



TRANS-AFRICA DIVISION

# Outlook



General Church Paper of the Trans-Africa Division of Seventh-day Adventists

VOLUME LXIII

DECEMBER 15, 1965  
Registered at the G.P.O. as a Newspaper

NUMBER 12

## 1965 Ingathering Total

### £126,669

### Goal Exceeded by £14,669

---

## Like Priest, Like People

by ROBERT H. PIERSON, *President,*

*Trans-Africa Division*

The experience of Nehemiah in rebuilding the walls of Jerusalem and the loyalty of the leadership impresses me as a fitting parable of our recent successful Ingathering Campaign. Note this statement from *Christian Service*, page 175. "Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready co-operation at the very outset contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church should be foremost in the work of God. If they move reluctantly, others will not move at all. 'But their zeal will provoke very many.' When their

light burns brightly, a thousand torches will be kindled at the flame."

Like priest, like people! The wonderful co-operation of the laity and the workers enthusiastically pressing forward the Ingathering Campaign and hoisting the victory banner with a glorious total of £126,669-0-0 in record time, will be a chapter in our history long remembered. "They helped every one his neighbour, and every one said to his brother, Be of good courage." Isa. 41:6. This is the secret of our success. If God is for us, who can be against us? Truly, it has been a successful Ingathering Crusade. Thanks to each and every one of you for your part.



# HEART to HEART

## *A Friendly Chat With Your Division President*

Dear Fellow Saints throughout  
Trans-Africa:

My "Heart-to-Heart" chat today is on a very personal and a very practical subject. In fact, as we study along together, you will discover, as I have through the years, that we are dealing with a phase of our Christian experience that is not easy. But it is of utmost importance.

The three most difficult words to say in any language are: "I am sorry." It takes real courage to go to a friend or acquaintance whom we have wronged or hurt, and say: "I am sorry. Please forgive me."

Frederick the Great wrote to his government: "I have just lost a battle, and it is all my fault." Of this confession Goldsmith said: "His confession shows more greatness than his victories."

Yes, it does take real courage and real character to accept responsibility for mistakes and in true humility go to the offended one, asking for pardon. But the Holy Scriptures say, "Confess your faults one to another" (James 5:16); and if we are desirous of having everything right between us and our fellow men so that we may worship God in all clear conscience, we must do that.

The Greek word *par-ap' to-mah*, translated "faults" in this text in James, includes both wilful transgression and unintentional error. So, whether we have purposely or unintentionally injured someone, we are to go to that individual, confess our fault, and ask for forgiveness. If our wrong act is known to others, then to those who are involved the confession should be made. A sin against one's family should be confessed in the family circle. In other words, the confession should be as broad as the knowledge of sin.

Genuine sorrow for sin will lead to specific confession. The penitent will acknowledge the particular sin of which he is guilty. Some try to ease their conscience by confessing in a general way, by acknowledging that they are sinners, but they do not go to the root of the evil in their experience.

"True confession is always of a specific character, and acknowledges particular sins. . . . All confession should be definite and to the point, acknowledging the very sins of which you are guilty."—"Steps to Christ," page 43.

In the time of Nehemiah, Israel "stood and confessed their sins and the iniquities of their fathers" Nehemiah 9:2.

In Leviticus 5:5 we read: "It shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." The man was to confess that he had sinned in **that thing**. It was **that thing** that counted.

From Acts 26:10, 11, we are further impressed that our confessions of wrong should be specific; for here Paul mentions definitely the sins of which he had been guilty.

For a few moments let us turn our attention to a thought or two in Matthew 5:23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Genuine sorrow for sin will lead one to make right his wrongs, even though he may feel that the one whom he has wronged is by far the greater sinner.

"If there have been difficulties, . . . if envy, malice, bitterness, evil surmisings, have existed, confess these sins, not in a general way, but go to your brethren and sisters personally. Be definite. **If you have committed one wrong and they twenty, confess that one as though you were the chief offender.** Take them by the hand, let your heart soften under the influence of the Spirit of God, and say, 'Will you forgive me? I have not felt right toward you. I want to make right every wrong, that nought may stand registered against me in the books of heaven. I must have a clean record.' Who, think you, would withstand such a movement as this?" R&H, Dec. 16, 1884.

Did you notice that sentence—"If you have committed **one** wrong and they **twenty**, confess that one as though you

were the chief offender? (Our emphasis.) That truly takes the grace of God, doesn't it?

After we have made things right with our fellow men we must ask God's forgiveness, too. For all sin is primarily against God. When we wrong our brother, we sin against God, for Jesus has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40. We are to confess all sins to God and ask His forgiveness.

There are some offences that are against God alone, and these should be confessed to Him only. Daniel in his earnest petition to heaven for wisdom and understanding prefaced it by saying: "I prayed unto the Lord my God, and made my confession." Daniel 9:4.

Ezra, in speaking to the tribes of Judah and Benjamin assembled in Jerusalem, urged the people to "make confession unto the Lord God." Ezra 10:11.

David, humbly pleading for repentance, said: "Against thee, thee only, have I sinned." Psalm 51:4. From this we see that there are some confessions that are for the ear of God only. No one should ever bare his soul to another human being, except the one who has been sinned against.

Just now, as you meditate upon these practical thoughts from the Holy Scriptures, do you think of things in **your** life that need to be made right? If you carry things in your heart against any of your fellow men, or if you have wronged someone in any way and you have not made things right with the offended one, you cannot hope to have the peace in your heart that God wants you to have. The wise man says:

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

Yours in being certain that everything is right with those about us,

**What a Response!**

by T. M. ASHLOCK, Secretary,  
Home Missionary Department,  
Trans-Africa Division

"Thy people shall be willing in the day of thy power" (Psalms 110:3). I have never in all my experience in the Lord's work, seen such willingness on the part of workers and laity alike in the matter of Harvest Ingathering. From the least to the greatest, from the Division staff through to the local churches and their members, there seems to have been an urgency to get to the task and do exploits for the Master. This campaign is unprecedented in Division history. A spirit of genuine earnestness and dedication has taken hold of God's people, and things have been happening. The campaign had just begun when the Congo reported having reached its goal. This was followed by other unions in quick succession.

