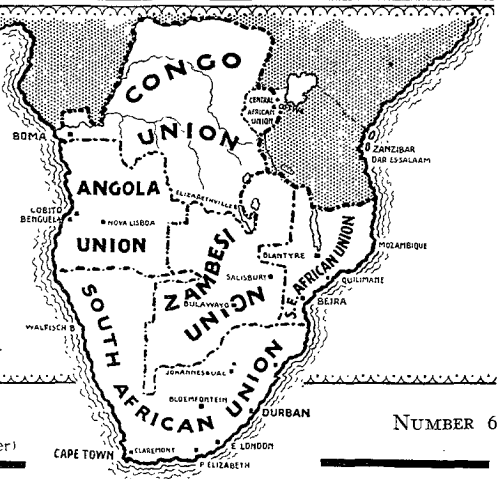


# The SOUTHERN AFRICAN DIVISION OUTLOOK



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## FAMILY WORSHIP

**I**F ever there was a time when every house should be a house of prayer, it is now. Infidelity and scepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the arch-rebel leads the way.

And yet, in this time of fearful peril, some who profess to be Christians have no family worship. They do not honour God in the home; they do not teach their children to love and fear Him. Many have separated themselves so far from Him that they feel under condemnation in approaching Him. They cannot "come boldly unto the throne of grace," "lifting up holy hands without wrath and doubting." Heb. 4:16; 1 Tim. 2:8. They have not a living connection with God. Theirs is a form of godliness without the power.

The idea that prayer is not essential is one of Satan's most successful devices to ruin souls. Prayer is communion with God, the Fountain of wisdom, the Source of strength, and peace, and happiness. . . . By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them and that holy angels will guard them and their children from Satan's cruel power.

In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for help and guidance and watch-care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past!

The father, and, in his absence, the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. When a long chapter is read and a long prayer offered, the service is made wearisome, and at its close a sense of relief is felt. God is dishonoured when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it.

Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not

Mrs. E. G. White

be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. Questions may be asked on the portion of Scripture read, and a few earnest, timely remarks may be made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for His goodness and ask Him for help. As circumstances permit, let the children join in the reading and the prayer.

Eternity alone will reveal the good with which such seasons of worship are fraught. . . . So the homes of Christians should be lights in the world. From them, morning and evening, prayer should ascend to God as sweet incense. And as the morning dew, His mercies and blessings will descend upon the suppliants.

Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

"Prayer should ascend to God as sweet incense."

\* \* \*

THE Lord desires His children to take comfort in His service, and to find more pleasure than hardship in His work. He desires that those who come to worship Him shall carry away with them precious thoughts of His care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.—"Steps to Christ," pp. 108, 109.

### THE KNEELING CAMEL

*The camel at the close of day  
Kneels down upon the sandy plain,  
To have his burden lifted off,  
And rest to gain.*

*My soul, thou, too shouldst to thy knees,  
When daylight draweth to a close,  
And let thy Master lift thy load,  
And grant repose.*

*Else how canst thou tomorrow meet,  
With all tomorrow's work to do,  
If thou thy burden all the night  
Dost carry through?*

*The camel kneels at break of day  
To have his guide replace his load;  
Then rises up anew to take  
The desert road.*

*So thou shouldst kneel at morning's dawn,  
That God may give the daily care,  
Assured that He no load too great  
Will make thee bear.*

—Medical Missionary Record.

## How Much Shall I Give This Year to Missions?

### A LITTLE ARGUMENT WITH MYSELF

1. *If I refuse to give anything to missions this year, I practically cast a ballot in favour of the recall of every missionary, both in the home and foreign fields.*

2. *If I give less than heretofore, I favour a reduction of the missionary forces proportionate to my reduced contribution.*

3. *If I give the same as formerly, I favour holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"*

4. *If I advance my offering beyond former years, then I favour an advance movement in the conquest of new territory for Christ. Shall I not join in this class?*

*Resolved: I do believe in greatly increasing the present number of missionaries; therefore I will increase my former offerings to missionary work.*

—Selected.

## Evangelism in the Congo Union

A. E. NELSON

WHEN the new Congo Union Executive Committee met in February of 1933 to lay plans for work during the year in the Belgian Congo, Ruanda, and Urundi, definite plans were formulated for the prosecution of an intensive campaign of evangelism during the year. These plans were not confined to mission station directors, but were extended to the doctors, directors of training schools, the union superintendent, the union secretary-treasurer and native workers. All entered enthusiastically into this spirit of evangelism, the effect of which led Elder Bozarth, the union superintendent, to remark to the writer that in five years, he believed, the Congo Union would have the largest membership of any union in the Southern African Division.

It is this spirit of evangelism possessing our European leaders in this mission field, and which the native workers also have caught, that is responsible for the growth of our work and that will bring greater results in the future.

The native believers are most enthusiastic in their support of evangelism and never let an opportunity pass to do some kind of personal work. Dr. Morel tells of an experience that came under his observation recently and which is characteristic of their missionary spirit.

Two head teachers belonging to another mission not far from ours at Songa came to the hospital for medical attention. While there they visited with our native workers and believers. With the use of the Bible our workers very tactfully answered their questions, concerning our faith. By the time these visitors were ready to leave they had received a knowledge of the fundamental truths of our message. When leaving the hospital they spoke to Dr. Morel about their happy discovery and also about their plans to make known these truths to their European missionary whom they believed would also rejoice in them. It is too early to write the sequel to the story but the probabilities are that we shall soon learn that these teachers have been dismissed from their work and that they have come to join the band of advent believers in this mission field.

But we must not conclude that because the spirit of evangelism is actuating our workers the work is going forward without opposition. They must contend with the most powerful missionary society in these countries, the society which recently appro-

riated to its mission propaganda many millions received from the Italian Government. Its plan, as alleged, is to place a mission or a school in close proximity to every Protestant mission and school and by this means to hinder the expansion of mission work by any other mission society.

When we established our medical mission at Ngoma the plan was not carried through without opposition. The writer who was in Usumbura when Elder Bozarth and Brother Duplouy visited the Government requesting permission to open this medical mission, remembers the experience very clearly. The governor was quite pleased with our plan, but one of his subordinate officials, who favoured Catholic missions, began to make excuses in order to dissuade the governor from granting our request. Eventually the governor turned to the brethren and said: "This proposition is one of establishing a medical mission, and," he concluded, "we want as many medical missions as your society can establish." Permission was thereupon granted. This incident seems more remarkable in view of the fact that another Protestant mission society has been endeavouring to establish a medical mission in Ruanda for several years but without success. As the result of the work of this medical mission during the two years of its existence we now have eight hundred Sabbath keepers at this place.

