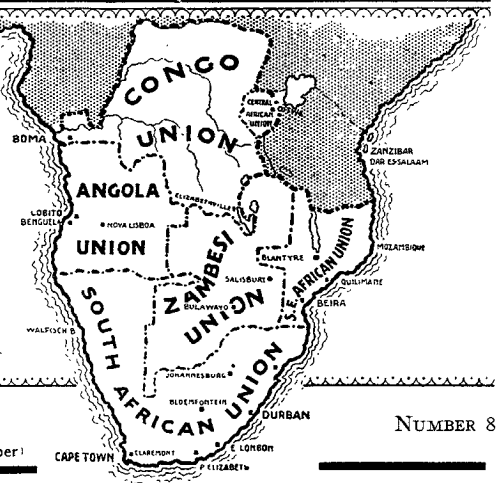


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Giving to God His Own

MRS. E. G. WHITE

The Support of the Gospel

THE Lord has made the proclamation of the gospel dependent upon the labours and the voluntary gifts of all His people. The one who proclaims the message of mercy to fallen men has another work also,—to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to His work. This lesson he should present by both precept and example; he should beware that he does not by his own course lessen the force of his teaching.

That which has been set apart according to the Scriptures as belonging to the Lord, constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for a man to take from God's treasury in order to serve himself or to serve others in their secular business. Some have been at fault in diverting from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants, and live within the means, than to use the Lord's money for secular purposes.

The Use of the Tithe

God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel

at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, *even in what they may regard as the Lord's work.*

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment, because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. He should not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. They are to be placed in His treasury and held sacred for His service as He has appointed.

God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plan by performing some deed of charity, or giving some gift or some offering, when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known; and all who would co-operate with Him must carry out this plan, instead of daring to attempt an improvement on it. . . .

A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

One reason that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be today in the field one hundred well-qualified labourers where now there is but one.

A Solemn Obligation

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel labourers in their work. For a long time the Lord has been robbed because there are those who do not realise that the tithe is God's reserved portion.

Some have been dissatisfied, and have said "I will no longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work." But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.

Read carefully the third chapter of Malachi and see what God says about the tithe. If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, more labourers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work.—"Testimonies," Vol. IX, pages 246-249.

How to Pay Tithe

J. L. SHAW

*Treasurer, General Conference**

SOME are uncertain as to how to tithe their income. With a view to helping such, we will consider typical cases and give suggestions. Before citing any class of earners, let us recognise the admonition unto carefulness and honesty in payment of tithes and offerings. The Lord claims all the tithe as His. We have no right to any of it. This thought is emphasised, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30. All the tithe is the Lord's, and all of it is holy. As the Sabbath day is holy and is the Lord's, so also is the tithe. Jacob said, "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:22. Malachi says, "Bring ye all the tithes into the storehouse;" and because the Lord's people were not so doing, He pointed out their dishonesty by saying, "Ye have robbed Me." "Ye are cursed with a curse." Mal. 3:8-10.

God is generous in His dealings with us. He gives us life and breath and all things. He wishes us in return to show a spirit of appreciation and loyalty toward Him.

If we are not exactly clear how much our tithe should be, let us be generous, giving God and His cause the benefit of the doubt. It pays to be more than honest with God. Why, He says, Be honest with Me, prove Me, "bring all the tithes into the storehouse," and I will throw the windows of heaven back on their hinges, and give more blessing than can be received. Why not trust God fully, and give Him a chance in our lives? If we approach our personal problems in tithe paying in this spirit of faith and confidence, He will make duty plain. He will not leave us in uncertainty.

Let us consider five typical classes of tithe payers:

1. The wage earner.
2. The proprietor.
3. The professional man.
4. The farmer.
5. The divided family.

1. THE WAGE EARNER

Under this head we embrace all working for wages, including those receiving a regular salary. Such have little difficulty to know what their tithe should be. Week by week they should lay aside one-tenth as the Lord's, paying all personal expenses, including food, rent, clothing, etc., from their nine-tenths, also all offerings for home and foreign work. If such have money invested either in a home or in any class of securities, they should pay a tithe on the income therefrom, and when sold, if the value has increased, tithe should be paid on the increase. If gifts have been received, whatever they amount to, as of actual value or increase, a tithe of their value should be paid.

Wage earners, young and old, should

pay tithe, beginning with the first money earned.

At our publishing centres there are many families represented in the list of employees under regular salary, who are usually the pillars for a strong church.

Many young people, while attending our schools and obtaining their education, earn substantial credits by their labour.

At our sanitariums there are large families of employees, consisting of regular full-time workers, special workers, such as graduate nurses on special call, and the training class of pupil nurses. These workers are all granted a regular allowance for the services they render. This salary, or wage, should be tithed. The remainder, the nine-tenths, should be used in meeting the expenses for board, room, tuition, and other expenses.

It is highly important that young people form the habit of recognising their responsibility as stewards of their Lord and Master by paying an honest tithe. It is the way of blessing.

Example of a Wage Earner

Salary income for month, 26 days' labour, at \$4 a day	\$104.00
Tithe 10 per cent	10.40
Balance remaining for living expenses, donations, and other purposes	\$93.60

NOTE 1.—If this salaried worker is the owner of the property he is occupying, and it cost him \$3,000, he would doubtless allow rent for his occupancy the equivalent of the interest on the investment.

NOTE 2.—If the property is being purchased on the partial-payment plan, then his rent allowance for occupancy will be governed by the amount of his equity.

NOTE 3.—If the salaried worker living in his own house rents out rooms, then he would naturally list the rents received as his income, and charge against it a proportionate amount of expense for light, heat, insurance, taxes, etc., the rooms should carry.

Example of a Salaried Worker who has a Residence, Family Garden, Cow, Poultry, and has Received Gifts

Salary income for month 26 days at \$4 a day	\$104.00
Interest from J. Johnson on note	5.00
Legacy from uncle's estate	500.00
Net value of garden products grown for family	\$5.00
Eggs produced for family, 8 doz. at 30c.	2.40
Eggs sold, 20 doz. at 30c.	6.00
Milk and cream for month for family	9.00
Milk sold for month	9.00
	<hr/>
	\$31.40

Less cost of feed or other expenses for poultry and cow for month	12.00
Total	19.40
Interest on investment in house for month	10.00

OTHER ITEMS

Cow and calf, gift from father	75.00
New Ford car, gift from brother	500.00
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Total income for month with gifts	\$1,213.40
Tithe, 10 per cent	121.34
	<hr/>
Balance remaining for living expenses, donations, and other purposes	\$1,092.06

2. THE PROPRIETOR

The proprietor may include any one who has a business of his own, except farmers. He may have a store, or any other place of business. He may own houses and rent them, or have an apartment house from which he gets his living. The proprietor has a gross income greatly in excess of his net earnings, or increase. The gross income includes all his receipts. If he operates a store, or garage, or rents a house or houses, his gross income represents the sum total of his receipts.

The net earnings represent his actual increase after deducting rent, providing he does not own the place of business; also other expenses necessary to carry on business, such as cost of goods sold, help, heat, light, interest, insurance, advertising, and miscellaneous expense, save his own time.

Example of Proprietor of a Store Income

Sale of goods	\$15,000
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EXPENSE	
Cost of goods sold	\$10,000
Rent	500
Interest	300
Help	1,200
Heat	100
Light	50
Insurance	50
Miscellaneous	100
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Total expense	12,400
Net Income	2,600
Tithe, 10 per cent	260
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Balance remaining for living expenses, donations, and other purposes	\$2,340
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3. PROFESSIONAL MAN

The doctor, lawyer, dentist, etc. has a gross and a net income somewhat similar to a proprietor. He has what we call overhead expenses, such as office rent, help, automobile expense, medicine, etc., which

should be deducted from gross income to determine net income, or increase. Here is an example:

A Doctor's Tithe Statement

Cash received from business	\$1,128.00
A. Office rent	\$85.00
Office nurse	110.00
Office supplies	33.00
B. Sundry expense	11.00
C. Auto expense for the business	21.50
Medical fees	3.00
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Total expense of conducting business	263.50
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Net returns for labour for the month	864.50
Tithe for March, 10 per cent	86.40
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Balance remaining for living expenses, donations, etc.	\$778.10

A. If a doctor owns his own office building, he may enter maintenance charges, such as heat, water, light, insurance, taxes, and depreciation, instead of rental expense, and allow as income the equivalent of interest on the investment.

B. Sundry expense may include any expense not otherwise listed that pertains to the business, such as telephones, post work, office magazines, etc. The balance upon which tithe is figured should represent the net returns from the labour of the physician.

C. The automobile expense represents that portion of running expenses and depreciation that has been incurred in conducting the business. The balance of the auto expenses incurred for pleasure or private interests should be met from the nine-tenths of the income.

4. THE FARMER

One of our brethren, a farmer, raises several specific questions regarding the payment of tithe. He says that he bought a farm twenty years ago with money which had been tithed before his investment. He also bought a horse for \$160, and sold him for \$90. He now wishes to know if the \$90 should be tithed. He says he also bought a mowing machine for \$25 and a plow for \$15. These things are now worn out and useless, and must be replaced with new. He inquires: "Should I take off the loss from time to time, or just pay tithe on the money received? I have no objection to paying tithe, but I would like to know how to figure it."