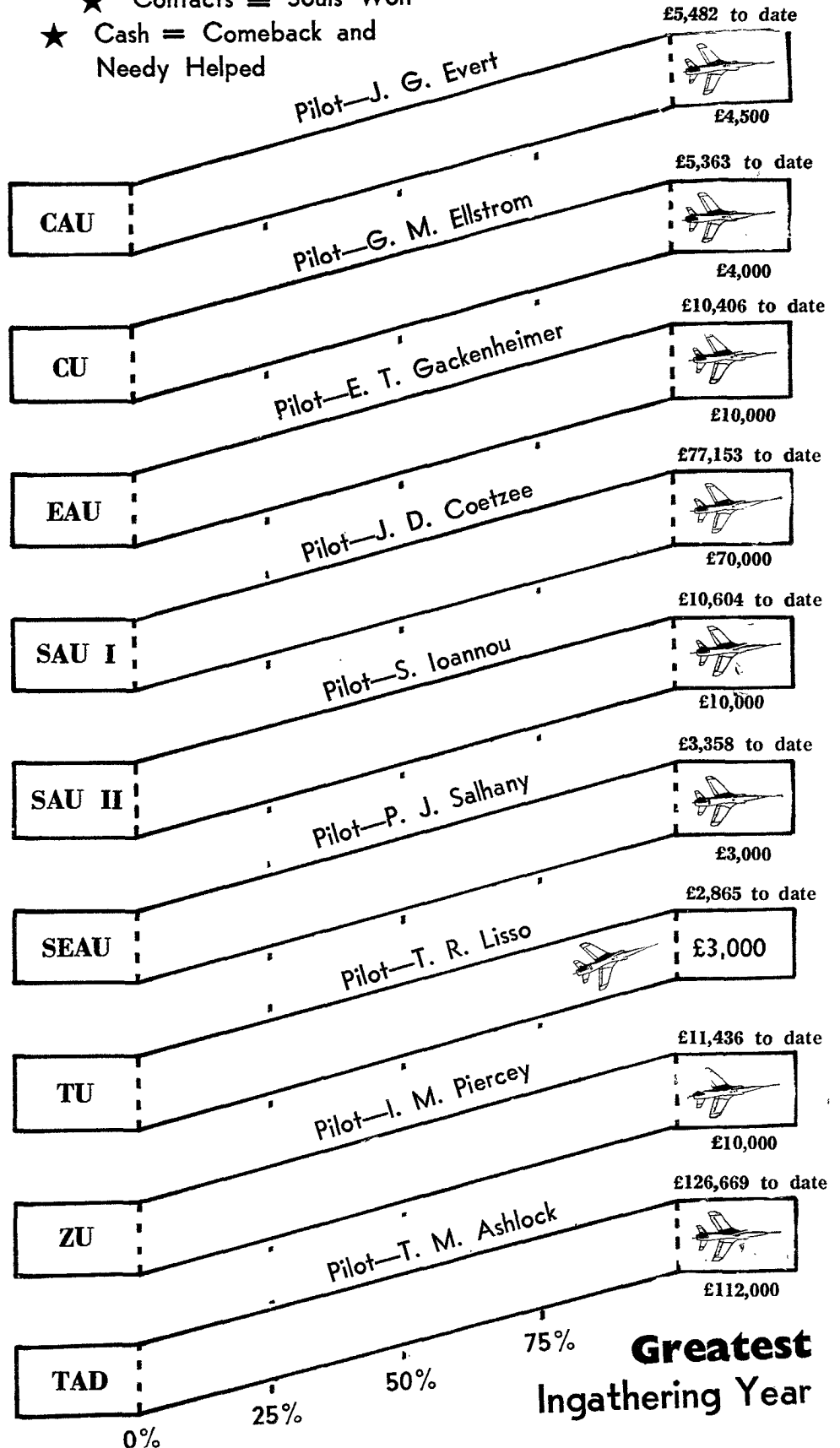
The good Lord in heaven richly blessed one and all. It is amazing what those not of our faith contributed when solicited by sincere, earnest and enthusiastic church members. "But the people that do know their God shall be strong, and do exploits" Daniel 11:32, last part. God's people certainly have done exploits for Him in Ingathering! The total amount collected is the grand sum of £126,669-0-1. This is £14,669-0-1 above the Division goal of £112,900 to say nothing of the base goal.

Words are inadequate to express our thanks and appreciation for the blessings of the Lord on all our efforts. We can only say, "Praise God from whom all blessings flow." We want also to express our deep appreciation to Elder E. T. Gackenheimer for his enthusiastic leadership and hard work in the Ingathering Campaign during my absence. He has done much to achieve this outstanding result.



**SPIRITUAL INGATHERING, 1965**

- MORE ★ Participation = Churches Revived
- ★ Contacts = Souls Won
- ★ Cash = Comeback and Needy Helped



**IMPORTANT DATES**

January 1, 1966  
HOME MISSIONARY DAY

January 15, 1966  
TEMPERANCE COMMITMENT

January 22, 1966  
CONSECRATION OF  
CHURCH OFFICERS

February 5-12, 1966  
CHRISTIAN HOME AND  
FAMILY ALTAR WEEK

February 19, 1966  
DORCAS DAY

**Greatest  
Ingathering Year**

# Treasurers' Council



**Front Row:** M. B. Musgrave, Southern Union; D. K. Short, Sentinel; M. E. Lind, Secretary, Division; R. M. Reinhard, Treasurer, Division; R. H. Pierson, President, Division; J. M. Stephenson, Assistant Treasurer, Division; F. H. Thomas, East African Union.

**Second Row:** E. E. Harju, East African Union; Mrs. T. W. Staples, Congo Union; Mrs. C. T. Bannister, Zambesi Union; from the Division office, Mrs. Ethel Ainslie, Mrs. Jean Donald, Mrs. R. M. Reinhard, Mrs. Loris Smith, Miss Louise Kleinert; Mrs. F. Unger, Central African Union; Mrs. V. R. Vinglas, East African Union; Mrs. A. L. Davy, Congo Union; R. D. Marx, Tanzania Union.

**Third Row:** T. W. Staples, Congo Union; K. G. Webster, South African Union; M. Coetzee, South African Union; A. L. Davy, Congo Union; W. R. Vail, Congo Union; R. E. Clifford, South African Union; I. B. Burton, Central African Union; M. W. Cuthbert, Southern Union; E. G. Olsen, East African Union; F. Unger, Central African Union; V. R. Vinglas, East African Union; D. E. Robinson, Division.

**Fourth Row:** F. Hayter, South-East Africa Union; L. D. Browne, Solusi; C. T. Bannister, Zambesi Union; A. Smart, Zambesi Union; N. Webster, Sentinel; C. D. Verwey, Cape Conference; H. van der Ness, Southern Union; G. L. Cullum, South-East Africa Union; and E. J. Green, Helderberg.

The Treasurers' Council, held in Salisbury, October 18-21, was under the able leadership of Pastor R. M. Reinhard, treasurer of the Trans-Africa Division. Treasurers, auditors and accountants gathered from all sections of the work, and a spirit of eagerness to find improved ways and means with financial items, and wholesome camaraderie pervaded the council meetings and overflowed into the lobbies and passages during the intervals. The Lord blessed His people and increased their understanding.

### *From a New Missionary*

Coming so soon after the many new and exciting experiences of our first trip abroad, a Treasurers' Council might have seemed like four days of boredom. However, as a new missionary, I found the subjects covered at the sessions challenging, interesting and most helpful, and the delegates cordial and friendly. The spiritual tone renewed each morning by the devotional speakers was as important as any technical item on the agenda. Judging from the blessings received and our impressions of the work and workers in Trans-Africa, we look forward con-

fidently to rich blessings during the months and years ahead. Our prayer is that our work here may also be a blessing to others.

