180	£11240	690	47561	558	616	27587	381	13243	8	1801	22	393528	3	373			53
107	27405	£41823	757	50001	583	685	27986	426	14299	8	1801	22	393528	3	373	7	21	53
					59	3696	85	3346										
23	4375	£10030	70	3094	91	6	3581	15	394	1	400	2					14	8
24	4680	10073	129	4307	92	118	3364	42	974	1	437					1	14	6
			179	4694	117		4296			1	437						13	7
			213	7896	117	209	4312	10	433	1	256					1	12	10
38	5350	10020	252	6235	168	157	6800	32	1194	1	200					1	8	11
24	4300	21055	274	12058	175	210	6521	19	493	1	175					1	9	9
31	4000	21081	298	14210	195	311	11038	32	885	1	6075	2				3	8	12
36	4800	25893	302	14443	209	257	12244	77	2224	1	1710					1	2	1
57	8230	26396	308	15889	207	315	11838	86	2631	1	15600					1	2	6
63	11000	27551	340	18068	229	33	12004	219	4191	6	32100					5	11	16
69	15465	30673	412	22041	250	6	14165	222	4608	7	?	2	167690	4	201	6	20	18
66	14300	31398	442	27674	298	399	14993	230	6367	7	?	16	198453	2	344	6	24	32
71	12945		437	29994	326	355	19152	2										

HOME MISSIONARY DEPARTMENT

FOR YEAR ENDING DECEMBER 31, 1935

Unions	5	Conferences	2
Mission Fields	7	Churches	162
Membership	26167		

No. Reporting Missionary Work	2567	Adult Mem.	4747	Total	7314
No. Bible Readings and Gospel Meetings	141001		268384		409385
No. Missionary Visits	85360		109586		193446
No. Given Sabbath School or Other Services	59519		95806		145325
No. Given Needed Help	39940		72879		112828
No. Treatments Given	16995		31104		51209
No. Articles of Clothing Given	13449		8851		22300
No. Books, Miss. Periodicals & Tracts Given	109405		62761		174166
No. Missionary Letters Written	9008		8942		18010

MEDICAL REPORT

FOR YEAR ENDING DECEMBER 31, 1935

Name of Station	No. of Doctors	No. of Nurses	Other Europ. Work.	No. of Native Work.	No. of Patient Visits	Lepet Colon.	Lepet Pat.
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ANGOLA UNION							
Nova Lisboa (5 mos.)	1		1		4012		
Luchesse (8 mos.)	1		1		387		
Luz	1		1		883		
Bomgo	1		1		28731		
Totals	1		4		34213		

CONGO UNION							
Rwanteri	1		1		13221		
Ngomani	1		3		40260		
Buganda	1		1		1870		
Gitwe	1		1		44166		
Bitobo	1		1		6435		
Totals	1		2		105952		

SOUTH AFRICAN UNION							
Kolo	1		2		8046		
Cancele (part time)	1		1		978		
Shiloh	1		1		522		
Totals	1		3		9546		

SOUTH EAST AFRICAN UNION							
Thekerani	1		3		6692		
Luwazi	1		1		24561		
Matandani	1		1		12757		
Mwami	1		3		53655		
Malumulo	1		2		64472		
Totals	1		5		160847		

ZAMBESI UNION							
Kanye	1		1		4000		
Mtchenje	1		1		2240		
Solusi	1		1		32555		
Lower Gwelo	1		1		2378		
Katima Mulilo	1		1		1275		
Inyazura	1		1		1176		
Kabongo	1		2		15268		
Sonsa	1		1		20058		
Musofu	1		1		1354		
Rusanagu	1		1		2666		
Totals	3		7		82970		

SUMMARY							
Angola Union	1		4		34213		
Congo Union	1		2		6 109552		
So. African Union	2		4		9 13546		
S. E. A. Union	1		5		15 168847		
Zambesi Union	2		6		17 78970		
Grand Totals	7		21		53 393528		