While we must continually struggle for every bit of advancement made it is a source of much encouragement to know that these battles show a commendable spirit of complete sacrifice and loyalty on the part of our workers in this field. Just recently the writer was impressed with this by an incident which came to him while in the Congo. One of the European missionaries of another society was complaining to our doctor because of the very small appropriation he had received from overseas, and concluded by saying, that he would not work if he were not paid his salary. Our missionary replied that right there was the difference between the mission work he was doing and our mission work: "We have a message which has to go to the world and," continued the doctor, "even though we do not receive any funds at all both my associates and I will continue to carry forward the work God has called us to do." Such a spirit is undoubtedly responsible for the manifestation of God's power in this field.

## S. S. Department

A. F. Tarr, Secretary

### "The Making of a Teacher"

"A TEACHER in a public school in an Eastern city one afternoon found one of her pupils fast asleep. She awakened him rather roughly, and bade him attend to his lessons. The next day she found him asleep again. She gave him a sound shaking, and said, 'If this happens again, you go to the principal for punishment.' It did happen again, and the boy was sent to the principal with a note from the teacher explaining his conduct, and declaring that the boy was too stupid to remain in school. The principal, after reading the note, looked at the boy, and said, 'My lad, tell me why you sleep in school.' The boy hung his head and made no reply. The principal called the boy to his side and said, 'I am sure there is a reason for this. Surely no boy would sleep in school unless he had good cause to do so, and I assure you that I will be glad to aid you if I can. Come, tell me all about it.' Assured by this kindly treatment the boy said, 'Well, if I must tell you, I will. I have no father. My mother washes every day to earn bread for us, and to pay the rent. My little sister is sick now, and mother can't go out to wash. So, to help her, I get up at four o'clock and carry the morning papers to the houses in our end of the city. I get home late in the morning, cold and hungry. We haven't much to eat. Then I come to school and along in the afternoon I get so sleepy I just can't keep awake. The teacher scolded me and sent me up here. That's all there is about it.' The principal put his hand on the boy's head and said, 'You're a brave fellow. I do understand, my boy, and if I can I mean to help you. Help your mother, come to school, never mind what the teacher said. She didn't know.' What the principal said to that teacher you may conjecture. Be assured it was good pedagogy. If we knew the facts, we would not so harshly and so hastily judge."

The foregoing paragraph is an excerpt from the 1933 Sabbath School Workers' Training Course book, "The Making of a Teacher." It is a fair sample of the interest and value of this publication, which was revised by the General Conference Sabbath School Department for the especial use of our people in preparing themselves for better service as leaders and teachers in the Sabbath school. Harper & Brothers are the publishers and the book sells at 4/6. Obtain it from your Religious Book Depository. It is truly a bargain.

Together with the *Sabbath School Worker*, "The Making of a Teacher" constitutes the basis of our Training Course studies during 1933. Every Sabbath school of any size should organise a Training Course class, with a regular teacher, and meet weekly at the time and place most convenient to the largest number. If it seems impossible to hold a frequent meeting, the officers and teachers can study the course privately: a leader can keep a record of the progress being made by each one, and can encourage all to keep abreast of

REMEMBER THE UNION CAMP-MEETING

the monthly assignments as given in each number of the *Sabbath School Worker*; then occasional meetings can be called by this leader for discussion and counsel.

The course begins early in January 1933. One should begin on time and be sure to finish. Remember that "Efficient Sabbath schools provide for the Training Course; progressive leaders take it."

J. C. THOMPSON,  
General Conference S. S. Dept.

NOTE.—In South Africa the course will start with the second quarter of 1933.

## Z. U. Mission

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

Box 573, Bulawayo, S. Rhodesia

### Laymen's Missionary Movement

D. A. WEBSTER

PASTOR OTIS NDEBELE who was recently appointed as director of the Lower Shangani Mission Station has recently returned to Bulawayo after a short visit in that section of the field. He has come to Bulawayo to hand over his former work to his successor, Pastor James Ndebele.

While Brother Otis was in the office yesterday he took time to tell us about the work in the Lower Shangani section. While the work has suffered to a certain extent owing to the fact that this section of the field has had to be left without close supervision for a year or more because of a lack of funds and workers, yet there are some items that he reported which I am sure will cheer our hearts.

Brother Otis spoke very highly of the work that is being done by several of our lay members in this part of the field, in fact, he told me that the work that is being done by these lay brethren stands out above that which is done by some of our paid workers in that section. One of these lay members is Samuel D. Mafu, who, I understand, is doing a very strong work even though he is not receiving any remuneration from the treasury. He has twenty-one members in the probationers' and ten in the hearers' class. I understand that this brother has been brought before the Native Commissioner four times to give an account of himself and his work. He has created such an interest in this section of the field that some of the leaders of other denominations have been very much concerned. It is because of this that he has been summoned several times to appear before the Native Commissioner. In spite of this Brother Samuel is of good courage and is continuing his good work.

Brother Gideon Mabogo is another lay member who is doing very acceptable work in spite of the fact that he is not on the mission field pay-roll.

Brother Otis Ndebele also brings a good report of his work.

As a result of this report, I have taken the time to look through the writings of the Spirit of prophecy on the Laymen's

Missionary Movement and I have felt that it would be well to quote here some of the paragraphs that I came across in my study. I hope that every layman and worker will read through these testimonies very carefully.

"Not upon the ordained minister only rests the responsibility of going forth to fulfil this commission. Every one who has received Christ is called to work for the salvation of his fellow men. 'The Spirit and the bride say, Come. And let him that heareth say, Come.' The charge to give this invitation includes the entire church. Every one who has heard the invitation is to echo the message from hill and valley, saying, 'Come.'"

"It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid larger responsibilities. Those who stand as leaders in the church of God are to realise that the Saviour's commission is given to all who believe in His name. God will send forth into His vineyard many who have not been dedicated to the ministry by the laying on of hands.

"Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the marketplace, when they might be engaged in some line of active service. To these Christ is saying, 'Why stand ye here all the day idle?' and He adds, 'Go ye also into the vineyard.' Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside the pulpit, by thousands of consecrated lay members.

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfilment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'—*Acts of the Apostles*," p. 111.