—GERALD L. CULLUM, *Secretary-Treasurer, South-East Africa Union.*

### *From an Experienced Leader:*

Four full days of study and discussion, brim-full of tips and hints to aid our treasurers in the execution of their duties! This was the Treasurers' Council. Amidst the contemplation of mundane and prosaic facts, necessary for all who follow the accountant's or treasurer's calling, a spark of humour here or an ad-lib contribution there from around the conference table helped to maintain attention on the subject under discussion.

Careful planning and many hours of preparatory work ensured not only a very helpful programme but also enabled a "hefty" agenda to be covered with dispatch.

Add to this the fact that all plans and policies were presented, under the blessing of God, for the purpose of completing our task on earth. It is almost unnecessary to state that we returned

encouraged and challenged to our different responsibilities, all over the vast outreaches of the Trans-Africa Division.

—R. E. CLIFFORD, *Secretary-Treasurer, South African Union.*

### *From Among the Accountants:*

In the eyes of the public it is difficult to combine business with religion. As Seventh-day Adventists we make religion our business. If I were asked to suggest a theme for the Treasurers' Council just completed it would contain this idea of the affiliation of religion and business. I feel that never were so many helpful and constructive ideas and propositions given to us in the Trans-Africa Division to assist us in the treasury departments of our unions. We are in the Lord's business and under His guidance can combine business with our religion. We must do this, for this is our religion.

—WAYNE R. VAIL, *Accountant, Congo Union.*

### *From a Veteran Worker:*

This is Sunday morning and the Treasurers' Council finished on Thursday last.

(Continued on page 10.)

# THE USE OF THE SPIRIT OF PROPHECY IN BIBLE STUDY

## PART II

by L. K. McDOWELL, *Theological Department, Helderberg College*

In continuing our study on the use of the Spirit of Prophecy in Bible Study, we wish to emphasize that not only is there a danger of taking statements out of their context and making them appear to support a particular doctrine—and often such statements are very persuasive—but some doctrines which in themselves are true are made by some to appear of supreme importance so as to distort the total picture of doctrinal truth. This also causes confusion.

"There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes."

—*Testimonies to Ministers*, page 227.

For this reason we should be very wary of people who use long lists of quotations from the Spirit of Prophecy in an endeavour to support theories or doctrines of their own. This only causes confusion in the church.

Essentially the Spirit of Prophecy has been given for guidance and counsel. It is not actually a source of doctrine. We receive our doctrines from the Bible. This is our source book. This is the book to which Sister White always directed our attention. It is provided for "doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16.

An example of the misuse of the Spirit of Prophecy by taking a quotation out of its setting, is seen in the use by some of a quotation from *The Desire of Ages*, page 161. Here we read:

"That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator . . . God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul."

This quotation, taken out from its setting, and used to try and show that the New Covenant sanctuary is the

human soul is a misuse of the Spirit of Prophecy. The high destiny open to every soul is the fact that the body is a temple for the indwelling of the Creator. The servant of the Lord is not discussing here the subject of the sanctuary as such. We should beware of such misuse of the Spirit of Prophecy. It is important that we constantly read these books and know their contents for ourselves so that we will not be caught off guard by their misuse. Thus in your study of the Spirit of Prophecy, the general teaching of all the applicable counsels should be studied before conclusions are drawn. This means that one must have available all the counsel from the Spirit of Prophecy before drawing any conclusions which are not consistent with those doctrines which are generally understood by us as a Church.

The second principle is the consideration of time and place. The time, the place, and the circumstances of the giving

of the messages have a bearing on the use we make of testimonies. Some messages have a specific application and specific instruction which cannot be applied to general cases. This is also in harmony with the counsel that has been given, "Regarding the testimonies, nothing is ignored; nothing is cast aside; *but time and place must be considered.*" *Messenger to the Remnant*, page 88. (Italics supplied.)

Thirdly, one should try to discover the principle involved in any specific counsel. By so doing we may be sure that we will be able to make the necessary application to our own life and circumstances of all the instruction that God has given.

"In a view given me about twenty years ago, I was then directed to bring out general principles, in speaking and in writing, and at the same time

(Continued on page 9.)

---



---



---

## IMPORTANT CHANGE

Under the blessing and guidance of God, His work in this great Division is moving onward. At the recent year-end meeting of the Division Committee another important step forward was taken. What was formerly known as the South African Union Group II, affiliated with the South African Union Conference, was organized into a separate union. The Division Committee unanimously agreed that this new organization should be known as the SOUTHERN UNION, and the Nominating Committee, chosen for the purpose, recommended the following as the officers and department secretaries:

President: J. D. Harcombe.

Secretary-Treasurer: M. B. Musgrave.

Auditor: M. W. Cuthbert.

Education and HM Departments: S. Ioannou.

Ministerial Association: J. D. Harcombe.

Publishing Department: R. E. Appenzeller.

Radio/Correspondence School Departments: J. N. Mseleku.

MV/Temperance Department: D. M. Malotle.

Medical Department: H. E. Clifford.

S.S. and Public Relations Departments: To be appointed.

These nominations were voted by the full Division Committee.

With the fine record of past achievements, and with the challenge before them to see the work finished speedily, this new union with the help of God will take its place among our unions as the medium through which the spread of the everlasting gospel will go to all parts of South Africa among the African people. During the time of the forthcoming General Conference Session in June, 1966, the Southern Union will be accepted into the sisterhood of unions throughout the world field.

—ROBERT H. PIERSON.

---



---



---

## AROUND OUR UNIONS

### V.O.P. RALLIES

by J. A. BIRKENSTOCK, *Secretary,  
Radio/Correspondence Schools Dept.*

From June to August of this year we were privileged to have Pastor J. O. Iversen, acting secretary of the Radio and Television Department of the General Conference with us here in our Division on an extended trip. During this time successful V.O.P. rallies were held with V.O.P. students as well as church members in different places. At some of these places graduation meetings were conducted, and in the accompanying photograph you will see 11 students who graduated and received their certificates at the rally in Elisabethville, Congo, on July 14. At Bujumbura in Burundi, where Pastor Max Church is the Union Radio-TV secretary, 35 students received their certificates in a graduation ceremony. And in the baptism that was held at the same time, it was found that a quarter of the candidates baptized were V.O.P. students.



Graduation of V.O.P. students,  
Elisabethville, Congo.

A number of fruitful contacts were made with Radio and Television authorities during Pastor Iversen's visit. We praise God for the breakthrough at the Katanga Radio station where now Pastor D. H. Thomas, our Congo Union Radio-TV secretary, has full-message tapes which broadcast the message in French every Sunday morning at 8 a.m. Another successful result for Radio-TV ministry is the showing of the "Faith for Today" films over Nairobi television, beginning October 1, 1965.

We are happy also for the word from Basutoland that the regular Sunday morning church services there are conducted by one of our Seventh-day Adventist preachers.