The tithe should be paid on the net income. The net income represents the gain after the required expense in the earning of that income has been deducted. For instance, this brother has a horse and various implements and supplies to carry on his work. This money belongs to his capital stock which has already been tithed. He should count as operating expense the cost

of this horse, \$160; also the cost of his mowing machine, \$25; and the cost of his plow, \$15, etc. In other words, suppose in the operation of his farm his gross income for that year was \$3,000. He paid for a horse \$160, for a mowing machine \$25, for a plow \$15, for seed wheat \$80, for horse feed \$40, for cow feed \$150, to a hired man \$275, taxes \$25. The expenses and depreciation on his auto amount to \$200, one half of which he considers was for other than farming interests; the threshing expenses total \$200, and there were other miscellaneous expenses amounting to \$81. These expenses total \$1,151. This sum would be deducted from his gross income. If he should sell the horse for \$90, this should be deducted from his expense or added to the gross income.

The farmer should list articles produced on his farm and used in the support of his family, such as milk, butter, eggs, grain, fruit, etc., at the market prices at the time, as net increase to be tithed. Otherwise he would be consuming God's portion, the tithe, to this extent in the support of his family.

The city brother must pay for these commodities at prevailing market prices from money previously tithed, as will be seen by referring to "The Wage Earner" listed above. Thus every tenth row or bushel of potatoes, less the cost of seed, is the Lord's. Every tenth egg, quart of milk, pound of butter, head of lettuce, etc., is holy. We are no more justified in appropriating for our own use the Lord's portion of these smaller crops than of the large ones.

The following tabulation of the above figures and other items may make the question plain:

Example of a Farmer

INCOME	
Sale of crops, including receipts for milk and butter	\$3,000.00
Products of farm used by family:	
Milk	108.00
Eggs	30.00
Vegetables	50.00
Allowance for residence owned and occupied for one year	100.00
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Gross Income	\$3,288.00
EXPENSE	
Seed wheat	80.00
Horse feed	40.00
Cow feed	150.00
Hired man	275.00
Taxes	25.00
Loss on horse	70.00
Cost	\$160.00
Sold for	90.00
New mower to replace old one	25.00
New plow to replace one worn out	15.00
Auto expense	

and depreciation	\$400.00	
Less family share of expense	200.00	200.00
Threshing expense		200.00
Interest on mortgage \$4,000 at 5 per cent		200.00
Miscellaneous expenses		81.00
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Total expenses		1,361.00
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Net income		\$1,927.00
Tithe, 10 per cent		192.70
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Balance remaining for living expenses, donations, and other purposes		\$1,734.30

In this example we are presuming that the farmer has invested \$2,000 in a house on his farm, and owes \$4,000 on a mortgage on the land, so has an interest expense to carry. The family have used the auto considerably for family service or pleasure, hence the expenses on it are divided.

There are those who think they should pay a tithe on their gross income. They may be proprietors, professional men, or farmers. Surely these who are able to be thus generous should in no way be hindered from doing so. It is blessed to be generous with the Lord. The tithe represents only a part of our obligation to God. In olden times the Lord called for first fruits in addition to tithes and other offerings. The Hebrews were taught to give liberally, as is set forth in the following quotation from "Patriarchs and Prophets," page 527 (new edition, page 545):

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity."

5. THE DIVIDED FAMILY

Many homes of our people are divided, the husband or wife being a member of the church, while the other is not. One reveres God's Word, keeps the Sabbath, and pays tithe, while the other does not. Perplexities arise in such homes in regard to Sabbath observance and tithing, yet these need not be insurmountable. Some husbands not in the truth permit their wives to pay a tithe of their full income, regardless of personal religious convictions. Others allow a tithe on half their income, while still others are not quite willing that their wives should pay tithe. Sometimes wives, especially, have real perplexity in this matter.

The Sabbath is the Lord's. It is holy unto Him. The Scriptures make no exception. Whatever the earthly relationship, we have the word of the Lord that

"the seventh day is the Sabbath," and this command of God is still binding. The same is true of the tithe. It is the Lord's and any who fail to pay an honest tithe are robbing God. The wife of an unbelieving husband has a right to her share of the income. It is hers by the very nature of the marriage contract. On that portion that is hers, she pays one-tenth to the Lord, and with the nine-tenths she meets all her needs and pays her offerings. How this shall be brought about in each case is left with the individual. In no case should a family breach come over tithe paying in a divided family. God never asks of His children the impossible. He says the tithe is His; it is sacred unto His work. Each can at least pay tithe on the income which he controls. All who stand firmly on this principle will be granted wisdom and courage in rendering obedience. He who is able "to do exceeding abundantly above all that we ask or think," can both make duty plain and give faith and patience necessary to obedience.

It may be urged that following such counsel might lead to unpleasantness in the home. This should not be. The marriage contract is sacred and binding. Force and contention are weak weapons. Love and conviction manifested in quietness and restraint usually win. Divided homes are given this important counsel:

"But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." 1 Cor. 7:12-14. —*Review and Herald, July 12, 1928.*

**In preparing this article the writer has had the benefit of suggestions from various members of the General Conference committee, including several union conference presidents.*

The Divine-Human Partnership

L. L. MOFFITT

THERE are some underlying principles of stewardship which, if understood and accepted will forever settle the tithing question by all who are striving to meet the mind of God. It is not that God requires the tenth of our paltry incomes to keep His vast universe from insolvency; rather it is we who require to be thus held in our allegiance to God that selfishness, avarice, and covetousness do not draw us clear away from Him.

There is a close relationship of co-operation and partnership which God ever seeks to maintain with man, and to preserve uppermost in his consciousness. Our Father wants us ever to recognise that we are "workers together with Him." He wants us to appreciate that he is constantly

at work throughout the whole realm of nature, and, that in spite of the curse of sin, He is continuously exercising Himself on our behalf. It is He that giveth us "power to get wealth." The tithing system is a most effective, practical way for man to acknowledge that partnership; and on God's part a most generous and liberal concession for His ceaseless activity on behalf of both man's temporal and spiritual interests.

God is the owner of all; He entrusts His goods to man, but He does not relinquish His claim. Allegiance to God—the acknowledgement of His rightful claim to all our possessions is attested by a faithful discharge of our stewardship, which includes a recognition of the tithe as "holy unto the Lord." The retention of the tithe is a denial of God's right to our possessions. In the sight of heaven it is counted robbery against God.

"All that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven as robbery against Him. Such defraud their Creator; and when this sin of neglect is brought before them, it is not enough for them to change their course and to begin to work from that time upon the right principle. This will not correct the figures made in the heavenly record for embezzeling the property committed to them in trust to be returned to the Lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required."—*Testimonies, Vol. III, page 394.*

Education Dept.

M. P. ROBISON, Secretary

The Principles of Christian Education

G. E. SHANKEL

IN this the fourth article of this series we shall note briefly some of the fundamental principles that are to be emphasised if our schools are to retain their distinctive character and fulfil their divine purpose. If for any reason we surrender these essential principles we may just as well write "Ichabod" over the doors of our educational institutions, large or small. If the principles governing in our schools are not distinctive, emphasising as they should the development of character, and preparing our young people for what lies just ahead of us, then I see no valid reason for going to the expense and trouble of maintaining separate schools at all.

The highest principle to be observed is a recognition that the work of education and the work of salvation are one. "In the highest sense the work of education and the work of redemption are one."—*"Education," page 30.*

"Education is a failure unless the understanding has learned to grasp the truths of divine revelation and unless the heart accepts the teachings of the gospel of Christ."—*"Counsels to Teachers," page 12.*

"The first lesson in all education is to know and understand the will of God."—*"Counsels to Teachers," page 447.*

If there is one thing above all others in which our parents are interested it is that of the son's or the daughter's relationship to Christ. I may write out to parents of the success of their children in this subject or that. I may speak of the student's popularity or how helpful he is in the social life of the school, but if I cannot assure that parent of spiritual growth, all the rest sounds empty. I may guess wrongly, but I venture the statement that ninety per cent of the students here at Helderberg have been sent not because they are taught Mathematics or Language or Science any better than they are taught in Bloemfontein or Salisbury, but for the sake of those distinctive principles which in many young lives will mean the difference between eternal death and eternal life.

It is because of this tremendously important matter of eternal life that we cannot afford to jeopardise one principle of Christian education as given through the Bible and the Spirit of prophecy.

Other principles of almost equal importance with the moral and spiritual training we shall note briefly.

1. The harmonious development of the physical powers and the mental faculties. This means the equal development of the physical and the mental. The physical development includes a thorough knowledge of physiology and the laws of health. It including also daily systematic labour and preference to mere amusement.

2. A knowledge of practical duties:
(a) Domestic Science and Cooking. (*"Fundamentals of Christian Education," page 160.*)

(b) Dressmaking.

"It is not so important that our daughters learn painting, fancy work, music or even 'cube root' or the figures of rhetoric as that they learn how to cut, make, and mend their own clothing, or to prepare food in a wholesome palatable manner."—*"Fundamentals of Christian Education," page 74.*

(c) Bookkeeping, Carpentry, Agriculture, Typewriting and Printing are among other practical sciences mentioned in the Spirit of prophecy as being important.