"Of families, as of individuals, the question is asked, 'What doest thou here?' In many churches there are families well instructed in the truths of God's Word, who might widen the sphere of their influence by moving to places in need of the ministry they are capable of giving. God calls for Christian families to go into the dark places of the earth, and work wisely and perseveringly for those who are enshrouded in spiritual gloom. To answer this call requires self-sacrifice. While many are waiting to have every obstacle removed, souls are dying, without hope and without God. For the sake of worldly advantage, for the sake of acquiring scientific knowledge, men are willing to venture into pestilential regions, and to endure hardship and privation. Where are those who are willing to do as much for the sake of telling others of the Saviour?"—*Prophets and Kings*," pp. 172, 173.

"When men of business, farmers, mechanics, merchants, lawyers, etc., become members of the church, they become ser-

vants of Christ; and although their talents may be entirely different, their responsibility to advance the cause of God by personal effort, and with their means, is no less than that which rests upon the minister.

The woe which will fall upon the minister if he preach not the gospel, will just as surely fall upon the business man, if he, with his different talents, will not be a co-worker with Christ in accomplishing the same results. When this is brought home to the individual, some will say, 'This is a hard saying;' nevertheless it is true, although continually contradicted by the practice of men who profess to be followers of Christ."—*Testimonies*," Vol. IV, p. 469.

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realise how much has been lost because of this.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbours. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*," pp. 351, 352.

I trust that as you read over these testimonies your hearts will be moved to do greater things for God. As we look around us in the world today we find that the very work that Sister White spoke of many years ago is now being done. Many of our lay members are taking hold of this work in a definite way but there is a greater need for more lay members to take hold of this work. According to the last quotation, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers." May the Lord help us to do the work that He has called us to do.

## Cape Conference

L. L. Moffitt ——— President  
Miss P. E. Willmore, Secy.-Treas.

Box 378, Port Elizabeth, C. P.

### Report on Evangelism

A. W. STAPLES

IN harmony with the action of the Cape Conference committee we have moved from Kimberley to Queenstown.

We were sad to leave the churches in Kimberley and Beaconsfield. For a year we had worked with these churches, and we found our hearts bound into those of our dear advent believers. The love and kindness shown us will never be forgotten.

The ties of brotherly love will ever remain strong and warm.

It was our joy to baptise others just before our departure from the field. These made up a total of sixty-three souls baptised or received on profession of faith during the year. Both the Kimberley and the Beaconsfield churches have shared in the increase and their courage is good.

Owing to the financial collapse of Kimberley consequent on the closing of all the mines, much hardship is being suffered by the townspeople. Many are having to move to other parts of the Union. During the year no less than eight baptised members have moved away—nearly all of whom have settled down in the Natal-Transvaal Conference.

The mission in Queenstown opened on Sunday night, February 12. We find the town very conservative. The attendance at our meetings is both small and irregular. As workers we are praying and working earnestly for the conversion of souls. Last Sunday night one hundred or more were in attendance. As workers we feel the need of the prayers of God's people. We realise that God alone can give success in soul winning. Associated with us are Brother and Sister W. Fowler, Sister Milford and Brother and Sister Combrinck.

Remember us at the prayer hour, brethren and sisters, that our efforts may be successful in the salvation of souls in this town.

## S.A.U. Conference

N. C. Wilson ..... *President*  
J. E. Symons ..... *Secy.-Treas.*

Box 468, Bloemfontein, O. F. S.

## News Notes

The Emmanuel Mission camp-meeting has just closed. The attendance has been the largest for many years, and the future of the mission seems bright. Elder Sharman and family have just returned to take over the responsibilities of the mission, thus releasing Elder and Sister Campbell who have been living at Emmanuel during the past year.

The effort being conducted in Bloemfontein by Elder Clifford and his co-workers is being very well attended. On Sunday nights the Town Hall has been unable to accommodate those desiring to attend. Already a large number of interested families are being visited and we confidently expect a good harvest of souls.

Elder Staples and his associate-workers are having a most interesting time in Queenstown. While the attendance has not been large, still the Holy Spirit is at work and we are sure that a church will result from this effort.

A deep interest is being taken in Elder Abney's meetings at Wynberg, Cape. Large audiences are listening to the message from night to night and we are confident that God will grant a good harvest from this effort.

## TITHE BULLETIN, No. 1

### Responsibility of Conference Presidents, Pastors, Elders, Deacons, and the People as a Body

*Commencing with this issue of the "Outlook" there will appear a series of articles dealing with tithing. We invite the attention of our people to all of these. The attention of the ministry and church officers is especially invited to this week's bulletin.*

"Many presidents of State (local) conferences do not attend to that which is their work,—to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithe is brought into the treasury. . . . Presidents of our conferences, DO YOUR DUTY; speak not your words, but a plain 'Thus saith the Lord.' Elders of churches, do your duty. Labour from home to home, that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse. . . . Every man who bears the message of truth to our churches, must do his duty by warning, educating, rebuking. Any neglect of duty, which is a robbery toward God, means a curse upon the delinquent."—*Testimonies to Ministers,* pp. 305-307.

"Let the church appoint pastors and elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithes are brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried. The Lord's messengers should see that His requirements are faithfully discharged by the members of the church."—*Mrs. E. G. White in Supplement to Review and Herald, Dec. 1, 1866.*

"The Lord will not hold guiltless those who are deficient in doing the work that He requires at their hands,—in seeing that the church is kept wholesome and healthy spiritually, and doing all their duty in allowing no neglect which will bring the threatened curse upon His people. A curse is pronounced upon all who withhold their tithe from God."—*Testimonies to Ministers,* p. 307.

#### MINISTERS HAVE A RESPONSIBILITY

"Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. . . . There is a great need of instruction concerning the obligations and duties to God, especially in regard to paying an honest tithe."—*Testimonies,* Vol. IX, p. 250.

#### A RIGHTEOUS REQUIREMENT

"At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. A conscientious few made returns to God of about one third of all their income for the benefit of religious interests and for the poor. These exactions were not from a particular class of people, but from all, the requirement being proportioned according to the amount possessed. Besides all these systematic and regular donations, there were special objects calling for free-will offerings, such as the tabernacle built in the wilderness, and the temple erected at Jerusalem. These draughts were made by God upon the people for their own good, as well as to sustain His service."—*Testimonies,* Vol. IV, pp. 467, 468.

Camp-meetings in the Mission Department are being held at Shiloh Mission, Johannesburg, Ermelo and Newcastle during the coming few weeks. We are very happy that Elder Wright is attending most of these general meetings, where his help will be greatly appreciated. Elder Wright's visit to Emmanuel Mission camp-meeting which has just closed brought courage and joy to our believers in Basutoland.

Most encouraging reports reach us from Bethlehem where Elder Raubenheimer is

having very large audiences. We rejoice that things are progressing so favourably at Bethlehem and wish the workers there every blessing.