Surely these are but the beginnings of a wider proclamation of the message as it goes into every far-flung corner of our Division like an angel flying in the midst of heaven.

### Camp-Meeting Is Revival Time

by D. HARAWA, *Translator,  
South-East Africa Union.*

Camp-meeting is a place where:—  
Many people gather together for the Word of God;

Every believer expects to receive a great measure of spiritual power; and

Every believer expects to be revived;  
Many of our believers come to camp-meeting with a Bible and a hymnbook, and nothing else. What a mistake!

I wish to share with you my own camp-meeting experience in 1965:

I was to attend a camp-meeting at Ndeka, some 40 miles from Blantyre and before I left on this trip I made arrangements with Pastor Forbes, Publishing Department secretary of the South-East Africa Union, to take a supply of books with me.

I had no idea whether these books would be sold, owing to financial difficulties prevailing in the area, but my idea was to create an interest in our books.

When I arrived, I began talking to the people individually, asking them whether they had a Bible, a songbook or any other book from our Publishing House. To my surprise, most of them had never seen a colporteur and most of them did not know that camp-meeting time was a time when books can be acquired. I told them that the church has reserved some beautiful books for those who cannot travel to Blantyre, and they can be had at camp-meeting.

They helped me find a table to display the books and from the very outset, I needed two assistants to help me. Those who had no money borrowed from their friends. Others sent word home for money to be sent from the sale of their garden produce.

Our workers would find it a good thing to take a number of books with them as they go to camp-meetings. If our colporteurs could attend camp they could place books in the hands of our old and new members.



Books of value being sold at camp-meeting.

"We now have great facilities for spreading the truth; but our people are not coming up to the privileges given them. They do not see and feel the necessity of using their abilities in saving souls."  
—*Testimonies*, vol. 4, page 391.

### Report of the Voice of Prophecy Effort at Mtwara

by R. NGASANI, *V.O.P. Secretary,  
Tanzania Union.*

It was my privilege to hold a Voice of Prophecy effort at Mtwara, the most southerly port of Tanzania near the border of Mozambique. Mr. John Moses and myself were the only workers taking part in this effort. Because we had had no previous experience doing this type of work, we wrote to Pastor G. S. Glass, the director of the Voice of Prophecy Bible School in Nairobi, who gave us some valuable suggestions.

August 8 was the day to start the effort. After much prayer we went out to visit the town, trying to find out what type of people lived in the different parts of the town. It took us a full day to do this. In visiting these people we endeavoured to find out their interests. If they indicated an interest in the Bible, we made a note of their names and addresses. In a second book we wrote down the dates and times for the next visit and in a third book we recorded the grades of all Bible students, their progress and whether their names should be forwarded to the Voice of Prophecy Bible School in Nairobi.

We used two types of approach: one was to introduce the lessons, using the enrolment card, and the other was to speak about the Bible to see their reaction and thus know how to proceed. The first way was the easier approach although we used the second one more frequently. We did not go into the offices, but only to the homes, although we did make appointments with men in offices to see them after hours in their homes. We found that the best time for visiting was in the afternoon and evening when most people were home.

Because there were only the two of us we made up one team. When we came to a home we introduced ourselves as being representatives of a very large Bible School with headquarters in Nairobi and which served the three East African territories. We also stated that the Bible School had many Tanzania students, and that we were bringing to Mtwara the first few lessons which were free. Many were willing to accept the free lessons.

In most places we were successful in enrolling students. We left the first lesson with each interested person, promising to return in a few days to collect and mark their work, and at the same time bring the second lesson. We wrote these appointments in our books. At this same time we asked these people to introduce us to their friends who might be interested in the Bible Course. In this way we found entrance to many homes.

Our first visit was a very important one because we wanted to leave the true impression that we were there for the spiritual welfare of the people. We were received cordially in most homes and it was not hard to leave the first lesson.

The second visit was an interesting one. In quite a few cases we found groups of people waiting for us because they had heard of us and wanted to join the Bible Course. On this visit we spent time with the student, answering questions and encouraging him. If he had had any difficulty in studying the lesson, we helped him with this. After completing the first four lessons in this way, the person's name was forwarded to Nairobi so that the student could be cared for in the regular way.

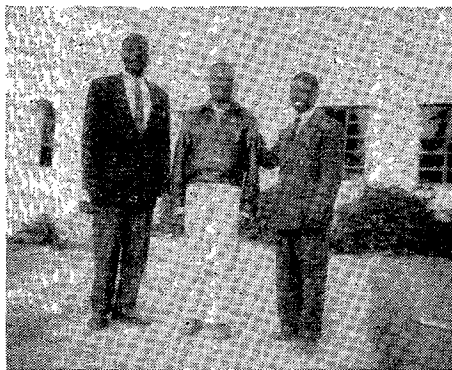
When I left Mtwara we had sent 30 names to Nairobi of those who had completed Lesson Four. These were the most interested ones. Mr. John Moses, the resident minister, is continuing with many other students whose names will also be sent to Nairobi when they have completed Lesson Four.

### Conversion Through a Dream

F. A. BOTOMANI, *Departmental Secretary,  
South-East Africa Union.*

For a number of years, Ezekiel Sambani of Dedza District in Central Malawi was a member and an active leader of another church.

One night in 1958 he had an unusual dream. In his dream he saw a very beautiful river. As he stood looking at the river, a man dressed in white garments came and said to him, "Accept the right truth of the Bible and be baptized in this river." The man then walked away. Brother Ezekiel awoke from his sleep.



L. to R: W. Jumbe, Ezekiel Sambani who was led to the Message through a dream; and M. N. Nkosi.

He was perplexed in his mind when he thought of the dream. He thought of the right truth from the Bible, and the baptism of which the man had spoken to him. He wanted to find someone who could interpret the dream.

The following day he explained the dream to his wife and some of his friends, and asked them to tell him the meaning of it. Unfortunately, none of them was able to help him. They only told him that his dream was just like any other ordinary dream, and encouraged him to remain in the truth he already had. Brother Ezekiel was not satisfied with what the people told him, and although he went to his church every Sunday after he had this dream, yet his conscience troubled him.

Some time in 1959 the same dream came back to him a second time. At this time the man said: "Go to the Seventh-day Adventist Church and learn the Bible truth and be baptized in this river." Brother Ezekiel was then convinced in his heart that the dream and the words he heard meant the salvation of his own soul. The following day he went to his minister and told him of his dream. Again he was encouraged to remain in the truth he already knew.

Finally, Brother Ezekiel determined to find a way whereby he could find the Seventh-day Adventist Church. After he had asked a few people, someone told him that the nearest Seventh-day Adventist church was twenty-two miles away. The next morning he walked all that distance and arrived at our church. He met one of the deacons and told him of his dream. Then the deacon assured him that the dream was a message to him from God, and encouraged him to be obedient to the words he had heard. The deacon gave him a copy of the *Bible Made Plain*, and promised him that he would ask the district pastor to visit him at his village. Brother Ezekiel returned to his home gladly.