3. The pre-eminent place of the Bible in our educational work:

"The Bible must be regarded as the highest and most important textbook."—*"Fundamentals of Christian Education," page 231.*

"The Bible must be made the foundation of all study."—*"Fundamentals of Christian Education," page 451.*

"The highest education is found in the Word of the living God."—*"Fundamentals of Christian Education," page 532.*

"As a means of intellectual training the Bible is more effective than any other book or all other books combined."—"Education," page 125.

These few statements with scores of similar statements from the writings of the Spirit of prophecy emphasise the truth that the Bible is to be the foundation on which all our educational effort is built.

Space forbids adding to the list of foundation principles of our educational work. We have noted some of the most important ones. In standing true to these lies our safety. Concerning our schools we are told that "They will stand as peculiar, governed and controlled by the Bible standard."

In the educational world today we find a confusion of voices. We should be glad for the clear charter given to us as a people. May we have courage to uphold these principles and to keep first things first.

Publishing Dept.

F. E. Potter, Secretary

How to Circulate Our Magazines Free of Cost

HERE at the publishing house we are very much encouraged with the interest that our people are taking in the circulation of the *Signs of the Times and Herald of Health* and *Tekens van die Tye en Gesondheidsbode*. The circulation of the *Signs of the Times and Herald of Health* has increased at the rate of 1,000 copies per month for the last three months. We have just finished printing 13,000 copies of the May issue of the *Signs* and 4,000 copies of the *Tekens*. This gives us a total circulation of 17,000 copies for both magazines. Our goal is for 20,000 copies each month, and we have confidence to believe that in another few months' time we shall reach our goal. But we must solicit the continued interest of our people throughout South Africa and Rhodesia in order that this goal may become a reality in the very near future.

Every post brings word to us from some part of South Africa and Rhodesia of the success in the circulation of these magazines by our people who are showing a very live interest in the building up of our magazine work. A letter has just come in from one of our sisters in Stellenbosch telling of the success that two of her daughters have had in selling these magazines in that town. In the same post an order was received from Rhodesia for a club to be sent monthly to one of our believers in the far north. These two instances are only a sample of what practically every post is bringing to us, which shows the definite interest that our people are taking in the circulation of these attractive magazines.

We wish to encourage many who have not yet had a part in helping to circulate these papers that a club of twelve copies be ordered so as to give an opportunity for demonstrating what can be done in a very short time when these papers come to hand each month. Twelve papers will cost 1/6 per month. These can be sold at the retail price of 3d. per copy, which will give a profit of 1/6 per month. The total cost for the year would be 18/- and the profit which could be used for some missionary project would be of the same amount. Therefore the disposing of a club of these magazines does not necessarily mean an outlay of money for the one doing the work, but on the other hand it will mean a definite income. We believe that many of our young people would be glad to take up this line of work if the parents and older members of the family would give a little instruction and guide the enthusiasm that is so easily manifested among these young people.

One of our lay members in California writes to congratulate us on the new appearance of the *Signs of the Times and Herald of Health*, and also comments favourably on the workmanship and taste of its display. This same individual has in past years sent us money to be used in supplying free copies of the *Signs* to evangelists and other workers, and he has again sent £5 for this purpose. It has occurred to us that there might be others here in South Africa who would like to send along a similar amount to be credited to a fund so that we can supply papers to our evangelists and other conference workers in following up interests. This could be done very effectively by supplying free copies of our truth-filled magazines. We shall be glad to hear from any who may be interested in this suggestion.

We wish to make a suggestion to those who are anticipating ordering a club of the *Signs* or *Tekens*. Do not wait and send in your orders late in the month, for we have had the experience for several months past now of having the current issue sold out early in the month. For the last two weeks we have been unable to fill orders that we have had for both *Signs* and *Tekens*. We have printed an extra number of the May issue so that we can fill a greater number of orders, but even so we feel that it is advisable to suggest that orders should not be held back too long or otherwise those ordering may be disappointed in having the May issue sold out.

Again we express our thanks and appreciation to our members throughout South Africa and the Rhodesias for the interest they have manifested and the help they have given in the wide circulation of these magazines.

THE SENTINEL PUBLISHING COMPANY.



"SOME men owe the grandeur of their lives to their tremendous difficulties."

Z. U. Mission

E. C. Boger Superintendent
J. I. Robison Secy.-Treas.
Box 573, Bulawayo, S. Rhodesia

God's Time and God's Tithe

F. G. CLIFFORD

God's time and God's tithe are both equally "holy unto the Lord." Both are based upon abiding principles established by God in Eden before selfishness and sin blighted the outlook of the race. Both are being used during probation to establish our fitness for an eternal home.

In the Sabbath, God is revealed as the Creator and sustainer of all things. To keep the Sabbath holy is to enter into fellowship with the Divine "And hallow My Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezek. 20:20. To ignore the Sabbath is to deny God's power and authority and marks the path of rebellion against His kingdom.

The reservation of one tree by God in Eden for Himself established the principle of God's kingship and man's citizenship.

In taking what belonged to God, man lost all. By the plan of redemption God gave all that man might regain all.

It is reasonable to assume and the Scriptures make it abundantly clear that only those who have the principle of God's kingship firmly established in character and life will be eligible to possess Eden restored.

It would be unthinkable for God to turn Adam and Eve out of Eden for taking that which belonged to Him, and yet permit some of their posterity to regain Eden while violating the same principle.

Our use of material things in this life will be the deciding factor as to our fitness to be made possessors of the eternal things in the life to come. "If therefore ye have not been faithful in the unrighteous mammon (riches, margin), who will commit to your trust the true riches. And if ye have not been faithful in that which is another man's who shall give you that which is your own." Luke 16:11, 12.

"Remember the Sabbath day, to keep it holy," and "bring ye all the tithes into the storehouse," are invitations to enter into fuller fellowship with God now, that will develop into a rulership with Him in the heavenly kingdom.



The Empty Schoolhouse

It was in Northern Rhodesia, where this took place. Missionary R. M. Mote tells us about it:

"Several years ago a young man bought a book in the Chitonga language, on the Sabbath question. He read it and accepted the truth. Soon he had gathered a company of young Sabbath keepers.

Two of the number attended Rusangu Mission School a few years, and became lay evangelists. A nearby European mission hired a native evangelist to break up the work of these Sabbath-keeping preachers. Meetings were held, false accusations were made. These brought forth an intense interest in Bible study. Our believers were strengthened thereby, and the evangelist who had promised to bring back all the Sabbath keepers handed in his resignation and left the country.

"The European missionary was not so easily discouraged. He talked with the old chief of the village and gained his consent to open a school. With hired labour he built a beautiful up-to-date brick school-house. A teacher was sent, and the opening of the school announced. The bells rang, but no pupils came. The teacher then went to the chief, telling him how he could get no pupils to attend his school. The European missionary visited the place and urged the people to attend, but they answered, "We are Seventh-day Adventists and we will not go to your school. You just want us to join your church."

S. A. U. Conference

A. F. Tarr President
J. E. Symons Secy.-Treas.
Box 468, Bloemfontein, O. F. S.

Camp-meetings in the South African Union

As we go to press a letter comes from our pioneer missionary, Elder W. H. Anderson, in which he tells of the native camp-meetings that he has been attending in the South African Union. We feel sure that the readers of the OUTLOOK will appreciate this report of what is taking place right around us, so we publish it here in detail:

"Now a little about our camp-meetings. The first one was held at Emmanuel Mission. I am told we had a record attendance. There were about five hundred present. Among them were nine chiefs including the paramount chief of that district. The church was too small for the crowd and they had to have an overflow meeting in the school house. I predict that next year they will have to hold the meetings out of doors for the chiefs said they will be coming again next year and that they will bring their people with them.

"At the workers' meeting plans were laid for the advancement of the evangelistic work and in order to carry these plans into effect they decided to place eight companies of workers out in the field. One of these companies will be headed by Chief Ledugwana. The goal set for new members in the baptismal class for the year is 250. The lay-members promised to do their part. I believe, with faithful work, the goal can be reached and thus the work be advanced.

"Brother and Sister Buckley have the confidence of the natives and although Brother Buckley is not in good health still he is pushing the work and making advancement.

"From Emmanuel we went to Kolo. Brother and Sister Hurlow are doing a strong medical work there on a self-supporting basis. They have the confidence of the natives and of the Europeans in that section of Basutoland. They have a good school and plans were made for the extension of the evangelistic work into new places.

"From Kolo we went to Grahamstown. Pastor Stevenson met us at the station and in the midst of a very heavy rain storm we went to a boarding house. It rained every day of the camp-meeting. In spite of this the natives came to the meetings and the house was packed for each service. We had the pleasure of having Elder Sparrow of Nyasaland and his father with us during part of the meeting and their help was much appreciated. Brother Charles Sparrow is doing a good work among the natives who are living on his farm and the farms of his two sons. They have a company of about thirty members there and are building a church for their accommodation. That is a big mission field for our farming brethren and they ought to know that the Lord will hold them responsible for the souls of the tenants on their farms.