SUMMARY OF SABBATH SCHOOL DEPARTMENT REPORT FOR THE YEAR ENDING DECEMBER 31, 1935

ORGANISATIONS	No. of Schools	Membership	Attendance	Honour Cards	Book-marks	Investment Offering	Birthday Offering	12 Sabbaths Offering	13th Sabbath Offering	Total Offering
Angola Union	63	2338	2664	160	17	2 1	10 0	73 12 11	20 6 8	94 9 7
Missionaries										
Totals	63	2338	2664	160	17	2 1	10 0	92 8 4	23 12 11	116 13 4
Congo Union	167	17800	17587	134				59 19 1	16 0 9	75 19 10
Missionaries								84 15 8	21 15 11	106 11 7
Totals	167	17800	17587	134				144 14 9	37 16 8	182 11 5
South African Union Conference	58	2112	2507	3743	164	£225 7 9	163 19 6	2164 2 3	738 15 3	3292 4 9
South African Conference	13	653	574	692	52	13 11 8	19 8 10	213 13 0	43 1 9	289 15 3
Cape Field	116	2397	1917	2097	92	2 3 10	1 18 2	153 1 4	47 18 6	205 1 10
South African Mission Field								12 0 0	2 16 10	14 16 10
Bechuanaland Mission Field (6 mos.)								62 17 11	13 3 9	78 12 3
Missionaries						1 6 7	1 4 0			
Totals	187	5162	4998	6532	308	£242 9 10	186 10 6	2605 14 6	845 16 1	3880 10 11
South East African Union	106	9486	10014	823	43			34 2 7	11 0 0	45 2 7
South Nyasa Mission Field	19	1388	1264	169	2			19 1 2	1 7 9	20 9 10
Unattached Missions								88 10 10	15 18 3	105 19 7
Missionaries						£1 10 6				
Totals	125	10874	11278	992	45	£1 11 5		141 14 7	28 6 0	171 12 0
Zambesi Union	9	170	156	224	24	£40 4 9	12 13 10	168 9 11	55 0 7	276 9 1
Rhodesia-Bechuanaland Conference	81	5505	4607					123 17 10	7 12 9	131 10 7
South Rhodesia Mission Field	92	6748	7881	288				38 7 2	2 11 1	40 18 6
North Rhodesia Mission Field	10	462	440	28	10			14 8	5 2	19 10
North East Rhodesia Mission Field	23	942	992	150	1			15 15 6	2 0 6	17 16 0
So. Congo Mission Field								141 9 10	14 1 6	155 11 4
Missionaries										
Totals	215	13827	14076	690	35	£40 5 0	12 13 10	488 14 11	81 11 7	623 5 4
GRAND TOTALS	757	50001	50603	8508	405	£284 8 4	199 14 4	3473 7 1	1017 3 3	4974 13 0
Totals 1928	419	22798	19343	2621	373	£151 16 10	135 12 2	3455 9 2	926 16 8	4669 14 10
Totals 1929	442	27674	24352	2719	371	£307 11 0	137 11 2	3445 15 9	1009 9 6	4900 7 5
Totals 1930	437	30795	25261	3269	281	£294 9 1	122 7 2	3428 5 5	954 9 3	4799 10 11
Totals 1931	465	29040	18530	3825	697	£267 8 2	124 14 9	3339 10 4	961 1 8	4622 14 11
Totals 1932	518	32539	31320	5381	375	£208 13 11	138 19 9	3423 17 5	889 6 2	4660 17 3
Totals 1933	624	41942	39871	7012	550	£165 8 5	183 3 8	3398 7 9	918 19 6	4665 19 4
Totals 1934	627	44999	44165	7477	363	£180 12 3	204 5 3	3554 1 0	1019 7 2	4958 5 8
Totals 1935	757	50001	50603	8508	405	£284 8 4	199 14 4	3473 7 1	1017 3 3	4974 13 0

Die Oes is Groot Maar die Arbeiders min

A. N. INGLE

As grondslag van die paar opmerkings wat ek wil maak oor die onderwerp van Tiendes, neem ek die teks in Neh. 13:10.

In die dae van Nehemia het dieselfde toestande geheers wat daar vandag groterdeels in ons werk aangetref word. Baie van die Leviete, of diegene wat in die bediening moes gewees het, het gevlug „elkeen na sy grond.” Waarom?

Daar is baie van ons kerklede wat die antwoord hierop kan gee. Dit mag makliker wees om mens oë vir feite te sluit, maar dit neem nie die feite weg nie. Keer op keer het ek gehoor hoedat vele kerklede beswaar maak teen die baie spesiale versoeke om geld, asook teen die Oesinsameling, en om die waarheid te sê, teen alle planne om die nodige fondse vir die werk byeen te bring. Waarom so baie spesiale versoeke vra hulle?