In a few weeks' time all was arranged.

Pastor Wexton Jumbe went to see him. By this time Brother Ezekiel was about half-way with his Bible studies in the book given him. Pastor Jumbe gave him more studies and left him after he had made his decision for Christ and joined the baptismal class. Soon, Brother Ezekiel shared his studies with the members of his family. All this time he was going to his church every Sunday. One day, he bade farewell to his friends and told them that he had found another truth.

After two years of study Pastor Jumbe baptized Brother Ezekiel and the members of his family. How happy he was on the day of his baptism, to witness the reality of his dream. To-day, Brother Ezekiel is rejoicing in the blessed hope of the soon coming of Jesus. Soon after the baptism, some of his friends in his former church followed in his steps, and today there is a Seventh-day Adventist church of forty members in his village.

Brother Ezekiel has become a very active leader in Branch Sabbath-school evangelism, and has three in operation.

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

### New Area Evangelism

by N. L. DOSS, *President,  
South-East Africa Union*

Several new areas have been opened in the South-East Africa Union in recent years. In 1959 a minister was located for the first time in the Nyimba area of Eastern Zambia. Work was started there some years before this by a former leper from Mwami Leprosarium who, instead of going to his home when cured, went to Nyimba and built himself a humble home. Plying his trade as a carpenter, this faithful man daily let his light shine and each Sabbath conducted Sabbath-school. Now we have a growing church, a busy dispensary, and two nice staff homes near Nyimba.

Malawi's second largest city is Lilongwe in the central region. In 1962 the construction of a new church was begun in a very nice location here. This year a minister's home is being built and a resident pastor will soon be located in this growing centre which is near the site which has been chosen for Malawi's new capital.

In 1963 a plot of land and a building were secured at Salima. This rail centre in central Malawi serves the whole Central Region and is a growing population

(Continued on page 10.)

## The Adventist Message in the Mukobeko Prison

by PASTOR E. C. MAINZA,  
District Leader, Zambia

"Go" was the commission given by Jesus to the disciples. This same commission is for us today. This word, "Go" means more than it seems to mean at first glance. It means "Go" prayerfully, "Go" willingly, "Go" fearlessly, with courage, high hope, humility, and happiness. It means "Go" with the texts, "Lo, I am with you always, even to the end of the world," "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye," giving us courage to persevere.

Our work, as pastors and evangelists, is given clearly in the Bible. One day, as I was studying the 25th chapter of Matthew, I was impressed with verse 43: "I was a stranger, and ye took me not in, naked, and ye clothed me not, sick, and in prison, and ye visited me not." Taking in the strangers, clothing the naked, visiting the sick—all this we do, but visiting the prisoners . . . ?

I thought of the Mukobeko prison, just a few miles from my home. The Mukobeko prison is the headquarters of the Zambia prisons, and is the largest prison in Zambia, holding about 565 prisoners.

I said to myself, "There is a great task to be done in this district, not to be done by somebody else, but by me as the one in charge of this district." Before I went to see any prison officials, I earnestly prayed to God, and then, knowing that He would not fail me, I went.

I asked one of the prison policemen if there were any churches that were permitted to hold services in the prison. He told me that ten churches had permission to do so. However, when I asked him how I could see the senior officer in charge, he did not know.

Refusing to let this discourage me, I said to myself, "The warning message of our Lord, concerning the soon coming of Jesus Christ must be proclaimed in every place including prisons. Prisoners surely should prepare as much as ourselves to meet the Saviour who was crucified, is risen, and is coming soon as King of kings, and Lord of lords."

In September, 1964, I went to the head office and saw the commissioner concerning church services in the prison. The commissioner directed me to the senior prison officer at the prison. I went to the prison, and saw the officer in charge, but he would not allow it and it seemed impossible that he would.

In spite of this, I was not discouraged. I had courage through my prayers, and the prayers of others. I laboured with the officer in charge for three months, and then, at the end of November, 1964, I was told by the senior officer in charge to see the prison major. The prison major allowed me to go into the prisoners' rooms to find how many were interested in the Seventh-day Adventist religion so that he could consider my request. I went into the prison with two policemen, and found that seventeen were interested in the message. This I reported to the prison major.

After a few days, I again went to see the officials. Their answer was, "Your request is granted. You may now begin holding your church services for the prisoners." Now, there were eleven churches holding their different services in the prison. At that time, I was allowed to visit the prisoners on Sundays only.

When the ministers of the other churches noted the rapid progress of our work in prison, they tried to unite themselves to fight against our church, but all this was in vain, for, instead of uniting themselves, they began to quarrel among themselves.

Because of this, the privileges of seven of the other churches were taken away,

and they were not allowed to continue their services in the prison. Only four churches were allowed to remain, one being our church.

Our success came because we are the remnant church of God which keeps the commandments and has the testimony of Jesus Christ. I am not ashamed of our church's last warning message to the world. God is doing wonders through our church. He shall never fail us if we are dedicated to our divine commission.

The progress of our work in the prison and in the sight of the other ministers and the prison officials was noted and admired.

From the seventeen adherents in the beginning, through the will and power of God, at present we have seventy-eight prisoners, and two Europeans who are interested.

Some of the converts were members of the churches that were banned from the prison. During the first week of July, I was allowed to hold services as often as I wished.

One Sabbath, I went in to hold the Bible study, and the preaching service. During the service, the leader of another church made public his decision to join the true church.

## Not Guilty of Robbing God



H. S. Mngqibisa and J. S. Setlhare, of the Cape Western Field, South Africa, counting cattle to determine tithe.



We now have a very strong Sabbath-school company organized at the prison. We have two branches, as there are two separate buildings that comprise the prison.

Sabbath-school officers have been appointed. Tonga and Bemba hymn books, tracts, S.S. Quarterlies, and magazines are in circulation. Interested persons have been enrolled in the Voice of Prophecy school.

I often give Christian lectures to the students and teachers in the prison school. Our religious books are used in the Scripture and religious instruction classes with the full consent of the senior officer in charge. Two picture rolls have been given to the prisoners from the S.S. Department.

The senior officer in charge is very much interested in our work in the prison, and he encouraged me to visit them often. He said, "You are really doing something for them, and we are very much interested in the work you are doing among the prisoners." He was also very much impressed by the message that he read in the *Signs of the Times* magazine which I gave to him. He asked for his name to be added to the mailing list of the *Signs of the Times* so that he could receive it each month. Pastor G. A. Otter offered to pay the cost of the magazine which is being sent to the officer each month. He is also enrolled in the Voice of Prophecy Bible course.

May God be glorified and praised as we daily labour in His vineyard. Blessings and power are ready to be poured upon us when we willingly and sincerely ask for them from above. We ought to pray and ask for them, for the greatest task is still before us to be accomplished. This is the finishing of the work so we can go home soon.