Elders L. L. Moffitt and R. C. Sharman and their families returned from their overseas furlough on the "Kenilworth Castle" on February 27. A hearty welcome awaited them in Cape Town and they have now proceeded to their respective fields of labour.

# Huisgodsdien

MEVR. E. G. WHITE

As daar ooit 'n tyd was waarin elke huisgesin 'n huis van gebed behoort te wees, dan is dit nou. Die ongeregtigheid neem toe. Bedorwenheid vloei in die lewensstrome van die siel. Opstand teen God breek uit in die lewe. In slawerny van die sonde staan die sedelike kragte van die mens onder die tirannie van Satan. Die siel is die speelbal van sy versoekings. As daar nie 'n magtige hand hom red nie, gaan die mens waar die Bose hom lei.

In hierdie tyd van groot gevaar is daar nog belydende Christene sonder huisgodsdien. Hulle eer nie die Here in die huisgesin nie. Hulle leer nie hul kinders om Hom lief te hê en te eer nie. Baie het so ver van die Here afgewyk dat hulle bang is om tot Hom te kom. Hulle kan nie "met vrymoedigheid kom tot die troon van genade," hulle hef nie op "heilige hande sonder toorn en twisting" nie. (Hebr. 4: 16; 1 Tim. 2: 8.) Hulle het nie 'n lewendige gemeenskap met die Here nie. Hul godsdien is 'n blote vorm sonder krag.

Die gedagte dat die gebed nie nodig is nie, is een van die beste planne van Satan om siele tot verderf te bring. Gebed beteken gemeenskap met die Here, die Bron van wysheid, krag, vrede en geluk. . . . Deur opregte, ernstige gebed moet die ouers 'n omtuining om hul kinders maak. Hulle moet bid in vol vertroue dat die Here met hulle gaan wees en Sy heilige engele hulle en hul kinders gaan beskerm teen die wrede mag van Satan.

In elke huisgesin behoort daar 'n bepaalde tyd vir die more en aandgodsdien te wees. Hoe goed is dit, as ouers hul kinders saamroep om voor die onthyt saam die Hemelse Vader te dank vir Sy beskerming gedurende die nag en Hom te vra om hulle die dag te lei en te help en te bewaar. En as dan die aand kom om weer saam voor Sy aangesig te kom en Hom te dank vir die seën en hulpe van die dag.

Die vader, en in sy afwesigheid die moeder, behoort die huisgodsdien te lei en die dele van die Skrif te kies wat interessant is en maklik verstaan kan word. Die diens moet kort wees. As die hoofstuk lank is en die gebed lank, word die diens vermoeiend en is mens bly as dit verby is. Die Here word onteer as die huisgodsdien droog en vervelend is, sodat die kinders geen belang daarin stel nie en hulle 'n teësin daarin kry.

Vaders en moeders, maak die huisgodsdien interessant. Laat dit die aangenaamste en mees genotvol uur van die dag wees. As mens net 'n bietjie voorbereiding wil maak, kan dit baie interessant gemaak word. Nou en dan kan u die diens verander en vrae vra oor die gedeelte van die Skrif wat gelees is. Of mens kan 'n lied opgee. Laat die gebed kort en saaklik wees. Prys die Here met eenvoudige woorde vir Sy goedheid en vra Hom om hulp. En as die geleentheid dit toelaat, laat ook die kinders lees en bid.

Die ewigheid alleen sal die nuttigheid van sulke tye van huisgodsdien openbaar maak. . . . Op die manier word Christelike huisgesinne ligte in die wêreld. Elke more en elke aand gaan van hulle die gebed op tot God soos reukwerk. En Sy genade en seën daal op hulle soos die dou op die nagras.

Vaders en moeders, versamel u kinders

elke more en aand om u en roep in eenvoudige gebed tot God om hulp. U dierbares is blootgestel aan versoekings. Daelike ergernisse oorval oud en jonk. Wie 'n geduldige, liefhebbende, opgeruimde lewe wil lei, moet bid. Alleen as ons voortdurend hulp van die Here ontvang, kan ons die oorwinning oor onself hê.

Gee self en u kinders elke more aan die Here vir daardie dag. Moenie berekenings maak vir maande en jare nie. Die toekoms behoort nie aan u nie. Net een korte dag word aan u gegee. Werk vir die Meester asof dit u laaste dag op aarde was. Lê al u planne voor die Here om hul uit te voer of op te gee soos Sy voorsienigheid dit sal bestuur. Volg Sy planne in plaas van u eie planne, ook al moet u langgekoesterde planne opgee. So sal u lewe meer en meer gevorm word volgens die goddelike voorbeeld en "die vrede van God wat alle verstand te bo gaan, sal u harte en sinne bewaar in Christus Jesus." Fil. 4: 7.

"Soos lieflike reukwerk moet die gebed opgaan tot God."

## DIE KNIELENDE KAMEEL

*Die lasdier, as die son gaan daal,  
Kniel neer langs onbegane pad;  
Sy laste word dan afgehaal,  
Soet rus sy deel, hoe afgemat.*

*My siel, tot u kom ook die stem  
Om neer te kniel in avondstond,  
En neer te lê u las voor Hem,  
U Heer te dank uit hartegrond.*

*Hoe anders sou u more weer  
U pligte waarneem sonder sorg,  
As elke aand u siel nie leer  
Vertrou op Hem u Heer en Borg.*

*Die lasdier kniel by morelig,  
Sy leier skik alweer die pak,  
Dan staan hy op en doen sy plig  
En volgededee sy lange pad.*

*Kniel so bv aanbreek van die dag  
Voor God dat Hy u werk u gee,  
Geen taak te groot of in Sy krag  
Volbring u dit getrou, gedwee.*  
—Medical Missionary Record.

## Evangelisasie

A. E. NELSON

TOE die nuwe komitee van die Uitvoerende Raad van die Unie van die Kongo in Februarie bymekaar kom om vir die jaar in Belgies Kongo, Roanda en Oeroendi planne te maak, het hulle uitgebreide planne vir evangelisasie geleë.

Ons het dit nie beperk tot die leiers van sendingstasies nie, maar dit omvat die dokters, hoofde van opleidingskole, Uniesuperintendente, Unie-secretaris-tesourier en natuurle werkers. Algar het hartelik saamgewerk. Ouderling Bozarth, die Uniepresident, het nog die opmerking gemaak dat die Kongo-Unie seker binne vyf jaar die grootste ledetal van enige Unie in die Suidelike Afrikaanse Divisie sou hê.