In die Gees van profesie lees ons dat as almal getrou hul tiendes sou betaal, daar genoeg fondse sal wees om die werk voort te sit. In ons eie veld het ons ses werkers nodig waar ons maar een het. Byna met elke pos ontvang ons versoeke dat 'n werker die een of ander belangstellende siel moet besoek, en byna elke week kom daar versoeke om pogings te hou op plekke waar daar nog nooit 'n werker was nie. Daar is nie een enkelde werker in Natal nie. In die hele noordelike en westelike Transvaal is daar maar een werker. In die Vrystaat is daar slegs twee werkers. Hoelank moet sake so toegaan?

Die woorde klink in my ore, „As almal getrou hul tiendes betaal sal daar genoeg fondse wees.” Broeder en suster, is u eerlik teenoor God? Daar is ontelbare ekskuse om nie tiende te betaal nie, maar nie een sal die ondersoek van God kan deurstaan nie.

Broeders, die tiende behoort nie, en het nooit aan ons behoort nie. „Kan 'n mens God beroof?” U mag nie saamstem met sommige van die dinge wat party werkers doen nie, maar is dit voldoende rede om God te beroof? Baie van die dinge wat u nie goedkeur nie kan miskien tot u bevrediging verduidelik word as u die betrokke persoon sou vra. Broeders, ek is heeltemal oortuig dat 'n persoon wat nie sy tiende betaal nie, op gelyke voet staan met afgodediens, Sabbatskenders, hoerders en gebodskenders.

Geen dief sal die koninkryk binnegaan nie. Die Here sê dat ons Hom beroof as ons tiendes terughou.

Ek het baie hoor sê dat hulle dit nie kan bekostig nie. Dieselfde redes word ook aangevoer deur diegene wat op Sabbat werk. Of u van familiebetrekkings afhanklik is, of u ouderdomspensioen ontvang, en of u inkomste groot of klein is, die tiende behoort aan die Here.

In Spreuke 10:22 lees ons, „Die seën van die Here — dit maak ryk.” „Beproef My tog hierin sê die Here.” Mal. 3:10.

Waarom stel u nie die Here op die proef nie?

Broeders en susters die oeslande is ryp; dit is arbeiders wat ons nodig het, en as u aan God Sy eiendom sal gee sal ons baie meer werkers in diens kan neem. Ek verneem dat baie gevlug het „elkeen na sy grond”; wie se skuld is dit?

Siele gaan verlore omdat baie nie getrou hul tiendes betaal nie. Mag die Here u help, geagte leser, om 'n nuwe verbond met Hom in hierdie saak aan te gaan.

✻ ✻

Gods Tyd en Gods Tiende

F. G. CLIFFORD

Gods tyd en Gods tiende is albei ewe „heilig aan die Here.” Albei berus op die ewige beginsels wat in die tuin van Eden vasgestel was voordat sonde en selfsug die geluk van die mens bederf het. Albei is nog van krag gedurende ons proeftyd op aarde ten einde ons geskiktheid vir die ewige tuis te bevestig.

In die Sabbat word die Here geopenbaar as die Skepper en onderhouer van alle dinge. Om die Sabbat te vier is om gemeenskap met die goddelike te hê. „Heilig My Sabbatte; en hulle sal 'n teken wees tussen My en julle, dat julle kan weet dat Ek die Here julle God is.” Eseg. 20:20. Om die Sabbat te verag is om Gods mag en gesag te verag, en dit beteken rebellie teen Sy koninkryk.

Deur een boom in die tuin van Eden af te sonder, het God die beginsel van Sy koningskap en die mens se burgerskap vasgelê.

Deur te neem wat aan God behoort, het die mens alles verloor. Deur die verlossingsplan het God alles gegee sodat die mens weer alles kon herwin.

Dit is heeltemal redelik om aan te neem dat slegs diegene wat die beginsel van die koningskap van God in hul lewens aanvaar geskik sal wees om die herstelde Eden te beërf.

Dit is ondenkbaar om te reken dat die Here Adam en Eva uit die tuin van Eden sou verban omdat hulle iets geneem het wat aan Hom behoort het, en dan later van hul nakomelinge daar toe te laat terwyl hulle aan dieselfde oortreding skuldig is.