## The Use of the Spirit of Prophecy in Bible Study Part II

(Continued from page 5.)

specify the danger, error, and sins of some individuals, that all might be warned, reprov'd and counselled." *Testimonies for the Church*, vol. 5, page 660.

The greatest danger that threatens us in relation to the Spirit of Prophecy is the danger of neglect. With all the wealth of information available to us, how few have the Spirit of Prophecy books on their library shelves at home.

It is interesting to take early bound copies of the *Review and Herald* and page through them. Week after week in these *Reviews* we find articles by E. G. White warning, counselling and instructing the Church. The counsel of the Spirit of Prophecy was constantly available to the people in the churches as they opened their *Reviews*. This is still true with regard to the *Review and Herald* today, for these articles are often reprinted. But most of the counsel given in those years is now found in the published works of Mrs. White, and is just as available today as it was then.

Paul tells us in Ephesians chapter 4 that the gifts to the church are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every

wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." Verses 12-15.

If we neglect to make use of that which God has given, will we be excused if we through ignorance do not measure up to the stature of the fulness of Christ?

It is possible for our lay men and women, who give to reading only the leisure hours of a business life, to acquire such a general knowledge of the laws of God and the facts of salvation that every advance of the Church of God will carry them along with thrilling interest because of the knowledge they have gained from the regular reading of the Spirit of Prophecy. They will be the leaders because they have sat at the feet of "the seer." Life may be kind or unkind to them, but it can never become spiritually dull. Whatever life holds for them here and now, they hold the key to the future.

## How I Raised My Salary

by £3. 10. 0 per Month

by DANIEL HARAWA, *Translator, South-East Africa Union*

It is a real problem both to the denomination and to a worker when he is unable to come out on his salary. Since this is a universal problem, I wish to share with you the solution I found to it.

I was very desirous of completing my private studies in Higher Accountancy but was perplexed to know how I could pay the tuition fees from my salary when the cost of living was continually on the increase. Fortunately I read in the *Ministerial Exchange* that "One African colporteur in Cape Town is selling the regular edition of the *Signs* and is earning £25 per month." I felt sure this was the answer to my prayers.

Immediately I went to seek counsel from experienced workers in the cause. Pastors Sahlany and Forbes encouraged me to proceed with my plan and suggested the following steps:

1. Send a circular letter to friends asking them to subscribe for the *Signs* magazine.
2. Secure names of present and former Voice of Prophecy students.
3. Secure names of prominent men in

Blantyre, Limbe and other large centres.

4. Secure old magazines for pre-contact for free distribution.

5. Have a standing order with the Sentinel Publishing Association for a club of *Signs* each month.

With the help of God, 200 *Signs of the Times* were sold the first month and 140 subscribers receive the magazine. As a result of this humble work one family is preparing for the kingdom of God.

Now 140 *Signs* cost 140/- and out of this sum, half goes deep into my pocket that is £3-10-0. There is no wonder that my prayer for tuition fees was answered. I have that much added to my salary every month. It is an increment which I did not ask my union for, nor embarrass my brethren.

"I have also given thee that which thou has not asked. . . ." 1 Kings 3:13.

If your problem, my brother, concerns a rise in salary, why not start now selling *Signs of the Times*. Talk it over with your Publishing Department secretary and you will soon be on your way earning extra income, and at the same time have the joy of seeing souls brought to the kingdom of God.

### Dedication of the Johannesburg North Church

by T. GUNSTON, Pastor

October 23, 1965 was a great day for the members of the Johannesburg North church. On this day ten years of hopes and prayers were fulfilled, ten years of devotion and sacrifice were rewarded.

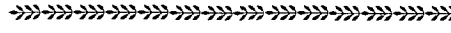
The church was organized on August 20, 1955 by Pastors A. W. Staples and D. M. Baird, then president of the Natal-Transvaal Conference and pastor of the Johannesburg churches respectively. There were fifteen baptized members in the new church. Now, there are seventy-five baptized members and the Sabbath-school membership is almost one hundred and thirty.

The beautiful house of worship, seating one hundred and eighty persons, and the spacious hall was built under the direction of Brother J. van Staden. Much of the work was done by the members themselves. The architect was Brother F. Bergh.

Over 200 people packed the church on Sabbath afternoon, October 23, to witness the eagerly-anticipated dedication service. Pastor A. W. Staples preached the dedicatory sermon and Pastor J. W. Newman led out in the act of dedication. Pastor D. M. Baird preached the morning sermon and assisted in the afternoon service. Pastor A. V. Bambury, much-loved pastor of this church in past years, offered the dedicatory prayer. The writer, at present the pastor of the church, described the history of the church. Brother T. Kilroe-Smith who has played a major role in the life of the church from its very beginning, and who is at present the first elder of the church, also assisted in the afternoon service.

The prayer of all is expressed in the words of one of the hymns sung on this occasion:

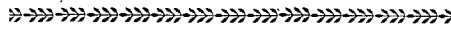
"Great King of glory, come,  
And with Thy favour crown  
This temple as Thy home,  
This people as Thine own;  
Beneath this roof, O deign to show  
How God can dwell with men  
below."



### Spurgeon on Giving

"Ah! if we did but love Christ better, my brothers and sisters, if we lived nearer the cross, if we knew more of the value of His blood, if we wept like Him over Jerusalem, if we felt more what it is for souls to perish, and what it was for men to be saved—if we did but rejoice with Christ in the prospect of His seeing the travail of His soul, and being abundantly satisfied, if we did but delight more in the divine decree that the kingdoms of this world shall be given to Christ, I am sure we should all of us find more ways and more means for sending forth the gospel of Christ."

Spurgeon, quoted in *Missionary Sermons*, page 16.



### TREASURERS' COUNCIL

(Continued from page 4.)

There has, therefore, been a little time to look back on the four busy days of instruction and exchange of ideas.

Naturally much of the material dealt with was of a highly technical nature. The Council was well planned and dealt with many of the knotty problems we face in our work.

Strong emphasis was given to the spiritual side of the work which helped us realize again that while the mechanical side of our work is important and must be performed efficiently, yet it must ever

be kept in mind that every duty must be carried out with the ultimate objective of winning souls for God's kingdom.

I am sure that all who attended will return to their respective duties determined to render better service in such a way as to contribute to the finishing of our great task.

—F. H. THOMAS, *Secretary-Treasurer, East African Union.*

### New Area Evangelism

(Continued from page 7.)

centre. Plans are being made to locate a minister there this year.

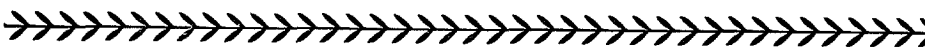
Also in 1963 the ministers of the North Lake Field pledged to support a minister to go to Dididi on the shores of Lake Malawi between Nkhota-Khota and Nkata Bay. By contributing a small percentage of their salaries each month the district leaders of this field are continuing to support this missionary minister on the lake shore.