Ons dank die groei van ons werk aan

hierdie gees van evangelisasie wat ons blanke leiers in hierdie sendingveld het en ook ons natuurle leiers besiel. En dit gaan in die toekoms seker nog groter resultate bring.

Ons natuurle gelowiges doen wat hulle kan en laat geen geleentheid tot persoonlike werk verbygaan nie. Dr. Morel vertel van 'n persoonlike ervaring wat duidelik hul sendinggees wys:

"Twee hoofonderwysers van 'n ander sending, nie ver van ons Songastasië nie, het vir mediese behandeling hospitaaltog gekom. Hulle het toe met ons natuurle werkers en gelowiges gepraat en dié het hulle baie taktvol met die Bybel in hul hand geantwoord. Toe hierdie besoekers weer moes weggaan, het hulle van die hoofwaarhede geweet. Hulle praat toe met Dr. Morel hoe gelukkig hulle was en dat hulle dit alles vir hul blanke sendeling sou vertel en hoe gelukkig hy tog sou wees om daarvan te hoor. Ons het verder niks gehoor nie, maar ons verwag om netnou te hoor dat die twee onderwysers ontslaan is en hulle nou die adventgelowiges in hierdie sendingveld kom help."

Ons moenie dink dat daar geen teenstand is nie, want ons het te doene met die magtigste Sendinggenootskap in hierdie lande, ondersteun soos hulle is deur die miljoene wat hulle van die Italiaanse Goewerment ontvang het. En dis hul plan, so word ons vertel, om langs elke Protestantse stasie of skool hul stasie en skool op te rig om sodoende die uitbreiding van ander sendinggenootskappe te verhinder.

Ons mediese sendingstasie te Ngoma is nie sonder teenstand opgerig nie. Skrywer was in Oesoemboera toe Ouderling Bozarth en Broeder du Plooy by die goewerment aansoek doen om hierdie mediese sending te begin. Die goewerneur was eers baie gunstig gesind, maar een van die ondergeskikte amptenare wat voor die Roomse stasies was, het besware begin maak in die hoop dat die goewerneur die versoek nie sou toestaan nie. Op die ou end sê die goewerneur eger vir ons broeders: "U stel voor om 'n mediese sendingstasie op te rig. Ons is gewillig om net soveel mediese sendingstasies toe te staan as u genootskap kan oprig." En daarmee het ons sy toestemming gekry. Hierdie voorval is te meer opmerklik omdat 'n ander Protestantse genootskap die laaste jare tevergeefs probeer het om 'n mediese sendingstasie in Roanda op te rig. En as gevolg van hierdie mediese sending het ons nou binne twee jaar na sy oprigting ag honderd Sabbathouers in Roanda gewin.

Hoewel ons baie teenstand het, verby dit ons om die goeie gees van algehele oorgawe en toewyding onder ons werkers in hierdie veld te sien. Een geval het onlangs onder die aandag van die skrywer gekom. Een van die blanke sendelinge van 'n ander genootskap het by ons dokter kom kla oor die geringe toelae wat hy van oorsese ontvang het. Hy sê o.a. dat as hulle hom nie sy salaris betaal nie, hy ook nie sou werk nie. Ons sendeling antwoord toe dat hierin die verskil tussen sy sendingwerk en ons s'n uitkom: "Ons het 'n boodskap wat na die hele wêreld moet gaan en al sou ons glad geen geld kry nie, dan nog sou al my mede arbeiders met my aanhou om die werk te doen wat die Here ons roep om te doen."

Dis hierdie gees van toewyding waaraan ons ongetwyfeld die openbaring van die krag van God in hierdie veld te danke het.

## S. U. Sending

E. C. Boger ..... Superintendent

D. A. Webster ..... Sekr.-Tes.

Bus 573, Boelawajo, S. Rhodesië

### Sendingwerk deur Leke

D. A. WEBSTER

PREDIKER OTIS NDEBELE, die pasbenoemde direkteur van die Benede Shangani Sendingstasie, is nou in Boelawayo na 'n korte besoek in daardie deel van die sendingveld. Hy is hier om sy werk aan sy opvolger James Ndebele te oorhandig en het ons iets van die werk in die Benede Shangani vertel. Deur gebrek aan geld en werkers moes die werk daar 'n jaarlank sonder behoorlike toesig wees. Maar tog is daar iets in die rapport wat u sal verbly.

Broeder Otis het die werk van verskillende gemeentede in daardie veld baie geprys en gesê dat hulle beter werk gedoen het as die gewone werkers daar. Een van hulle, Samuel D. Mafu doen 'n grote werk, hoewel hy geen betaling ontvang nie. Hy het een-en-twintig lede in die voorbereidingsklas en tien in die hoordersklas, en die Naturelle Kommissaris het hom vier keer laat roep om van homself en sy werk verslag te gee. So groot is die belangstelling in daardie streek dat party leiers van die ander kerkgenootskappe daarvoor ontsteld is. Vandaar dat hy selfs 'n paar keer voor die Kommissaris moes verskyn. Ondanks dit alles is Broeder Samuel vol moed en gaan aan met sy werk.

Broeder Gideon Mabogo is 'n ander lekebroeder wat baie goeie werk doen, al word hy nie finansiële deur die konferensie ondersteun nie.

Nadat Broeder Otis Ndebele hierdie goeie verslag van die werk gebring het, het ek die geskrifte van Suster White nageslaan en gelees wat sy sê omtrent die sendingwerk deur leke. Ek meen dit sal goed wees as ek die paragrawe hier aanhaal, sodat elke gemeentelid en werker dit met aandag kan volg:

"Die verantwoording om hierdie bevel op te volg rus nie alleen op die geordende prediker nie. Iedereen wat Christus aangeeem het, behoort vir die saligheid van sy medemens te arbeid. 'Die Gees en die Bruid sê: Kom. En wie dit hoor sê: Kom.' Dit omvat die ganse gemeente. Iedereen wat die boodskap gehoor het, behoort die boodskap oor heuweltop en dal te dra en te sê: Kom.

"Dis 'n groot fout om te reken dat die werk van siele-win alleen op die predikers rus. Die nederige, toegewyde gelowige wat die Heer van die wingerd 'n las vir siele gee, behoort aangemoedig te word deur die manne op wie die Here groter verantwoordelikhede gelê het. Die leiers in die gemeente behoort in te sien dat die Heiland die bevel gee aan algar wat Sy Naam bely. Die Here sal baie wat nie deur die oplegging van hande tot die predikdiens afgesonder is nie, in Sy wingerd uitstuur.