Die gebruik wat ons van die materiële dinge in hierdie lewe maak sal beslis of ons geskik is om die ewige dinge in die lewe hiernamaals te beërf. „As julle dan nie getrou was in die onregverdige mammon (rykdom) nie, wie sal julle die ware goed toevertrou? En as julle nie getrou was in 'n ander se goed nie, wie sal vir julle jul eie gee?” Lukas 16:11, 12.

„Dink aan die Sabbatdag, dat jy dit heilig,” en „Bring al die tiendes na die skathuis;” dit is uitnodigings om in hierdie lewe in nouer gemeenskap met God te verkeer, wat later sal ontwikkel tot 'n koningskap, saam met Hom in die hemelse koninkryk.

Opvoedings Dept.

M. P. Robison, Sekretaris

Die Verantwoordelikheid vir Christelike Onderwys

G. E. SHANKEL

DAAR ons reeds in 'n vorige artikel nadruk gelê het op die belangrikheid van Christelike onderwys, kan ons wel begryp dat daar 'n groot verantwoordelikheid op ons rus dat ons kinders en jongmense die voordele daarvan sal geniet.

Die verantwoordelikheid is tweeledig. In die eerste plaas is die ouers verantwoordelik vir hul eie kinders, maar die verantwoordelikheid eindig gladnie daar nie.

„Ouers moet trag om hul kinders na skole te stuur waar hulle 'n opvoeding kan ontvang wat op 'n Skriftuurlike grondslag berus. . . . Die verpligting rus op elke Christelike ouer om aan sy kinders 'n opvoeding te gee wat hulle tot 'n kennis van die Here sal bring sodat hulle die goddelike natuur kan deelagtig word.”— „Counsels to Teachers,” bls. 205.

Soveel vir die verantwoordelikheid van ouers. Die verantwoordelikheid van die kerk is ook baie groot, soos blyk uit die volgende aanhaling uit die Gees van profesie:

„Die verantwoordelikheid wat rus op ouers, onderwysers en kerklede om hul deel te doen in samewerking met God, is groter as wat mens in woorde kan uitdruk.”— „Counsels to Teachers,” bls. 166.

„As ons as kerk en individuë sonder skuld wil staan in die oordeel, dan moet ons sterker pogings aanwend vir die opvoeding van ons jongmense, sodat hulle beter toegerus kan wees vir die verskillende takke van die groot werk wat aan ons toevertrou is.”— „Counsels to Teachers,” bls. 43.

„Die kerke op die verskillende plekke behoort te voel dat 'n plegtige verantwoordelikheid op hulle rus om die jongmense op te voed en talente te ontwikkel vir sendingwerk. As hulle diegene in die kerk opmerk wat bewys lewer dat hulle goeie werkers sal uitmaak, maar wat nie oor die middele beskik om na skool te gaan nie, dan moet hulle sulke jongmense na een van ons opleidingskole stuur. . . . Die kerke behoort dit as 'n voorreg te beskou om deel te hê in die dekking van die onkoste in sulke gevalle. As daar diegene is wat in die skool behoort te wees, maar wat nie ten volle vir hul opvoeding kan betaal nie, laat die kerke dan hul offervaardigheid toon deur diesulkes te help. Benewens dit behoort daar in elke konferensie 'n fonds gestig te word om geld voor te skiet aan arm studente wat hulle graag aan sendingwerk wil toewy; en in sommige gevalle kan die geld selfs aan sulke studente geskenk word.”— „Counsels to Teachers,” bls. 69, 70.

Hierdie bevel is duidelik. Ek is seker dat daar groot seën gekom het in die vallei waar kerke en individue aan behoeftige studente op hierdie wyse hulp verleen het. Dit is ware sendingwerk. As ons kerke hierdie bevel gehoorsaam en die plan ywerig ondersteun, is ek oortuig dat daar baie jongmense na die kollege kan gestuur word. Dit is waar, daar bestaan so 'n konferensiefonds, maar dit is so swak dat dit soos 'n druppeltjie in die emmer is. Met die oog op die feit dat die Here sê dat die verantwoordelikheid grotendeels op die kerk rus, mag ons onself wel afvra of ons onskuldig sal staan in die oordeel as ons dink aan die jongmense wat afvallig geword het, maar wat ons kon gered het deur hulle na die plek te stuur wat die Here noem „'n Toevlugsoord vir ons jongmense wat aan versoekings en beproewings blootgestel is.” Ek kan byna nie aan 'n saak dink wat die ondersteuning van die kerk so verdien as hierdie een nie.