In 1964, a re-arrangement was made in the territories of the three fields of the South-East Africa Union. This was occasioned by the providential acquisition for a very reasonable price of land and buildings in Dedza, one of the scenic centres of Malawi, located in the Central Region. Nine buildings, on their own site, surrounded by beautiful cypress trees, now make up the new Central Lake Field headquarters. These buildings include space for a church, field offices, book depository and staff quarters. In another section of the town a home was secured for the field president, on a beautiful site having a commanding view of Dedza mountain.

Also in 1964 a missionary colporteur was sent to the town of Nkhota-Khota on the lake shore. Nkhota-Khota is one of the largest African townships in Central Africa and our company there is growing.

Work has been expanded in the Yao country south of Lake Malawi, which is largely Mohammedan. Our ministerial force in this area has grown to four over the last few years. Similarly in the large Ngabu area on the plains of the Shire valley, our work has been growing steadily.

Our courage is good as we face the future. However we realize our own inability to meet the challenges of these times. We pray for an abundant outpouring of the Holy Spirit in order that the work may go forward with the necessary speed that every soul within the boundaries of our Union may soon hear the good news of our Saviour's love and His imminent return!



### Two New Books by Two Trans-Africa Writers

#### 501 Adventist Illustrations and Stories.

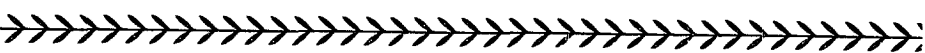
by Robert H. Pierson, published by the Southern Publishing Association.

This book contains valuable material, stories, and quotations helpful to preachers, pastors, church elders, and Sabbath-school and MV leaders for use in sermons and talks.

#### The Arrow by Day

by Jean Donaldson Cripps, published by the Review and Herald Publishing Association.

An interesting and informative account of the life and customs of the primitive Bushmen of the Kalahari Desert. This book contains vivid descriptions, and many photographs and attractive drawings of animals to be seen in the desert wastes.



# New Year Greetings

Sincere New Year greetings are sent to all our readers in every part of our great Division. God has been good to us during this past year and has richly blessed and prospered our ways. Let us enter 1966 with deep gratitude in our heart for His goodness, and the reconsecration of our lives and talents to Him for the soon finishing of His work. May God bless you, protect and guide you.

—Editorial Staff.

## From Hither and Yon

Some important changes in leadership were made recently during the year-end Division Committee. On page 5 of this issue the change in organization of the Southern Union is reported. In addition, F. G. Reid is transferring to the East African Union as president of that union, since P. H. Coetzee is unable to return to Kenya owing to passport difficulties. F. G. Thomas is transferring to the Zambesi Union as president, and his place in the Tanzania Union is being taken by P. G. Werner, formerly of the Central African Union.

H. E. Marais, principal of Malamulo College, has been called as principal of Helderberg College.

Dr. C. F. Clarke is the new principal of Rusangu School in Zambia. This school has undergone considerable development recently because of the need of higher education in that country. The doctor is taking over from K. E. Thomas who goes out on furlough and study leave overseas.

Miss Martha Mans and Miss June Goodchild of the Division office staff have responded to calls for secretarial work in South Africa. Miss Mans will connect with the Bible Correspondence School in Cape Town, and Miss Goodchild will join the staff of the Oranje-Natal Conference in Pietermaritzburg. Joining the Division staff to fill these vacancies are Mrs. A. W. Austen who will serve in the HM and Ministerial departments, and Mrs. B. E. Jacobs who joins the Transportation Department.

Miss Jacqueline Gassert, formerly of the Central African Union office, has returned permanently to her homeland, France. Her service in the CAU was greatly appreciated.

The outstanding amount of £86,381 constitutes the comeback from this year's Harvest Ingathering campaign. This amount is being returned to the unions for needy projects.

It was voted that the mid-year Division Committee will convene in Detroit, U.S.A. on June 10-12, since most of the committee members will be in that city then for the General Conference Session.

When D. R. L. Astleford, Publishing Department secretary of the East African Union,

goes on furlough at the end of this year, R. H. E. Henning of the Tanzania Union, is being asked to have charge of the publishing work in both unions for the duration of Brother Astleford's furlough.

A Mission Offering goal of £88,335 has been accepted by the Division Committee for the whole Division field for 1966. Each of our eight unions will take a proportionate amount of this total, and we have confidence that our church members will contribute sacrificially for the finishing of the Lord's work in this Division.

### SPECIAL NOTICE

Please Note: The location of the Cape Book Distributors has been changed from Port Elizabeth to Cape Town. The new address is:

**Cape Book Distributors,  
67 Rosmead Avenue,  
Kenilworth,  
Cape Town.**

### OBITUARY

**MPINGANJIRA.**—Lemonson. Brother Mpinganjira, whose years of birth and marriage are not known, remembered having a baby girl born to his wife in the year 1902. It was a general rule among the Angoni tribe in those days that no boy ever got married before he was old enough to fight in a battle and bring in one or more slaves. By this we believe that Brother Mpinganjira was quite mature when he married.

He was already married when he attended school at Malamulo. In those days workers were not long in school and he was sent out as a teacher in 1907. He continued teaching school until 1934 when he retired.

During the past three years he was often sick, and passed away on July 3. The funeral service was conducted by J. H. Mambala, assisted by M. V. Kamwendo, F. A. Botomani and N. L. Doss.

To mourn his passing are his widow, four sons, nine daughters, fifty-eight grand-children and thirty-six great-grand-children.

## The Trans-Africa Division OUTLOOK

Published monthly by the proprietors  
General Conference of Seventh-day Adventists  
(Trans-Africa Division)

Princess Drive, Newlands, Salisbury, Rhodesia

and printed by

SENTINEL PUBLISHING ASSOCIATION  
Rosmead Avenue, Kenilworth, Cape Town.

Subscription price 3/- per year

MISS M. B. DAWKINS ..... Editor  
ROBERT H. PIERSON ..... Consulting Editor  
G. S. STEVENSON ..... Asst. Editor

### DIVISION DIRECTORY

President ..... Robert H. Pierson  
Secretary ..... M. E. Lind  
Treasurer ..... R. M. Reinhard  
Field Secretary ..... A. W. Austen  
Assistant Treasurer ..... John M. Stephenson

### Departmental Secretaries

Church Development, Radio and Bible  
Correspondence, Stewardship ..... J. A. Birkenstock  
Education and Sabbath School ..... J. B. Cooks  
Home Missionary and Ministerial  
Association ..... T. M. Ashlock  
Medical ..... M. H. Schaffner  
Missionary Volunteer, Temperance and  
Public Relations ..... R. E. Jacobs  
Publishing ..... J. N. Hunt  
Religious Liberty ..... A. W. Austen