From Grahamstown we went to Bethel Mission, near Butterworth. Brother and Sister Sharman gave us a hearty welcome and made our stay very comfortable. In spite of the continued rain there was a good attendance at the camp-meeting. The round-table discussions with the native brethren ought to greatly strengthen the work in that part. During the meeting Brother Stevenson had a meeting with his committee and about forty items of urgent business were dispatched. It was voted to open three new schools and by moving some of the workers this could be done with very little extra expense. Plans were laid for aggressive evangelistic work which will mean advance in soul winning.

"We spent one night and part of a day at the Cancele Mission with Elder and Sister Claude Tarr. Like as the mountains are round about Jerusalem so they are around the Cancele Mission. The mission is in a very pretty valley between the hills and in the midst of a dense population. They were having rains and the farm work was going on at a good pace. There are great possibilities for the advance of the work in the area of that mission and they are taking advantage of them in a strong way. They very much need a man for the farm so Elder Tarr can spend all his time in the field with his native helpers. The South Bantu Mission Field has a fine loyal body of native workers who are consecrated to the work and, I believe that, under the leadership of Elder Stevenson with the blessing of God the work in that mission field will continue to grow.

"Our next stop was at Spion Kop. They have the largest attendance in the history of the school. There is a strong faculty now and good work is being done. Brother Blaine is pushing the farm work and things have very much improved since my visit there a year ago. There are still many improvements that ought to be made in the buildings at the school, but they do not have the money to cover the expenses.

"The Newcastle meeting was the first one held in Natal. Here we had a good meeting that was quite well attended. Still the rain persisted, but every day the natives packed the church that had been hired for the services. A fine baptismal service was held at the river near the location.

"Mahambe, in Swaziland, was the next meeting place. Elder Hlubi has a very fine place there and has the love of the natives in that section. The chief attended some of the meetings and gave us a hearty welcome to Swaziland. Four were baptised and others are in the class preparing for baptism. Brother Vixie recruited five canvassers at that place to go out with our literature among the native people. There is a great opportunity for the advance of the work in Swaziland and plans were laid to take advantage of some of these.

"On the tour I visited Elder Charles Sparrow at his farm at Fraser's Camp and the old Tarr homestead at Cathcart, and some of the believers at Pietermaritzburg. We also visited Dr. Haupt at Nongoma, Zululand. I greatly enjoyed meeting these believers and talking with them of the advance of the message that is so dear to our hearts. At the Tarsus farm the brethren and sisters are doing a strong work among the natives on the farms of our brethren and in the district.

"Elder Floyd Tarr, the president of the South African Union and Brother Vixie from the book department attended all the meetings and gave splendid help in preaching and in counsel for the upbuilding of the work.

"May God richly bless these new superintendents as they take up the burden of giving this message to the seven millions of natives in their fields.

"Camp-meeting offerings were taken at each meeting. Emmanuel gave £32-13-0; Grahamstown, £27-10-0; Bethel, £44-10-0; Newcastle, £18-2-0 and Mahambe, £18-4-6."

Let us pray for our workers and lay-missionaries in these great mission fields right at our very doors as it were. As we pray let us not forget we have a part to act. The Lord will impress upon our hearts what that part shall be.

Wanted

CAPABLE Seventh-day Adventist farm manager. Must be used to stock and mixed farming. Please communicate with Dr. W. H. Haupt, Nongoma, Zululand.

Cape Conference

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

News Notes

W. H. HURLLOW

ENCOURAGING reports are being received regarding the evangelistic efforts being conducted in the Cape Conference at the present time. In Cradock where Brother S. S. Hiten is labouring, a splendid interest has been maintained and a Sabbath school has now been formed.

Brother H. Ficker has received a good hearing in Beaufort West, but has also experienced an organised opposition in which the ministers of all the local denominations have taken part. Brother Ficker has very ably handled the opposition and is now holding Sabbath services and has organised a Sabbath school. Let our prayers unite in an earnest appeal to the Father that grace and strength may be given these evangelists and their staffs, as they shepherd the little flocks which have been given them. Pray also for the new believers that opposition may but serve to strengthen them in the faith.

A recent trip to the Cape found the churches there of good courage and working together to spread the message in their territories. At Claremont plans are being laid to combine the efforts of the magazine workers with the Good Health League. This should lead to the developing of a large interest and bring forth good fruit.

At Vredendal a spirit of true fellowship prevails and the church members are uniting their efforts to build the Lord's sanctuary that He may dwell among them.

Accompanied by Elder Le Butt we have visited the believers at Taungs. Here Brother Le Butt remained over the Sabbath and conducted the ordinances while the writer, accompanied by Brother S. C. Palvie, visited the members in the Kuruman district. It afforded us a rich blessing to meet with the dear fellow-believers, who, though isolated from others of like faith, hold high an undimmed torch of testimony to the truth. It was with joy that we baptised Brother William van Druten and his wife. Brother Van Druten is the son of our late pioneer, Brother George Van Druten.

Elder D. F. Tarr has recently visited with the Aliwal North church, celebrating the ordinances of the Lord's house with them.

Elder W. L. Hyatt has been binding off his work in East London, and has recently baptised a further six new members. He has also been caring for our church in Kingwilliamstown.

Brother A. Boekhout is continuing his labours with the Kimberley church and

members in the district, and has also been able to give assistance to the Natal-Transvaal Conference by visiting the Christiana company.

Miss P. E. Willmore, the Conference treasurer, has visited the Kimberley, Grahamstown and Langkloof churches auditing the treasurers' books at these places.

For several weeks Brother Pike, the field missionary secretary, has been in the field encouraging and assisting our faithful band of colporteurs. He reports the members of the literature ministry of good courage.

We are glad to report that our veteran worker—Elder S. G. Hiten—is progressing slowly to recovery. He is convalescing at the present time with his son in Cradock. He will soon proceed to the warm baths at Aliwal North where we trust he will find full recuperation.

Sister Franklin Staples of Rokeby Park and Sister Henley of Peddie have recently undergone surgical operations in Port Elizabeth. Both, we are happy to report, have returned to their homes well on the way to recovery. It is reported that Sister Stals of Miller is also sick. We extend our sympathy and assure her of an interest in our prayers.

It is with a real sigh of relief from the whole staff that we report ourselves at last settled in our new (old) quarters in Port Elizabeth and ready to transact all conference and depository business, placing ourselves willingly at your service.



Investiture Service in Bloemfontein

A. C. LE BUTT

A JUNIOR Investiture service was held in the Bloemfontein church on Saturday night, March 28, at which time several of our Junior young people were presented with their "Friend" pins.

It was encouraging to notice the earnestness and joy that seemed to radiate from the faces of these faithful young people as they rendered some item from the splendidly arranged programme. This was a demonstration of how helpful the Missionary Volunteer Society is and also proved how practical our Juniors can become after taking part in these Progressive Classes.

It was a joy to see the faces of the parents beam with happiness as their children pledged themselves to be, by the grace of God, pure and kind and true. May these dear young people always stand by this pledge which they have solemnly made before God and man, and so receive heaven's richest benediction.

We were fortunate in having with us our president, Pastor W. H. Hurlow, who, after a very timely and earnest talk, gave the charge. It was my privilege to present the Tokens of Honour to the following Juniors:

Gertrude Muller,
Hettie Lansdown,
Judith Olivier,
Robert Holbrook,
Gerald Dale,
John Jordaan,
Arthur Donaldson.

On behalf of the Missionary Volunteer Society, the Bloemfontein church, and the parents of the successful Juniors, I wish to express my sincere appreciation to Sisters L. A. Vixie and I. Bristow for the self-sacrificing spirit and untiring efforts manifested in their service for the young people. May the Lord continue to use you in this important branch of His work.

N. T. Conference

A. N. Ingle *President*
P. W. Willmore *Secy.-Treas.*
Box 7768, Johannesburg, Tvl.

Harvest is Ripe, but Labourers Few

A. N. INGLE

I TAKE for the basis of my few remarks on the Tithing Question the text found in Neh. 13:10.

In the days of Nehemiah he found the same conditions as we see very largely in our work today. Many of the Levites, or those who should have been engaged in the ministry, had fled, "every man to his field." Why?

Many of our church members can supply the answer. It may be easier to close one's eyes to facts, but they are there nevertheless. I hear repeated grumbling on the part of many church members regarding the large number of special collections that are asked for: complaints regarding Harvest Ingathering and in fact about almost any suggestion that is made whereby the funds necessary for the conduct of the work might be augmented. Why do we have all these special calls?

The Spirit of prophecy has told us, that if all paid an honest tithe there would be ample funds for the conduct of the work. In our own field we need six workers where we have one. Calls come to the office almost every mail for a worker to visit some interested individual and almost every week there is a call for a worker to come and hold an effort in a place that has never had a worker. Think of it, brethren in the Natal-Transvaal Conference! In the whole of Natal not a single worker. In the whole of North and Western Transvaal, only one worker. In the Free State only two workers. How long shall this continue?