Kaapse Konferense

W. H. Hurlow President
Mej. P. E. Willmore, Sek.-Tes.
Bus 508, Port Elizabeth, C. P.

Eerste Ondervindings in die 1936 Veldtog

(Mej Heywood het die volgende brief uit De Aar geskryf, waarin sy vertel van haar eerste ondervindings hierdie jaar met die insameling. Ons meen dat dit van belang sal wees vir ons mense in die veld.)

Ek het twee baie gelukkige dae gehad, n.l., gister en vandag. Die Here het my gelei en die harte van die mense berei. Ek het gister 10/- van 'n privaat woning ontvang. Vandag het mej. Stevenson en ek die besigheidsplekke gewerk en die Here het die weg vir ons oopgemaak. Toe ek by R—— se winkel kom het die bestuurder gelag toe ek sê dat ek hoop dat hy sy bydrae hierdie jaar sal verdubbel. Hy het daarop gesê: „Wel, aangesien u so mooi gevra het sal ek dit verdubbel,” en hy het 'n £1 gegee. Mnr. M—— en ook M—— & kie het elk 10/- gegee. Vanmiddag het ons die privaat wonings bygedam en die geld het met vyf sielings en halfkroon ingerol. U kan uself voorstel hoe ek gevoel het toe 'n skynbare wêreldlike jong dame 'n £1 in my hand gestop het na ek die saak aan haar voorgelê het.

Toe mnr. Hiten gesê het dat ons £20 op De Aar moes insamel het ek gewonder hoe ons dit sou regkry; maar sien u die Here kan die dinge doen wat ons nie kan doen nie, en tussen ons het ons £19-12-3 ingesamel, en more moet ons nog werk. 'n Dame het my 2/6 belowe as ek more kom, en more hoop ons om deur die genade van die Here oor die £20 te hê.

Ek het 'n goeie plan ontdek. Op een

van my lyste het ek 5/- — 2/6 geskryf, en as ek om 'n bydrae vra hou ek gewoonlik hierdie lys so dat hulle dit kan sien (maar hulle weet nie dat ek 'n doel daarmee het nie) — dit werk goed. Nog 'n ander plan wat goed werk is om nadruk te lê op *hulle* bydrae (soms heeltemal denkbeeldig), b.v.: „Hulle sou graag weet wat met *hul* bydrae gebeur het. Dis *hul* bydrae wat gehelp het om diegene wat gedurende 1935 ontslaan is. *Hul* bydrae maak deel uit van die £6,000 wat verlede jaar in die Unie ingesamel was.” Soms as ek so loop dan klink dit vir my so snaaks om dieselfde ding oor en oor te sê — dog iedere keer met hernude geesdrif. Ek dink ek sê die deuntjie in my slaap ook op. „Is dit nie goed nie? Oor die sedrusse pond!” Hulle lag baie oor my pogings om Afrikaans te praat. Dit maak

Spesiale Oesinsamelings-Kennisgewing!

Dit word berig dat £3 ons werk oor die wêreld vir een minuut aan die gang sal hou. Sou U nie graag die voorreg wil hê om dit te doen nie? DOEN DIT deur £3 in te samel gedurende die Oesinsamelingsveldtog. Diegene wat daarin slaag sal 'n spesiaal gedrukte aandenking ontvang waarin ons ons waardering uitspreek.

W. H. Hurlow.

hulle goedgesind. Twee ou ooms het my elk 'n 2/6 gegee, maar ek dink dit was omdat hulle my Afrikaans geniet het. Ons kan die Here nie genoeg dank vir Sy goedheid nie.

(Dit is die Here se werk. Hy het die harte van die mense deur Sy Heilige Gees berei. Hy het werktuie nodig om die geld te gaan insamel wat op u wag. Is u gewillig om as Sy werktuig op te tree?)

'n Boodskap uit die Karó

HERMANN FICKER

Op 9 Februarie het die inwoners van die Karó dorpie, Beaufort Wes, hul eerste kans gehad om die waarheid vir hierdie dae te hoor. Voordat ons begin het, het hulle geweet dat ons Sewende-dag Adventiste is. Nog nooit was die plaaslike stadsaal so vol nie. Sondagaande het ons twee dienste gehad; die eerste diens in Engels, onmiddellik gevolg deur 'n Afrikaanse diens.