## SUNSET CALENDAR

### January 1966

	7	14	21	28
Cape Town	8.01	8.00	7.58	7.55
Johannesburg	7.05	7.05	7.04	7.02
East London	7.21	7.20	7.18	7.15
Port Elizabeth	7.33	7.32	7.30	7.27
Bloemfontein	7.18	7.18	7.17	7.15
Pietermaritzburg	7.04	7.03	7.02	6.59
Durban	7.02	7.01	7.00	6.57
Windhoek	7.41	7.43	7.42	7.40
Bulawayo	6.49	6.51	6.50	6.50
Salisbury	6.34	6.36	6.35	6.35
Gwelo	6.44	6.43	6.42	6.40
Lusaka	6.43	6.42	6.41	6.40
Blantyre	6.17	6.18	6.18	6.18
Elisabethville	6.38	6.39	6.40	6.42
Nairobi	6.44	6.47	6.48	6.51
Mombasa	6.37	6.40	6.41	6.43
Kisumu	6.51	6.54	6.55	6.59
Kampala	7.00	7.02	7.05	7.07
Dar-es-Salaam	6.44	6.45	6.46	6.48
Tabora	7.07	7.10	7.11	7.13

### February 1966

	4	11	18	25
Cape Town	7.49	7.43	7.36	7.28
Johannesburg	6.58	6.54	6.49	6.43
East London	7.09	7.03	6.57	6.49
Port Elizabeth	7.21	7.15	7.08	7.00
Bloemfontein	7.10	7.06	6.59	6.52
Pietermaritzburg	6.54	6.50	6.44	6.36
Durban	6.52	6.48	6.42	6.34
Windhoek	7.37	7.34	7.29	7.23
Bulawayo	6.47	6.44	6.40	6.35
Salisbury	6.33	6.30	6.27	6.23
Gwelo	6.40	6.38	6.36	6.33
Lusaka	6.40	6.39	6.38	6.36
Blantyre	6.17	6.14	6.10	6.06
Elisabethville	6.41	6.38	6.36	6.34
Nairobi	6.50	6.50	6.50	6.49
Mombasa	6.43	6.42	6.41	6.39
Kisumu	7.00	6.59	6.59	7.00
Kampala	7.07	7.07	7.06	7.06
Dar-es-Salaam	6.49	6.47	6.46	6.45
Tabora	6.12	6.11	6.09	6.09

# THE TENTH BEATITUDE

by G. S. STEVENSON

How many beatitudes are there? In the list given by the Master in Matthew 5 verses 3-11, nine blessings are pronounced. That wonderful string of pearls is complete in itself, yet how odd that the Lord should use such an irregular number, when throughout the scripture there seems to run a pattern of sevens and tens and twelves. Would the list of beatitudes have seemed more complete had there been ten to match the ten commandments?

Well there is a tenth beatitude spoken by the Lord Jesus, though how or when we do not know. Perchance it belonged with the original nine but was not there recorded. It may be that the Saviour added it at a later time. But it is *not* recorded in any of the Gospels. It was left for the apostle Paul to pass it on, and it is found in Acts 20:35 in the admonition to the elders of the Ephesus church to "remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

This is the tenth blessing, and how apt, for it is connected with the blessed tenth of our increase which belongs to God. There is a special blessing from our Lord on the one who gives, not only the tenth, but more. Indeed there is a close relationship between the quality and extent of our giving to God and our experiences of spiritual as well as temporal blessing.

On this matter of Christian stewardship far too many of God's children have failed and come to grief. It is by the use of money that God tests the love and loyalty of his followers. No Christian can afford to leave God out of his financial calculations—either of income or expenditure.

God's Word has much to say on the subject of "Giving"—far more than we can use in this article. But note that it is commanded, "Speak unto the children of Israel, that they bring me an offering; of every man that bringeth it willingly with his heart ye shall take my offering" (Exod. 25:2).

The New Testament version of that is, "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver" (2 Cor. 9:7).

Cheerful giving brings joy and satisfaction today as verily as it did to the people of Israel of whom it is written: "Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chron. 29:9).

The Lord expects us to return to Him a portion of what He has given us as an acknowledgement that all we have is received from Him who is the giver of every "good gift and every perfect gift" (James 1:17). Today, as when He was among men, Christ sits "over against the treasury" and beholds "*how* the people cast money into the treasury" (Mark 12:41).

He sees not only what we give but what we withhold. And more than this, He sees with what spirit and what motive we give. He still sees and approves the widow's mite, and also takes note of the gifts from those who are rich. And every gift is weighed in the scales of the sanctuary. These measure not the amount given but the spirit which prompts the choice of the coin for the offering plate.

"There is that scattereth and yet increaseth; and there is that which withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24)—poverty of soul.

This is how God expects us to give: "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee" (Deut. 16:17). "Freely ye have received, freely give" (Matt. 10:8). "But when thou doest alms, let not thy left hand know what thy right hand doeth" (Matt. 6:3).

The teaching of these verses is clear, God expects us to give according to our means. Our obligations to God are not like a poll-tax, but rather an income tax. "According as God hath prospered him" (1 Cor. 16:2). We must not be "close" with God but rather give freely and without either constraint or ostentation.

Paul says to us, "This I say, he which soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

Liberal giving to God and the cause of missions is the soundest investment that can be made of our means. Listen to this: "He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will He pay again" (Prov. 19:17). And not only will God give us the capital sum again, but interest beyond computation. This is his promise: "Give and it shall be given you; good measure, pressed down and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete withal shall it be measured to you again" (Luke 6:38).

The amount we give is important. But the spirit with which we give is much more important. It is not only the rich

who should give, but the poor. Not only should the poor man give in proportion to his means, but so also should the rich man. That is what God requires. Listen.

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). First a willing mind. That is the prime essential. Then the gift will be in proportion to what we have. The mind, the heart, the spirit in true relationship with God counts not the cost, but gives in love, an overflowing gift.

"In determining the proportion to be given to the cause of God, be sure to exceed rather than fall short of the requirements of duty. Consider for whom the offering is to be made. This recollection will put covetousness to flight. Only consider the great love wherewith Christ has loved us, and our richest offerings will seem unworthy of His acceptance. When Christ is the object of our affections, those who have received His pardoning love will not stop to calculate the value of the alabaster box of precious ointment. Covetous Judas could do this, but the receiver of the gift of salvation will only regret that the offering has not a richer perfume and greater value."—*Testimonies*, vol. 4, page 485.

When we give we prove our love to God. If we love Him enough we will gladly do more than He requires. If we grudge giving to God our tithes and offerings, we thereby demonstrate the inadequacy of our love for Him and our trust in Him. Note what He says to us:

"Will a man rob God? Yet ye have robbed me! But ye say, wherein have we robbed thee? In *tithes and offerings*" (Mal. 3:8). (Italics supplied.)

And then comes the challenge and the promise, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and *prove* me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Verses 9, 10).

Prove God. Yes, but at the same time prove yourself. Prove your love, prove your loyalty, prove your trust, prove your benevolence. And as you prove yourself, you prove your God. He will not fail the test. He *will* open the windows of heaven. He *will* pour you out a blessing beyond your power to receive. But will you pass the test? By proving God with the tithe and liberal offerings, you do prove your relationship with Him.