"Honderde, en duisende wat die evangelieboodskap gehoor het, staan ledig op die mark waar hulle aktief in een of ander rigting kon besig wees. Christus sê vir hulle: 'Waarom staan julle die heel dag en

## TIENDE BULLETIN No. 1

### Verantwoordelikheid van Konferensie - Presidente, Predikers, Ouderlinge, Diakens en van die Gemeente as 'n geheel

Met hierdie uitgawe van die "Outlook" begin ons 'n series artikels oor tiende. Ons vestig die aandag van al ons mense daarop. Veral noui ons die predikers om die week se bulletin te lees.

"Baie presidente van konferensies doen nie hul plig nie, om toe te sien dat die ouderlinge en diakens van die gemeentes hul werk in die gemeentes doen om te sien dat die tiendes getrou in die skatkis inbring word. . . . Presidente van ons konferensies, DOEN U PLIG; moenie u eie woorde praat nie, maar eenvoudig 'Aldus sê die Here.' Ouderlinge van die gemeentes, doen u plig. Gaan van huis tot huis en sien dat die kudde van die Here nie in hierdie groot saak wat 'n seën of 'n vloek bevat, te kort skiet nie. . . . Elke man wat die boodskap van waarheid aan ons gemeentes bring, moet sy plig doen deur te waarsku, op te voed en te vermaan. Plig-versuim is die Here beroof en dit bring 'n vloek op die skuldige hoof."—*"Testimonies to Ministers,"* bld. 305-307.

"Laat die gemeente predikers en ouderlinge aanstel wat aan die Here Jesus toegewy is en laat hierdie manne sien dat sulke beampies gekies word wat getrou sal let op die werk van die insameling van die tiende. As die predikers wys dat hulle onbekwaam vir hul taak is, as hulle nalaat om die gemeente te wys op die belangrikheid van die Here te gee wat Hom toekom, as hulle nie daarop let dat die beampies onder hulle getrou is en dat die tiende inkom nie, loop hulle gevaar. Hulle verwaarloos iets wat tot 'n seën of tot 'n vloek vir die gemeente is. Hulle behoort dan van hul verantwoordelikheid ontslae te word en ander manne beproef en getoets te word. Die boodskappers van die Here moet toesien dat die gemeentede die verpligtings teenoor die Here getrou nakom."—*Mevr. E. G. White in die bylae tot die Review and Herald van 1 Des. 1866.*

"Die Here sal nie onskuldig hou nie diegenes wat die werk wat Hy aan hulle toevertrou het, gebrekkig doen. Hulle moet toesien dat die gemeente geestelik gesond en wakker is en algar hul plig nakom en geen versuim toelaat nie wat die uitgespreekte vloek oor sy volk sou bring. 'n Vloek is uitgespreek oor algar wat hul tiendes aan die Here onthou."—*"Testimonies to Ministers,"* bld. 307.

### PREDIKERS DRA DIE VERANTWOORDING

"Die wat uitgaan as predikers, dra 'n ernstige verantwoording wat op hulle rus en wat hulle darem nalaat. . . . Daar is groot behoefte aan onderlig met betrekking tot die verpligtings en pligte jeens God, veral wat betref die betaal van 'n eerlike tiende."—*"Testimonies,"* Vol. IX, bld. 250.

### 'N REGMATIGE EIS

"Op bepaalde tye het hulle om die onskendbaarheid van die wet te bewaar, die volk afgeva of hulle hul geloftes getrou nakom of nie. 'n Paar pliggetroues het die eHere ongeveer een derde van al hul inkomste gegee ten voordele van godsdienstige belange en die armes. Hierdie verderings was nie van 'n seker klas mense nie, maar van algar, al na verhouding tot hul besittings. Behalwe hierdie sistematiese en gereelde gawes, was daar spesiale dinge waarvir vrywillige offerandes gevra is, soos die tabernakel in die woestyn en die tempel te Jerusalem. Hierdie beroep op die mense was vir hul eie welsyn, sowel as tot onderhoud van die diens van die Here."—*"Testimonies,"* Vol. IV, bld. 467, 468.

doen niks nie?' en sê Hy: 'Gaan werk in die wingerd.' Waarom gehoorsaam nie meer aan hierdie roepstem nie? Dink hulle dan dat hulle vry is omdat hulle nie op die preekstoel staan nie? Laat hulle dan verstaan dat daar buitekant die preekstoel 'n grote werk gedaan moet word deur diensende toegewyde leke.

"Die Here het lank gewag dat die gees van dienende liefde besit sal neem van die hele gemeente en elke lid na sy bekwaamheid iets vir Hom sal doen. As die gemeentede hul aangewese werk in die behoeftege velde hier en in ander lande, in

antwoord op die bevel van die evangelie, gaan doen, sal die hele wêreld spoedig gewaarsku wees, en die Here Jesus met krag en groot heerlikheid na die aarde terugkeer. 'Hierdie evangelie van die koninkryk sal in die hele wêreld gepredik word tot 'n getuenskap aan alle volke en dan sal die end kom.'"—*"Acts of the Apostles,"* bld. 111.

"Aan huisgesinne sowel as individue word die vraag gestel: 'Wat maak u hier?' In baie gemeentes is daar huisgesinne wat die waarhede van die Woord ken. Hulle sou die sfeer van hul invloed kan uitbrei

deur te gaan woon waar daar behoefte is aan die diens wat hulle kan gee. Die Here roep Christelike gesinne om uit te gaan in die donker plekke van die aarde om daar met verstand en volharding te arbeid vir die wat in geestelike duisternis verkeer. Dit vereis selfopoffering. Terwyl baie wag tot elke beswaar uit die pad geruim is, sterf daar siele sonder hoop en sonder God. Vir wêreldse voordeel, om wetenskaplike kennis op te doen, is mense gewillig om in koersagtige streke te gaan en swaarkry en gebrek te ly. Waar is die wat gewillig is om dieselfde te doen sodat ander van die Heiland sal hoor?"—*“Prophets and Kings,”* bld. 172, 173.

“As besigheidsmense, boere, werktuigkundiges, wetgeleerdes, dokters, ens., lede van die gemeente word, word hulle diensknegte van Christus. Hul talente mag verskillend wees, maar hul verantwoordings om die saak van die Here deur persoonlike poging en deur hul middele te bevorder is nie minder as die van die prediker nie. Die wee wat op die prediker rus, as hy nie die evangelie predik nie, val ook ewe seker op die besigheidsmense, as hy, hoewel begaafd met verskillende talente, nie met Christus wil saamwerk nie om dieselfde resultate te bereik. As dit die individu duidelik gemaak word, sal party sê: ‘Dis swaar om te verstaan,’ tog is dit die waarheid, al word dit weersprek deur die praktyk van die mense wat bely volgelinge van Christus te wees.”—*“Testimonies,”* Vol. IV, bld. 469.