Vroeg reeds was daar in al die kerke teen ons gepreek. Diegene wat die dienste bygewoon het, was ywerig besoek deur hul predikante.

Ons het 'n versoek aan die stadsraad gerig om die verlenging van die huurtermyn van die stadsaal, maar die versoek

was afgewys op grond van die feit dat sewe plaaslike predikante daarteen beswaar gemaak het. Gelukkig kon ons vir die tyd 'n ander saal huur.

Die plaaslike koerant het ons twee kolumme per week afgestaan vir twee onderwerpe waarvoor ons gedurende die week lesings gehou het. Eerlank het daar briewe teen ons verskyn. Een kerk veral, het ons heftig aangeval, en die artikel is in die vorm van 'n traktaat gepubliseer. Op korte kennisgewing het Leraar Hurlow daarop geantwoord, die beskuldigings weerlê, en daarop gewys dat ons leerstellings op Bybelse grondslag berus, en dat ons eerste van alles navolgers van Jesus is. Hierdie artikel het ook in die koerant verskyn, en is later in die vorm van 'n traktaat oor die hele dorp versprei.

Daarbenewens het ons omtrent 300 stelle traktate oor ons leerstellings aan die boere in die distrik gestuur. Altesame was daar omtrent 5,000 traktate versprei. Ons vertrou dat die Here die opregtes sal lei om hierdie lektuur te lees.

Ons het al 'n Sabbatskool gestig met die nuwe gelowiges as beamptes. Hulle hoop om ons binnekort te help met die Oesinsameling.

Vir jare al woon hier twee getroue susters en hulle verheug hulleself nou oor die klompie geloofsgenote wat bygekom het. Die lig van die derde engel se boodskap is in die Karó aangesteek. Sal u nie bid nie dat vele die lig mag aanneem en dit bring na die baie klein dorpie in hierdie dorre deel van die Kaapland nie.

Kaap Konferensie Sabbatskool-Departement

MEV. W. H. HURLLOW

Op 'n ledevergadering te Port Elizabeth verlede Januarie was die volgende aanbeveling goedgekeur:

„Aangesien die Primêre, Junior en Senior Sabbatskool-kwartaalblaai nou sulke goeie lesse beskikbaar stel vir beide oud en jonk, en daar ook nog tekskaartjies en prentrolle voorsien word — uitstekende materiaal vir sendingwerk buite die gereëde georganiseerde Sabbatskole,

„Beveel Ons aan, Dat ernstige pogings aangewend word deur die leiers in ons konferensies en kerke om Tak-Sabbatskole en Sondagskole te stig, asook Huis-Sabbatskole, vir die verrigting van persoonlike sendingwerk en vir die uitbreiding van die kerk.”

Ons verneem dat Susters Vixie en Simpson van Bloemfontein 'n Sondagskool gestig het vir kinders wat nie aan ons kerk behoort nie, en dat hulle negen-en-twintig name op hul lys het.

Broeder Jandrell van Steynsburg, skryf: „Op Steynsburg het ons 'n hele paar klompies wat die Sabbatskool vir die afgelope paar weke gereëld bywoon. Hulle is baie belangstellend.”

Is daar nie ook ander wat die voorbeeld van hierdie broeder en susters wil volg nie?

Helderberg News Notes

Two new Imperial typewriters have been added to the equipment of the Commercial Department.

BRETHREN Edwards, Shankel and Meckling filled speaking appointments in Peninsula churches on Sabbath, May 16.

ABOUT ten acres of almond trees have been removed for the growing of fodder crops. The Board has voted to erect a silo in the immediate future.

BROTHER E. R. WARLUND, Educational Secretary of the East African Union, spent a few hours at the college while *en route* to England on furlough.

AN added improvement to the postal service at the college has been the installation of lock post boxes so that teachers may get their post at any time.

AN additional fowl house 18 x 54 feet is in course of erection. The raising of poultry, besides providing a valuable industry for students to learn, is a source of income of the school.

Cape Field News Note

ON the eve of his departure from Johannesburg to Kimberley, Brother Theunissen wrote as follows:

"It is just two and a half years since we were transferred here from George, C. P. On our arrival we found two or three of the old Sabbath keepers, with no public services being held at all. We started a Sabbath school with just a few members, which was held in a private house, but later we were obliged to move into a public hall where we now number forty-eight.