The words ring in my ears, "if all paid an honest tithe there would be ample funds." Brother, sister, are you being honest with God? There are myriads of

excuses for not paying tithe, but not one will bear God's investigation. Brethren the tithe does not, and never did belong to us. "Will a man rob God?" You may not approve of some things you see done by some of your workers, but is that sufficient reason to rob God? Many things you may not approve of could be satisfactorily explained if you would only enquire from the one concerned. Brethren I am firmly convinced that a person withholding his tithe is in the same category as the idolator, Sabbath breaker, adulterer or any other commandment breaker.

No thief shall enter the kingdom. God says we rob Him in withholding our tithe.

I have heard many say they cannot afford it. I hear the same reason advanced for working on Sabbath. Whether dependent on relations, whether in receipt of old age pension, or whether our income is large or small, the tenth is the Lord's.

Prov. 10:22 tells us "the blessing of the Lord maketh rich." Why not "prove Me now" as God invites in Mal. 3:10.

Brethren and sisters the harvest field is ripe, it is reapers we need and if YOU will return to God that which is His own, many more workers could be used. I see "many have fled, each to his field." Who is to blame?

Souls are perishing because many do not pay an honest tithe. May God help you, dear reader, to make a new covenant with God in this matter.



Promise Yourself

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness, and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and to have a smile ready for every living creature you meet.

To give so much time to the improvement of yourself that you have no time to criticise others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

—South American Bulletin.



Wanted

HONEST reliable coloured girl for general housework in Sabbath-keeping country home. State age and other particulars. Apply immediately to, OUTLOOK, Grove Avenue, Claremont, Cape.

Gee aan God Sy Eie

MEV. E. G. WHITE

Vir die Evangelie

Die Here het die verkondiging van die evangelie afhanklik gemaak van die vrywillige gifte van Sy volk. Die een wat die genadeboodskap aan die gevalle mensdom verkondig, het nog 'n ander werk om te doen, n.l., om die mense te herinner aan hul plig om die werk van God te ondersteun met hul middele. Hy moet hulle daarop wys dat 'n deel van hul inkomste aan God behoort en dat dit getrou aan Sy werk moet bestee word. Hierdie les moet hy leer beide deur voorbeeld en gebod, en hy moet oppas dat hy nie deur sy eie handelwyse die onderrig wat hy gee kragteloos maak nie.

Die geld wat volgens die Skrifte opsy gesit word as Gods eiendom is vir die verkondiging van die evangelie en behoort nie langer aan ons nie. Dit is niks anders as heiligskenis nie as iemand uit die skatkis van God geld neem vir sy private sake of dié van andere. Sommige het hulleself skuldig gemaak deur geld te neem wat spesiaal vir die Here afgesonder was. Almal behoort hierdie saak in die regte lig te beskou. Laat niemand homself skuldig maak, as hy in moelikhed is, om geld wat vir godsdienstige doeleindes afgesonder is te gebruik vir sy eie voordeel nie, en sy gewete te sus deur te dink dat hy dit later weer sal terugbetaal nie. Dit is ver beter om sy uitgawes volgens sy inkomste te reël, om minder te gebruik en nie so rojtaal te lewe nie, as om die Here se geld vir sy private sake te gebruik.

Hoe die Tiende Moet Gebruik Word

Die Here het spesiale voorskrifte gegee in verband met die gebruik van die tiende. Dis nie Sy plan dat Sy werk verhinder sal word deur gebrek aan middele nie. Ten einde dit nie aan toeval oor te laat en sodat daar geen wanbegrippe kan wees nie, het Hy ons pligte in hierdie verband baie duidelik bepaal. Die deel wat die Here vir Homself hou moet nie vir enige ander doel gebruik word as wat Hy bepaal het nie. Laat niemand dus die vrymoedigheid hê om die tiende terug te hou en volgens eie oordeel te gebruik nie. Hulle moet dit nie in gevalle van nood vir hulleself gebruik nie, en selfs nie op eie houtjie bestee aan wat hulle as die Here se werk beskou nie.

Die predikant moet deur voorbeeld en gebod die mense leer om die tiende as heilig te beskou. Hy moet nie dink dat hy dit kan hou en na goeddunke gebruik net omdat hy 'n predikant is nie. Dit behoort nie aan hom nie. Hy het nie die reg om die deel, wat soos hy reken aan hom toekom, te gebruik nie. Hy moet geen plan ondersteun wat die tiendes en offergawes wat aan God gewy is vir ander doeleindes wil gebruik nie. Dit moet na die skatkis van God gaan om gebruik te word soos Hy bepaal het.

God verwag dat Sy rentmeesters noukeurig Sy goddelike voorskrifte sal volg. Hulle moenie die Here se plan verydel deur Sy geld aan liefdadigheid, of vir die een of ander doel te bestee volgens hul eie menslike oordeel nie. Dis maar 'n treurige beleid om te probeer om op God se plan te verbeter en iets anders daarvoor in plek te stel. Die Here verwag dat almal Sy plan sal ondersteun. Hy het Sy plan bekendgemaak en almal wat met Hom wil saamwerk moet hierdie plan uitvoer, pleks om te probeer om daarop te verbeter.

Ek het 'n baie duidelike boodskap in hierdie verband vir ons mense ontvang. Aan my is opgedra om hulle mee te deel dat hulle 'n fout begaan deur die tiendes aan ander dinge te bestee wat, hoewel goed op sigself, tog nie die doel is waarvoor God gesê het dat die tiende gebruik moet word nie. Diegene wat die tiendes op hierdie manier gebruik wyk af van God se plan. Die Here sal hulle hiervoor tot verantwoording roep.

Sommige reken dat die tiende gebruik kan word om skoolgeld mee te betaal. Andere reken weer dat die kolporteurs uit die tiende moet onderhou word. Maar daar word 'n groot fout gemaak as die tiende nie vir die bestemde doel gebruik word nie, n.l., die onderhoud van predikante. Daar behoort vandag vir elke werker in die veld 'n honderd opgeleide werkers te wees.

'n Plechtige Verantwoordelikheid

Die tiende is heilig, God het dit vir Homself uitgehou. Dit moet in die skatkis gebring word om die evangeliewerkers te onderhou. Vir geruime tyd al word die Here beroof omdat daar diegene is wat nie besef dat die tiende die deel is wat aan God toegewy is nie.

Sommige was ontevrede en het gesê, Ek sal nie meer langer tiende betaal nie; want ek het geen vertrou in die manier waarop sake bestuur word nie. Maar sal u God beroof omdat u dink dat sake nie reg bestuur word nie? Dien u klagte openlik en in die regte gees in aan die regte persone. Stuur in u versoek dat sake in orde gebring moet word, maar moet u nie onttrek van die werk van God en ontrou wees omdat andere nie reg doen nie.

Lees die derde hoofstuk van Maleagi noukeurig om te sien wat die Here omtrent die tiende sê. As ons kerke op die Woord van die Here sou staan en getrou hul tiendes in Sy skatkis bring, sal daar meer arbeiders wees wat die leraarsamp sal opneem. Meer manne sal die werk opneem as hulle nie moet hoor dat die skatkis leeg is nie. Die Here se skatkis behoort vol te wees, en dit sal ook wees as selfsugtige harte en hande nie die tiendes terughou nie, of dit vir ander doeleindes gebruik nie.—„Testimonies,” Deel IX, blss. 246-249.

Hoe om Tiende te Betaal

J. L. SHAW

Tesourier, Wêreldkonferensie

SOMMIGE weet nie presies hoe om die tiende op hul inkomste te bereken nie. Om diesulkes te help sal ons sekere voorbeelde en wenke gee. Voordat ons spesifieke voorbeelde bespreek, wil ons eers die vermaning tot getrouheid in verband met tiendes en offergawes bespreek. Die Here sê dat al die tiendes aan Hom behoort en dat geen deel daarvan aan ons behoort nie. In Lev. 27:30 word daar op hierdie punt nadruk gelê, „Ook al die tiendes van die land, van die graan van die land, van die vrugte van die bome, behoort aan die Here; dit is heilig aan die Here.” Al die tiendes behoort aan die Here en alles is heilig. Net soos die Sabbatdag heilig is en aan die Here behoort, so ook die tiende. Jakob het gesê, „van alles wat U my gee, sal ek U sekerlik die tiende afstaan.” Gen. 28:22. Maleagi sê, „Bring al die tiendes na die skathuis;” en omdat die volk van God dit nie doen nie, wys Hy hulle op hul oneerlikheid deur te sê, „Julle beroof My.” „Met 'n vloek is julle belaa!” Mal. 3:8-10.

Die Here handel baie edelmoedig met ons. Hy gee aan ons die lewe en alle dinge, en Hy verwag dat ons ons waardering en getrouheid aan Hom sal betoon.

As ons twyfel hoeveel tiende ons moet betaal, laat ons vrygewig wees en nie die Here te kort doen nie. Dit betaal om meer as eerlik met God te handel. Die Here sê, Wees eerlik met My, beproef My, „Bring al die tiendes na die skathuis;” en Ek sal vir julle die vensters van die hemel oopmaak en op julle 'n oorvloedige seën uitstort. Waarom nie die Here volkome vertrou en Hom 'n kans gee nie? As ons die probleme in verband met die tiendes in so 'n gees van vertroue aanpak, sal Hy duidelik ons plig aanwys. Hy sal ons nie in onsekerheid laat nie.