“Die wat die geestelike toesig oor die gemeente het, moet planne in middele beaam, waardeur elke gemeentelid iets kan doen. In die verlede is dit nie altyd gedaan nie. Die planne is nie duidelik gemaak en uitgevoer nie, sodat die talente van algar in aktiewe diens sou kan gebruik word. Min besef hoe baie daardeur verlore is.

“Die leiers in die saak van die Here moet soos verstandige generaals planne maak vir ’n opmars oor die hele linie. Daarby moet hulle spesiaal dink aan die werk wat die leke vir hul vriende en bure kan doen. Die werk van die Here op die aarde kan nooit klaarkom nie, of die manne en vroue van ons gemeentes moet saamstaan in hul pogings met die predikers en kerkbeampies.”—*“Gospel Workers,”* bld. 351, 352.

Mag die Here ons help om die werk waartoe Hy ons geroep het, te doen.



## Verslag van Evangeliewerk

A. W. STAPLES

OOREENKOMSTIG die besluit van die komitee van die Kaapkonferensie het ons van Kimberley na Queenstown getrek.

Ons was jammer om die gemeentes van Kimberley en Beaconsfield te verlaat. ’n Jaarlang het ons met hulle gearbei en ons harte was een met ons dierbaar adventgelowiges. Ons sal nooit hul liefde en vriendelikhed vergeet nie. Die bande van broederlike liefde sal altyd sterk en warm bly.

Tot ons blydschap kon ons nog anders voor ons vertrek daar doop. Bymekaar is daar nou drie-en-sestig siele gedoopt of op belydenis die jaar in die gemeente opgeneem. Albei die gemeentes het hul deel en hulle is dus vol moed.

Toe die myne sluit en die finansiële ineenstorting oor Kimberley kom, het die dorpsmense baie daaronder gely. Baie moes

na ander dele van die Unie trek. Nie minder as ag gedoopte lede het weggetrek en amper algar het in die Natal-Transvaal Konferensie gaan bly.

Sondag die twaalfde Februarie het ons die poging te Queenstown begin. Die dorp is baie konservatief en die opkoms is dus gering en ongereeld. As werkers bid en arbeid ons met erns vir die bekering van siele. Verlede Sondagaand was daar een honderd of meer besoekers. Ons voel behoefte aan die gebede van die kindere van die Here. Ons besef dat die Here alleen sukses kan gee in die win van siele. Met ons is Broeder en Suster W. Fowler, Suster Milford en Broeder en Suster Combrinck.

Broeders en susters, dink aan ons in die ure van gebed, sodat ons pogings mag slaag tot saligheid van siele in Queenstown.



## Gepaste Vermaning

WAAR die dag van die kampvergadering van die Suid-Afrikaanse Unie naby is, sal dit ons lesers goeddoen om die volgende uitreksels van die pen van Sr. White te oorweeg:

“Die doel van ’n kampvergadering is dat algar hul besigheid en moeite agterlaat en die paar dae uitsluitend bestee om die aangesig van die Here te soek.”

“Ons kampvergaderings het ’n ander doel wat hieraan voorafgaan. Hul moet die geestelike lewe onder ons eie mense bevorder.”

“In ou dae het die Here Sy volk bevel gegee om drie keer per jaar voor Hom te verskyn. Die kindere van Israël het na die huis van God gekom met hul tiendes, hul sondofferandes en hul dankoffers. Hulle het saamgekom om te vertel van die barmhartighede van die Here, om Sy wonderlike dade bekend te maak, en om die Here lof en dank toe te bring. En hulle het saam deelgeneem in die offerdiens wat hulle gevees het op Christus, die Lam van God, Wat die sonde van die wêreld wegneem. Op die manier is hulle gevrywaar teen die bedorwe invloed van wêreldgesindheid en afgodery.”

### Meer Interessant

“Die Here het my laat sien dat ons kampvergaderings meer interessant behoort te wees. Namate ons nader aan die end kom, behoort daar minder gepreek en meer die Bybel gestudeer te word. Oral sal daar dan mense wees met hul Bybels in hul hand en verskeies sal voorgaan in ’n vry, onderhoudende studie van die Heilige Skrif.”—*“Gospel Workers,”* bld. 407, 408.

### Ons mense moet dit bywoon

“Dis van belang dat ons eie gemeentelide die kampvergaderings bywoon. Daar is baie vyande van die waarheid en ons is maar min; daarom behoort ons vas en saam te staan. Elkeen van u het behoefte aan die voorregte van ’n kampvergadering en die Here roep u om vooraan te staan in die geleedere van waarheid.”—*“Testimonies,”* Vol. VI.

### Die Here sien op ons Vergaderings

“Ons kampvergaderings moet ’n grote werk doen. Die Here sien op hierdie vergaderings. Hy noem hul heilige sameroeping. (Lev. 23: 2.)”—*“Dieselfde,”* bld. 70.

### Die Here verwag dat ons dit bywoon

“Laat algar wat maar enigins kan, hierdie jaarlikse vergaderinge bywoon. Algar behoort te besef dat die Here dit van hulle

verwag. As hulle nie van die geleentheid wat die Here hulle gee, gebruik maak nie, sodat hulle kan sterk word in Hom en in die krag van Sy genade, sal hulle hoe langer hoe swakker en swakker word en hoe langer hoe minder alles aan die Here wil toewy. Broeders en susters, kom na hierdie heilige vergaderinge om die Here te ontmoet. Hy sal daar wees en u gee wat u die meeste van node het. U boerdery en besigheid behoort nie swaarder te weeg as die hoë belange van u siel nie.”—*“Dieselfde,”* Vol. II, bld. 575.

### Laat u huislike sorge agter

“Hierdie kampvergaderings is belangrik. Hul kos wat. . . Laat algar wat bely in die waarheid te glo, hierdie voorreg waardeer waar die Here hulle ’n kans gee om Sy waarheid duideliker te verstaan om te weet wat die Here van ons verwag in die voorbereiding voor Sy koms. Kom na die vergaderings gewillig om te werk. Laat u familiesorge by die huis en kom om die Here te soek en Hy sal van u gevind word. Kom met u offerandes, alna die Here u gesien het.”—*“Dieselfde,”* bld. 576.

## Obituary

CANHAM.—Henry William Edward Canham, aged thirty-one years, eleven months, seven days, died at his home in Taungs, on Wednesday, February 22, 1933, after a short illness of five days.