"As the Lord blessed us with new Sabbath keepers, they were established in the truth, and baptismal classes were held for them and as soon as they were ready they were buried with their Lord in baptism to walk in newness of life. Fourteen in all were baptised and united with the Cape Field church. I may say a number of these had the most remarkable conversions, being reclaimed by the grace of God from lives of worldliness and sin. I cannot go into details, but here are evidences that the gospel has lost none of its old-time power.

"I thank the Lord for what has been accomplished in Johannesburg and as I go away I leave the work in good hands for just now Elder Abney is holding a strong effort here."

"FOUR things a man must learn to do, If he would make his record true:
To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

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"SUCCESS in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds into space is the hand that wrought with delicate skill the lilies of the field."

We have appreciated the help from our larger Sabbath schools in sending in used Picture Rolls to the office from time to time for re-distribution. Those receiving same have expressed their pleasure. We invite the continued interest of our Sabbath schools in this splendid line of missionary work.

THANK YOU!

Cape Conference,
Sabbath School Dept.

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Obituary

MODISE.—It is with regret that we report the death of Pastor Lucas E. Modise, director of the Rand Mission District. Pastor Modise had been failing in health lately, so he was advised to take a month's rest from May 11, after the Sophiatown camp-meeting. Unfortunately, he did not realise his true condition and collapsed while making preparations for the camp-meeting on Sunday May 3. After being in a state of semi-consciousness for two days, he passed away peacefully on Wednesday morning, May 6, an hour after his 54th birthday.

Pastor Modise has been continuously in the Lord's work since 1921, when, after instruction from Elder W. H. Anderson at Johannesburg, he responded to the call and entered the Lord's service as an evangelist. He has laboured in various parts of South and South-west Africa. In 1928, he was ordained to the gospel ministry and since 1930 has been the local director of the large Rand Mission District. He has faithfully and steadily built up the work in this important centre where natives from many parts of Africa come to find work. In all campaigns the Rand Mission churches have always been in the forefront, which has largely been due to Pastor Modise's leadership. At the present time, there are five churches and eleven companies in this district.

Pastor Modise had a lovable disposition and quiet way of winning his way into people's hearts and will be greatly missed.

A funeral service was held in the large A. M. E. Society church at Germiston, kindly lent to us by the minister in charge. The gathering of over 400 testified to the esteem in which this faithful worker was held. Pastor L. S. Billes conducted the service in the church and at the grave-side, assisted by Pastor A. F. Tarr. Pastor W. H. Anderson and Brother A. A. Pitt spoke of the life and work of the deceased.

Pastor Modise leaves a widow and two daughters to mourn their loss. Our sympathy goes out to them in their sad loss.

ARTHUR A. PITT.

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A Definition of Genuine Religion

L. A. VIXIE

"I KNOW thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Rev. 2:19. The Thyatiran church was commended for her faith and works. Faith is mentioned once while works is mentioned twice. As pure water is two parts oxygen and one part hydrogen, likewise, genuine, pure religion is two parts works and one part faith. This proportion in a Christian yields the fruits of righteousness.

The popular way of raising money for charitable and religious projects today is through bazaars, dances and other similar schemes. The Spirit of prophecy has given us definite instructions as to the ways and means of raising funds to support the work of God.

First.—We are asked to bring all the tithes into the storehouse (treasury).

Second.—We are invited to make free-will gifts and offerings, and

Third.—Receive gifts from men and women who are willing to help support the cause of God.

The Harvest Ingathering campaign was instituted for this purpose. This systematic way of receiving funds from friends and business people has already brought thousands of pounds into the Lord's treasury. The pre-campaign has already been launched and the leaders have been richly blessed. The ministers and workers have already collected several hundred pounds during May.

Brother Ansley and I have spent four days in Witbank and district with the result that we gathered in £94, in spite of three other collections that had just preceded us. When God prepares the way men will give to support the work just as they did in Jeremiah's day.

The leaders have pioneered the way and we invite every member of the church to follow your leader. No army officer can win a battle single-handed, nor can the leaders succeed without the assistance of the members of the church. So let every Seventh-day Adventist church member be known by his Thyatiran proportion of faith and works and he will share the reward of the good and faithful.