Laat ons in verband met die betaling van tiendes vyf tipiese voorbeelde neem:

1. Die persoon wat vir 'n salaris werk.
2. Die eienaar van 'n besigheid.
3. Die persoon wat 'n beroep uitoefen.
4. Landbouers.

5. 'n Verdeelde huisgesin waar die man of die vrou miskien nie 'n lid van die kerk is nie.

1. DIE PERSOON WAT 'N SALARIS VERDIEN

Onder hierdie hoof sluit ons alle persone in wat 'n salaris verdien. Hulle het gewoonlik geen moeite om hul tiende te bereken nie. Elke week of maand moet hulle een-tiende vir die Here opsy sit; hul voedsel huishuur, klere ens., moet hulle uit die nege-tiendes betaal, asook hul offergawes vir die sending. As hulle geld aan aandeel of 'n huis bestee het, of op rente belê het, behoort hulle die inkomste uit sulke bronne te vertien, en as hulle dit verkoop en 'n profyt daarop maak moet die profyt ook vertien word. As hulle gifte of presente ontvang het, behoort hulle die waarde

daarvan te bereken en daarop tiende te betaal.

Persone wat geld verdien, of hulle jonk of oud is, moet van die begin af tiende betaal.

By ons drukkerie is daar baie werknemers wat 'n gereëlde salaris trek, en hulle is gewoonlik die pilare van die kerk.

Baie jongmense op ons skole verdien geld deur hul arbeid.

In ons Sanitoriums is daar ook baie werkers, bestaande uit voltydse werkers, en spesiale werkers soos b.v. opgeleide verpleegsters wat uitgeroep word vir spesiale gevalle, ens., daar is ook leerlingverpleegsters. Al hierdie werkers ontvang toelae vir hul dienste. Hierop moet hulle tiende betaal. Die nege-tiendes wat oorbly moet aangewend word vir hul onkoste soos: losies, kamerhuur, skoolgeld en ander doel-eindes.

Dit is baie belangrik dat jongmense die gewoonte sal vorm om hul verantwoordelikheid as rentmeesters van God na te kom deur 'n getroue tiende te betaal. Dit is die pad van seën.

Voorbeeld van Iemand wat Loon Ontvang

Salaris vir die maand	\$104.00
Die tiende daarop	10.40

Balans vir losies, offergawes, ens. 93.60

OPMERKING 1.—As hierdie persoon in sy eie huis woon wat hom b.v. \$3,000 gekos het dan moet hy tiende betaal op die rente wat die geld sou ingebring het as hy dit uitgeleen of in die bank gesit het.

OPMERKING 2.—As hy die eiendom op skuld gekoop het en dit in paaiemente afbetaal, moet hy hiermee ook rekening hou.

OPMERKING 3.—As die persoon in sy eie huis woon en kamers verhuur, dan moet hy op die kamerhuur ook tiende betaal na hy 'n deel afgetrek het vir ligte, verhitting, versekering, belasting, ens.

Hier volg nou 'n voorbeeld van 'n gesalieseerde persoon wat sy eie woning het, asook 'n groente tuin, 'n koei, hoenders, en wat sekere gifte ontvang het.

Salaris vir die maand	\$104.00
Rente op geld aan P. Willemsse geleen	5.00
Erfporsie uit oom se boedel	500.00
Inkomste uit die groente tuin	5.00
Inkomste van hoenders, 8 dos. eiers vir die huis teen 30c. per dos.	2.40
20 dos. eiers verkoop teen 30c. per dos.	6.00
Inkomste van koei — melk vir die huis	9.00
Melk verkoop	9.00
.....	640.40
Min kos vir koei en hoenders vir die maand	12.00
.....	628.40
Rente wat geld aan huis bestee sou ingebring het	10.00

ANDER ITEMS

Waarde van koei en kalf — 'n gif van vader	75.00
Waarde van nuwe motor — present van broer	500.00
Totale inkomste vir die maand	1,213.40
Die tiende daarop	121.34

Balans wat oorbly vir onderhoudsonkoste, offergawes, ens. \$1,092.06

2. DIE EIENAAR VAN 'N BESIGHEID

Onder hierdie hoof word ingesluit enige persoon, behalwe plaasboere, wat sy eie besigheid het. Dit mag 'n winkel of ander besigheid wees. Dit mag 'n persoon wees wat huise het en hulle verhuur, of hy mag 'n verdiepingshuis besit en flats verhuur. Die eienaar het gewoonlik 'n bruto-inkomste wat sy netto-winste ver oortref. Die bruto-inkomste sluit in alle inkomste. As hy 'n winkel of 'n garage het, of huise of flats verhuur, sal sy bruto-inkomste sy totale ontvangstes insluit.

Sy netto-winste beteken sy inkomste na hy die huur op sy besigheidslokaal afgetrek het (d.w.s. as hy die plek huur), asook ander onkoste in verband met sy besigheid, soos b.v. die inkoopprys van voorrade, salaris aan werkers, ligte, krag, rente, versekering, advertensie koste, en verskillende ander onkoste, behalwe sy eie tyd.

Voorbeeld van Winkelier

Goedere verkoop	\$15,000
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ONKOSTE

Inkoopprys van goedere	\$10,000
Huurgelde	500
Rente	300
Salaris aan werkers	1,200
Verhitting	100
Ligte	50
Assuransie	50
Uitgawes van verskillende aard	100
Totale Uitgawes	12,400
Netto-winste	2,600
Tiende daarop	260

Balans vir onderhoudsonkoste, offergawes, ens. 2,340

3. PERSONE WAT 'N BEROEP UITOEFEN

Geneeshere, prokureurs, tandaartse, ens., het 'n bruto-inkomste meer of min soos die persoon wat eienaar van 'n besigheid is. Daar is b.v. onvermydelike uitgawes soos kantoorhuur, werkers, motor, medisyne, ens., wat moet afgetrek word van die bruto-inkomste om die netto-winste vas te stel. Hier is 'n voorbeeld:

Tiende Staat van 'n Geneesheer

Kontante geld ontvang	\$1,128.00
A. Kantoorhuur	\$85.00
Verpleegster	110.00
Kantoor voorrade ..	33.00

B. Verskillende uitgawes	11.00
C. Motor onkoste	21.50
Mediese fooie	3.00
<hr/>	
Totale onkoste in verband met besigheid	263.50
<hr/>	
Netto-inkomste vir die maand	864.50
Die tiende daarop	86.44
<hr/>	
Balans vir onderhoud, offergawes, ens.	\$778.10

A. As 'n dokter sy eie kantoorgebou het mag hy die onkoste vir water, lig, verhitting, assurance, belasting en depresiasie aftrek, instede van die huurgeld, maar hy moet by sy inkomste die rente reken wat die geld wat hy vir die gebou betaal het sou ingebring het.

B. Die verskillende ander uitgawes moet ook afgetrek word, soos b.v. telefoonhuur, en oproepe, posgeld, blaie vir die kantoor, ens. Die balans waarop die tiende betaal word is die netto-wins op die genesheer se arbeid.

C. Motoronkoste sluit in brandstof, olie en depresiasie in verband met die besigheid. Onkoste in verband met plesierritte of privaat besigheid moet uit die negetiendes betaal word.

4. DIE LANDBOUER OF BOER

Een van ons broeders, 'n plaasboer, stel verskillende vrae in verband met die betaling van tiende. Hy sê dat hy twintig jaar gelede 'n plaas gekoop het met geld wat vertien was. Hy het ook 'n perd gekoop vir \$160 en hom weer verkoop vir \$90. Nou wil hy weet of hy die \$90 moet vertien. Verder deel hy mee dat hy ook 'n snymasjien van \$25 en 'n ploeg van \$15 aangeskaf het, en aangesien hierdie werktuie nou uitgeslyt en nuttelos is, vra hy: „Moet ek die verlies van tyd tot tyd aftrek, of moet ek al my inkomste vertien? Ek het geen besware teen die betaling van tiende nie, maar ek sou graag weet hoe om dit te bereken.”

Die netto-inkomste moet vertien word. Die netto-inkomste is wat oorbly na alle onkoste afgetrek is. Byvoorbeeld, hierdie broeder het 'n perd, en verskillende werktuie om sy boerdery aan die gang te hou. Hierdie goeters het hy met kapitaal gekoop wat reeds vertien was. Hy moet dus die \$160 wat hy vir die perd betaal het by sy onkoste reken, asook die snymasjien van \$26 en die ploeg van \$15, ens. Met ander woorde, veronderstel dat sy bruto-inkomste op die plaas vir daardie jaar \$3,000 was, en dat hy \$160 vir 'n perd, \$25 vir 'n snymasjien, \$15 vir 'n ploeg, \$80 vir saadkoring, \$40 vir perdevoer, \$150 vir koeievoer, \$275 aan lone, en \$25 aan belastings betaal het. Die onkoste en depresiasie op sy motor was \$200, helfte waarvan in verband met die boedery was; die dors van sy koring het hom \$200 gekos, en ander uitgawes van verskillende aard het \$81 beloop. Altesame was Sy onkoste \$1,151. Hierdie bedrag moet hy dan van sy bruto-inkomste aftrek. Die \$90 wat hy vir die perd ontvang het moet ook by

die bruto-inkomste gereken word — of van sy onkoste afgetrek word.