Brother Canham was a loyal Seventh-day Adventist and a true Christian. He faithfully supported this cause with his tithe and offerings. His presence in the Taungs church and Sabbath school will be missed. The evening before his death he said to his wife, “Come and study the Sabbath school lesson with me for you know I must teach a class on Sabbath.”

On Thursday afternoon at 5:00 o'clock the writer, who had the privilege of uniting Brother Canham in marriage to Miss Iris Palvie almost a year ago, laid him to rest in the Taungs cemetery in the presence of a large gathering of friends who came from Kimberley, Taungs, and Vryburg. He went to sleep with the sure and certain hope of having a part in the first resurrection.

Brother Canham leaves to mourn, his wife, mother, and four sisters, besides many friends. To these we extend our sincerest sympathies.

J. VAN DE MERWE.

### The Southern

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# Bloemfontein Camp-meeting

## Travelling Facilities and General Arrangements

General excursion facilities will operate on the South African Railways as from April 7-17 inclusive. Return tickets will be issued at excursion rates and will be available from any railway station in the Union of South Africa. The journey may not begin earlier than April 7 or later than the 17th. The return trip must be completed by midnight, May 16. These facilities will enable all who attend the Bloemfontein camp-meeting to travel at the reduced rate without the use of delegates' concession forms.

A limited number of family tents is available and can be erected for those who may desire them while attending the meeting. Those who wish to bring their own tents and camp on the ground should advise the Union office immediately. Space in Victoria Park is limited, so only a few living tents can be pitched. Due to the fact that good rooms can be secured at such a reasonable rate near the park, it is not expected that many will desire to engage tents. The locating committee in the absence of any special request will make no arrangements for tent accommodation. Application for rooms, together with any requests for information pertaining to the camp-meeting, should be made to the Union Conference Secretary, Pastor J. E. Symons, P. O. Box, 468, Bloemfontein, O. F. S.

A dining tent, under the experienced direction of Pastor P. A. Venter and Sister Honey, will be operated in connection with the Union camp-meeting. Meals will be served at very reasonable rates and we are confident that this feature of the camp-meeting will be greatly appreciated by those who attend.

**REMEMBER THE DATE—APRIL 14-22, AND THE PLACE—VICTORIA PARK, BLOEMFONTEIN.**

**COME TO THE CAMP-MEETING.**



## Pertinent Admonition

As we approach the time for the South African Union camp-meeting we commend to our readers the following quotations from the Spirit of prophecy:

"The object of a camp-meeting is to lead all to separate from business cares and burdens, and devote a few days exclusively to seeking the Lord."

"Anciently the Lord instructed His people to assemble three times a year for His worship. To these the children of Israel came, bringing to the house of God their tithes, their sin offerings, and their offerings of gratitude. They met to recount God's mercies, to make known His wonderful works, and to offer praise and thanksgiving to His name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they

were to be preserved from the corrupting power of worldliness and idolatry."

### Increase in Interest

"It has been shown to me that our camp-meetings are to increase in interest and success. As we approach the end, I have seen that in these meetings there will be less preaching, and more Bible study. There will be little groups all over the grounds with their Bibles in their hands, and different ones leading out in a free, conversational study of the Scriptures."—*Gospel Workers*, pp. 407, 408.

### Our People to Come

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."—*Test.*, Vol. VI.

APRIL 1933						
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23	24	25	26	27	28	29
30						

### The Lord Honours Our Encampment

"A great work is to be accomplished by our camp-meetings. The Lord has especially honoured these gatherings, which He has called holy convocations."—*Id.*, p. 70.

### God Requires Our Attendance

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges He has provided, that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done. Your farms should not be considered of greater value than the higher interests of the soul."—*Id.*, Vol. II, p. 575.

### Leave Home Cares Behind

"These camp-meetings are of importance. They cost something. . . . Let all who profess to believe the truth, respect every privilege that God offers them to obtain clear views of His truth, of His requirements, and of the necessary preparation for His coming. . . . Come to these meetings prepared to work. Leave your home cares, and come to find Jesus, and He will be found of you."—*Id.*, p. 576.

## Ekskursie Fasiliteite en Algemene Reëlings

Algemene ekskursie fasiliteite sal van 7 tot 17 April ingesluit op die Suid-Afrikaanse Spoorweë in werking wees. Retourkaartjies sal teen ekskursiepryse uitgereik word en geldig wees van enige spoorwegstasie in die Unie van Suid-Afrika. Die reis mag nie vroeër as die sewende en nie later as die sewentiende April begin word nie. Die terugreis moet teen middernag van die sestiende Mei voltooi wees. Hierdie ekskursies gee algar wat die Bloemfontein Kampvergadering wil bywoon, 'n kans om teen verminderde prys te reis sonder gebruik te maak van konsessievorme vir afgevaardigdes.

'n Beperkte aantal familietente is beskikbaar en ons kan hul opsit vir die wat daarvan wil gebruik maak, terwyl hulle die kampvergadering bywoon. Die wat hul eie tente wil saambring en op die gronde uitkamp, moet dadelik die Uniekantoor kennis gee. Die ruimte in Victoria Park is maar beperk, sodat daar net plek is vir 'n paar woontente. As u nie spesiaal aansoek doen nie, sal die plaaslike komitee geen skikking vir tentgeriewe maak nie. Aanvrae vir kamers en enige vrae vir inligting omtrent die komende kampvergadering moet gerig word aan die sekretaris van die Uniekonferensie, Pastor J. E. Symons, P. O. Box 468, Bloemfontein, O. V. S.

'n Eettent onder die ervare leiding van Ouderling P. A. Venter en Sr. Honey, sal oop wees in verband met die Uniekampvergadering. Maaltye sal teen baie redelike prys verskaf word en algar wat die kampvergadering bywoon, sal dit seker waardeer.

**ONTHOU NOU NET DIE DATUM—14-22 APRIL, EN DIE PLEK—VICTORIA PARK, BLOEMFONTEIN—en KOM NA DIE KAMPVERGADERING**



## Union Conference Camp-meeting

THE sixteenth session of the South African Union Conference is called to convene at Bloemfontein, Orange Free State, April 16-21, 1933. Officers will be elected for the ensuing term, and such other business transacted as may properly come before the conference.

The first meeting will be held at 10 o'clock Sunday morning, April 16.

N. C. WILSON, *Chairman*,  
J. E. SYMONS, *Secretary*.

February 17, 1933.



God always gives His power to the church that puts into practice His world programme.—*Andrew Murray*.