A Call to Action

J. N. DE BEER

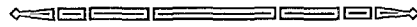
DEAR brethren and sisters in the Cape Field, the time to launch out in the Harvest Ingathering campaign has arrived. I am sure the desire of every one is that the task shall be completed successfully in the time allotted. We believe that Harvest Ingathering is a plan ordained of God to afford us opportunity of coming in personal touch with people and acquaint-

ing them with the work the Seventh-day Adventist denomination is doing in the world, and to solicit funds for its support.

Harvest Ingathering also gives us opportunity to minister to the spiritual and physical needs of the people. In the field, where we laboured before coming to the Cape, we were wonderfully blessed in our efforts to impart spiritual help during Harvest Ingathering time. Homes were opened to welcome us, as each year we called around to collect funds. I feel that if we are fully surrendered to the Lord, our contact with the people will be such that they will be pleased to see us again the following year, for the blessing we will leave with them, will be far greater than the money they give. So may the Lord help us to be channels of blessing for every home and business place we shall enter during this Harvest Ingathering campaign.

There will be great joy and satisfaction at the successful completion of the campaign, but only those who have done their part can share in the joys of victory. So brother, sister, do your part faithfully.

In order for us to know how the work is progressing, it will be necessary that we receive a report every week from each church in the field, stating the amount gathered. So I trust every responsible

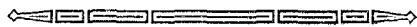


"Where is the Piccolo?"

It is said that when Sir Michael Costa was having a certain rehearsal, with an array of performers and hundreds of voices, as the mighty chorus rang out with thunder of organ and roll of drums and ringing horns and cymbals clashing, some one man who played the piccolo far away in some corner said within himself, "In all this din it matters not what I do," and he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still. Then he cried, "Where is the piccolo?" The quick ears of the great director missed it, and all was spoiled because it failed to do its part.

In that great commission given by Christ Himself, He said, "Go ye." That includes all, from the weakest to the strongest, no one is excused. The Master Musician misses His weakest musical instrument when it fails to do its part in the glorious finishing of His work. It is He that is directing His people in the Ingathering. He is depending upon us, on ALL, not on just a few. Will you do your part?

He does not expect us all to be great organs or rolling drums and bring in large sums, but He does expect us to do OUR VERY BEST in this Ingathering campaign, even though we may be only a piccolo, or a small flute, as compared with others.—Selected.



leader will see that this is done. Address: "Brentwood," Harcourt Road, Claremont, Cape.

May the Lord richly bless every one of you as you launch out, is my prayer.



First Experiences in the 1936 Ingathering

[In a letter to the Cape Conference office, Miss Heywood tells of her first Ingathering contacts this year. We believe this will be of interest to Ingatherers.]

I HAVE had two very happy days, yesterday and today. The Lord went before me and prepared the hearts of the people. I received a 10/- note from a private house yesterday. Today we (Miss Stevenson and I) did the business places and the Lord again prepared the way. When I went to R—— the manager laughed when I said we were hoping that this year he would double last year's donation. Then he said, "Well, seeing you are so sweet about it I will double it," and he gave me £1. Mr. M—— gave me his usual 10/, and also M—— & Co. This afternoon we continued with the private houses and the five shillings and two-and-sixpences just seemed to roll in. You can imagine how happy I was when a young lady, very worldly from all appearances, placed £1 in my hand, in response to my appeal.

When Mr. Hiten said that we had to collect £20 at De Aar I wondered how we would ever manage it, but you see God can do things that we can not do and already He has given us together £19-12-3 and we still have to work tomorrow. Another lady has promised me 2/6 first thing in the morning, so tomorrow we will have, by God's grace, over £20.

I have found rather a good idea. On one of my lists I marked in large figures 2/6-5/- and when I want them to give their donation I hold it so that they can read it (but they don't know I am doing it with a special purpose) and it works well. Another thing that seems to work well is to emphasise *their* donation (sometimes imaginary), "they would like to know what happened with *their* donation," "*their* donation helped to heal those discharged in 1935," "*their* donation was counted in the £6,000 given by the Union." Sometimes as I go along I get so amused because I say the same thing over, but with new animation every time. I think I can say it in my sleep. "Raai! is dit nie goed nie? Oor die ses duisend pond!" They become very tickled at my attempts at Afrikaans. It seems to put them in good spirits. Two old men gave me 2/6 each but I'm sure it was because they enjoyed my Afrikaans. We cannot praise God enough for His goodness.

(This is the Lord's work. He prepared the hearts of the people by His Holy Spirit. He needs instruments to ask for the donations that are awaiting your arrival. Are you willing to act as His instrument?)