Die waarde van plaasprodukte soos melk, botter, eiers, graan, vrugte, ens., wat vir die huis gebruik was moet teen huidige markwaarde geskat word en by die bruto-inkomste gereken word sodat dit ook kan vertien word. As dit nie gedoen word nie dan beteken dit dat hy 'n deel van die tiende — God se geld — vir sy huishouding gebruik het.

Die stedeling sou hierdie dinge moes koop teen huidige maark pryse uit geld wat reeds vertien was, soos u sal merk uit die voorbeeld wat ons gegee het van 'n persoon wat vir 'n salaris werk. Dus behoort elke tiende ry of sak ertappels, nadat die prys van die saad afgetrek is, aan die Here. Elke tiende eier, punt melk, pond botter, kop slaai, ens., is heilig. Ons het net so min reg om die Here se deel van hierdie klein dingetjies te neem, as wat ons het om Sy deel van die groot oeste te hou.

Die volgende staat sal die saak vir die boer verduidelik:

INKOMSTE	
Oprings van oeste, met inbegrip van oprings van botter en melk	\$3,000.00
Deel vir huishouding gebruik	108.00
Melk	30.00
Eiers	50.00
Groente	100.00
Toelae vir huishuur vir een jaar	100.00
<hr/>	
Bruto-inkomste	\$3,288.00
UITGAWES	
Saadkoring	80.00
Perdevoer	40.00
Koeievoer	150.00
Lone	275.00
Belastings	25.00
Verlies op perd vir \$160.00 gekoop en teen \$90.00 verkoop	70.00
Nuwe snymasjien in plek van oue	25.00
Nuwe ploeg in plek van oue	15.00
Motor onkoste en depresiasie	\$400.00
Min onkoste vir privaat gebruik	200.00
<hr/>	
Dors onkoste	200.00
Rente op verband van \$1,000 teen 5 persent	200.00
Onkoste van verskillende aard	81.00
<hr/>	
Bruto-uitgawes	1,361.00
<hr/>	
Netto-inkomste	1,927.00
Tiende op netto-inkomste	192.70
<hr/>	
Balans vir onderhoud,	

gifte, en ander doeleindes

\$1,734.30

In hierdie geval het ons veronderstel dat die boer \$2,000 aan 'n woonhuis bestee het, en dat hy 'n verband van \$4,000 op sy grond het en dat hy dus rente moet betaal. En aangesien hy sy motor taamlik gebruik het vir privaat doeleindes, het ons die uitgawe in verband daarmee om die helfte verdeel.

Daar is diegene wat voel dat hulle hul bruto-inkomste moet vertien. Hulle mag winkeliers, ens., vakmanne, of plaasboere wees. As hulle dit kan bekostig om so vrygewig te wees, moet hulle nie verhinder word nie. Die Here sien vrygewige mense. Die tiende is maar net 'n deel van ons verpligting teenoor God. In die ou dae het die Here om die eersteling sowel as die tiende en ander offergawes gevra. Die Hebreërs was geleer om mildelik te gee soos blyk uit die volgende aanhaling uit „Patriarchs and Prophets,” bladsy 527 (nuwe druk, bls. 545):

„Die bydraes wat van die Hebreërs geverg was vir godsdienstige en liefdadigheidsdoeleindes het goed een-vierde van hul inkomste beloop. Mens sou verwag dat so 'n swaar belasting op 'n volk hulle in die armoede sou gedompel het, maar in teendeel was 'n getroue nakoming van hierdie reëls een van die oorsake van hul voorspoed.”

'N VERDEELDE HUISGESIN

Daar is baie huisgesinne waar die man of die vrou nie 'n lid van ons kerk is nie. Die een respekteer die Woord van God, hou die Sabbat en betaal tiende, terwyl die andereen dit nie doen nie. Hoewel daar moeikhede in sulke huise ontstaan in verband met Sabbatviering en die tiende, behoort hulle nogtans nie onoorkomelik te wees nie. Sommige mans wat nie in die waarheid is nie, laat hul vrouens toe om op hul volle inkomste tiende te betaal, ongeag hul persoonlike godsdienstige oortuigings. Sommige laat toe dat helfte van hul inkomste vertien word, terwyl andere weer hul vrouens belet om tiende te betaal. Daar is vrouens wat dit baie moeilik in hierdie verband het.

Die Sabbat behoort aan die Here, dit is heilig aan Hom. Die Skrifte maak geen uitsondering nie. Wat die aardse toestande ook mag wees, het ons die Woord van die Here wat sê, „die sewende dag is die Sabbat,” en hierdie gebod van die Here is nog van krag. Dieselfde geld ook van tiendes. Dit behoort aan die Here en enigeen wat nie getrou sy tiende betaal nie beroof God. Die vrou van 'n ongelowige man het reg op haar deel van die inkomste. Dit is hare op grond van die huwelik. Op haar deel moet sy tiende betaal, en wat oorbly kan sy gebruik vir haar benodigdhede en vir offergawes. Hoe om dit te bewerkstellig is 'n persoonlike saak. Onder geen omstandighede moet daar onenigheid in die huisgesin ontstaan oor die tiende nie. Die Here verag nie die onmoontlike van Sy kinders nie. Hy sê dat die tiende aan Hom behoort — dit is heilig vir Sy

werk. Elke persoon kan ten minste tiende betaal op die geld wat in sy besit kom. Almal wat hierdie beginsel getrou nakom sal wysheid en moed ontvang om gehoorsaam te wees. Hy „wat mag het om te doen ver bo alles wat ons bid of dink” kan ons plig aanwys, asook die geloof en geduld skenk wat nodig is vir gehoorsaamheid.

Dit mag aangevoer word dat as die raad gevolg word wat hierin gegee word dit tot onenigheid in die huis kan lei. Dit behoort nie te wees nie. Die huwelik is heilig en bindend. Tweedrag en geweld is maar swakke wapens. Liefde en oortuiging wat in stilte en met selfbeheersing gehandhaaf word win gewoonlik. Die volgende advies word aan verdeelde huisgesinne gegee:

„Maar vir die ander sê ek, nie die Here nie, as enige broeder 'n ongelowige vrou het en sy dit goedvind om met hom saam te lewe, moet hy haar nie verstoot nie; en as 'n vrou 'n ongelowige man het, en hy dit goedvind om met haar saam te leef, moet sy hom nie verstoot nie. Want die ongelowige man is geheilig deur die vrou, en die ongelowige vrou is geheilig deur die man; want anders sou julle kinders onrein wees maar nou is hulle heilig.” 1 Kor. 7:12-14.

Uitgewers Dept.

F. E. Potter, *Sekretaris*

Hoe om Ons Blaaië Sonder Onkoste te Versprei

Ons hier by die drukkery is baie bemoedig oor die belang wat ons mense stel in die sirkulasie van die *Signs of the Times* and *Herald of Health* en die *Tekens van die Tye en Gesondheidsbode*. Die sirkulasie van die *Signs of the Times and Herald of Health* het met 1,000 eksemplare per maand uitgebrei vir die afgelope drie maande. Ons het nou net 13,000 eksemplare van die *Signs* en 4,000 *Tekens* vir die Mei uitgawe gedruk. Dit gee ons 'n totale sirkulasie van 17,000 vir die twee tydskrifte. Ons mikpunt is 20,000 eksemplare maandeliks, en ons glo dat ons binne die volgende paar maande ons doel sal bereik. Dog ons moet vra om die aanhoudende ondersteuning van ons mense in die Unie en Rhodesië sodat ons in die nabye toekoms ons doel kan haal.

Met elke pos ontvang ons berig uit die een of ander deel van Suid-Afrika of Rhodesië van die toename van die sirkulasie van ons blaaië deur ons lede. Ons het nou net 'n brief ontvang van 'n suster in Stellenbosch, waarin sy ons vertel van die sukses wat haar twee dogters gehad het met die verkoop van ons tydskrifte in daardie dorp. Met dieselfde pos het ons 'n bestelling ontvang van een van ons gelowiges in Rhodesië vir 'n maandelikse

„klub.” Die twee gevalle wat ons noem is slegs voorbeelde van bestellings wat ons daeliks oor die pos ontvang, en wat toon dat daar definitiewe belangstelling onder ons mense is om ons aantreklike tydskrifte te versprei.

Ons wil diegene wat nog nie help om ons blaaië te versprei, aanraai om 'n klub van twaalf te bestel om net te sien hoe gou hulle die blaaië kan verkoop. Die twaalf blaaië sal 1/6 kos, en as hulle teen 3d. stuk verkoop word sal daar 'n wins van 1/6 wees. Vir 'n jaar sal so 'n klub 18/- kos, en die wins daarop sal ook 18/- wees wat vir sending doeleindes kan aangewend word. U sien dus dat so 'n onderneming nie 'n verlies, maar 'n wins vir u sal beteken. Ons is oortuig dat ons jongmense graag hierdie soort werk sal onderneem as die ouer lede hulle onderrig en 'n bietjie sal help.

Een van ons lede skryf uit Kalifornië om ons geluk te wens met ons nuwe blad en sê dat hy dit baie mooi vind. In die verlede het hierdie persoon geld gestuur om blaaië gratis te verskaf aan ons evangeliste, en nou weer het ons £5 ontvang vir dieselfde doel. Ons voel dat daar miskien in Suid-Afrika ook lede is wat graag sal bydra om blaaië gratis te stuur as ons evangeliste en konferensiewerkers. Ons sou graag van diesulkes hoor.

Ons wil die volgende wenk gee aan diegene wat van plan is om klubs *Signs* en *Tekens* te bestel. Moenie te laat in die maand wag voordat u u bestelling stuur nie, want vir die afgelope paar maande al was ons reeds vroeg in die maand uitverkoop, en vir die afgelope twee weke was ons nie instaat om bestellings vir die *Signs* en *Tekens* uit te voer nie weens gebrek aan voorrade. Ons het egter 'n ekstra oplaag gedruk van die Mei uitgawe, maar ten spyte hiervan voel ons dat dit raadzaam sal wees om nie te lank met bestellings te wag nie, anders kan u lig teleurgestel wees.

Nogmaals wil ons ons dank betuig aan ons lede in die Unie en Rhodesië vir hul belangstelling en hulp in die uitbreiding van die sirkulasie van ons tydskrifte.

SENTINEL UITGEWERS-MAATSKAPPY.

Verspreiding van Ons Leesstof

Gods volk moet met ons leesstof gaan na plekke waar die boodskap van die derde engel nog nie verkondig is nie. Ons boeke moet in verskillende tale uitgegee word. Met hierdie boeke moet nederige gelowige manne uitgaan as kolporteur-evangeliste, om die waarheid tot diegene te bring wat anders nooit verlig sal word nie. Diegene wat hierdie soort werk onderneem moet gereed wees om mediese sendingwerk te doen. Die siekes en lydendes moet gehelp word. Baie vir wie sulke werk van barmhartigheid gedoen word sal die woorde van die lewe hoor en aanneem. Die werk van die kolporteur-evangelis is vol heerlike kans.

N. T. Konferensie

A. N. Ingle *President*
P. W. Willmore *Sekr.-Tes.*
Bus 7768, Johannesburg, Tvl.

Verrigtinge op Doornpoort

Ons het verlede Sabbat, 18 April die voorreg gehad om die Avondmaal van die Here op Doornpoort te vier. Die Here was ons seer naby met Sy Heilige Gees. Broeder Blignaut het die dienste waargeneem. Hy het ons vrydagaand ernstig vermaan om die lamp van Gods Woord brandende te hou. Sabbatmore in ons biduur was ons ryklik geseën. In die Sabbatskool het Broeder D. W. Jonker ons daarop gewys om getrou te wees in ons offergawes sowel as in ons tiendes. Broeder Blignaut het by die elfuurdienste ons weer die heiligheid van die Sabbat voor oë gebou en daarop gewys dat net soos elke sieling van die tiende heilig is, so ook is elke uur van die Sabbat heilig, en ons durf geen deel daarvan vir onself gebruik nie. In die namiddag het ons die dood van ons Heiland gedenk, wat voorafgegaan was deur 'n getuienisdienste waaraan almal deelgeneem het en getuig het van hul voornemens om getrou te wees en die viering van die Here se Sabbat sowel as in die betaling van Sy tiende. Ons behoort meer sulke dienste te hê om mekaar aan te moedig om getrou te wees.

J. MIENIE,

Klerk van die Doornpoort Kerk.

Gevra

LETTERSETTER, moet tweetalig en goeie uitstaller wees, en moet kennis hê van masjienerie. Vermeld ouderdom, ondervinding, ens. Sewende-dag Adventiste verlang. Doen aansoek by: Modern Printers, Posbus 130, Vereeniging, Tvl.

Kolporteurs Gevra

DAAR is openinge vir toegewyde jongmense in die leesstofbediening. Tree in verbinding met die Natal-Transvaal Konferensiekantoor, Posbus, 7768, Johannesburg, Tvl.

Arbeidsburo

SAL lede wat werk verlang asseblief besonderhede van hul bekwaamhede aan die konferensiekantoor stuur. En sal diegene wat helpers nodig het ook besonderhede stuur, want van tyd tot tyd ontvang ons aansoeke om werk van Adventiste.—Natal-Transvaal Konferensiekantoor, Posbus 7768, Johannesburg, Tvl.

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Helderberg News Notes

MRS. EVA of Aliwal North is spending a few weeks at the school with her daughter Audrey.

MRS. J. E. SYMONS is staying with her sister Mrs. A. E. Shone, the college matron, during Elder Symons absence overseas.

MISS ETHEL EDMED entered upon her duties as head of the Commercial Department at the beginning of the second quarter.

WYNNE ENGELBRECHT of Standerton and Ronald Jardine of Wynberg enrolled at the beginning of the second quarter. This brings the enrolment at present to 124.

SEVERAL enquiries have been received of late about the *News Letter*. We regret that it has been necessary for the Board to vote its discontinuance for 1936. Inasmuch as it was distributed free it was rather an expensive project considering the fact that the printing was done by a commercial firm.

THE students have entered enthusiastically into the work of distributing the *Signs and Tekens* in Somerset West and the Strand. About 300 copies a month are being placed in these two towns. Only the lack of available territory places a limit on the size of the club. The *Signs* has a ready sale.

DURING the month of March the college fowls laid eggs to the value of more than half the value of the fowls themselves. An additional 5,000 gum trees will be set out shortly in part of the area of the old almond orchard. The 15,000 or more trees set out in previous years are already beginning to change the appearance of the college property as they are growing rapidly.

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Labour Exchange

WOULD church members desiring work of any kind send in particulars of their capabilities, etc., to the office. Would those needing helpers of any kind send us details of their needs, as we have so many requests for employment from Adventists from time to time.—Natal-Transvaal Conference Office, Box 7768, Johannesburg, Tvl.

Obituaries

JAPTHA.—Mrs. Lydia Rachel Japtha of Uitenhage passed away on Sabbath morning, March 21, 1936. She was 38 years of age and was baptised by Elder Theunissen fourteen years ago. She was superintendent of the Uitenhage Sabbath school up to the time of her death. She died in the blessed hope of having a part in the first resurrection. Brother Fouche, Elder Stevenson and Brother Titus, held a short service in the church. Her favourite hymn, "Lead Kindly Light," which she sang a few minutes before she passed away was sung. The service was based on Psalm 116, verse 15.

She leaves a large family to mourn their loss. M. FORBES.

OOSTHUIZEN.—Stephanus Johannes and Elsie Dorothea, born March 8, 1915 and November 20, 1920 respectively, were

tragically killed in a motor-cycle accident on Sunday, March 15, 1936.

These faithful Christian young people were the son and daughter of Brother and Sister Oosthuizen of Craighall Park, Johannesburg. They had been brought up in the faith to love the Lord and had early given their hearts to the Saviour, being baptised in January, 1935, by Pastor W. H. Hurlow. They were members of the Johannesburg central church and were numbered among our faithful Missionary Volunteers.

Brother Stephanus Oosthuizen had recently joined the army of colporteur evangelists, while Sister Elsie Oosthuizen was working away from home—both having thus grown to burden bearing. Now they sleep in Jesus to await the call of the Life-giver in the resurrection to life eternal.

They leave a grief-stricken father and mother and a large family of brothers and sisters to mourn. Our prayers and sympathy are with this dear family. They sorrow with the hope of a joyous reunion when Jesus comes.

Largely attended funeral services were conducted by the writer both at the church and grave-side.

A. W. STAPLES.

Doodsberigte

PRINSLOO.—Helena Anna Prinsloo, oud 13 jaar, 4 maande, 26 dae, is op 23 Januarie 1936, op Christina, die plaas van haar ouers in die Standerton distrik oorlede.

Sy het nog verlede Dertiende Sabbat al die teksversies vir die kwartaal in die kerk opgesê, soos ons van Helena gewoon was. Sy het reeds toe al siekerig gevoel en kort daarna het sy aan maagkoors siek geword om nooit weer op te staan nie. Solank haar verstand nog kon werk, het sy getrou elke aand haar Sabbatskoolles studeer. Helena was altyd 'n soet en gehoorsame kind. Hoewel dit swaar was om haar af te gee, weet ons dat sy nou rus in Jesus en dat ons haar weer sal sien op die blye opstandingsmore as ons getrou bly tot die einde.

Die lyksrede was deur Broeder J. D. Venter, ons plaaslike leier gehou op die plaas van haar ouers.

J. W. WESSELS.

VAN RENSBURG.—Gezina Dorothea Janzen van Rensburg (gebore Reed) is op 26 Maart in die Oosrandse Hospitaal oorlede aan inflammasie van die ingewande.

Op 1 Desember 1935 is Suster Van Rensburg saam met ander belangstellendes van Brakpan gedoop deur Leraar Staples.

Die stoflike oorskot is in die Brakpanse kerkhof ter ruste gelê waar onse suster op die eerste opstanding wag.

Haar afsterwe was 'n groot slag vir Broeder Van Rensburg wat agtergelaat is met vyf kindertjies waarvan die oudste agt jaar en die jongste tien maande is.

J. J. B. COMBRINCK.