



Helping to Finish the Work Through Ingathering

W. H. HURLOW

Based on Revelation 10: 5-7, we have taken the words, "finishing the work" and have made them a kind of slogan in our movement. There is a danger with all slogans that much use tends to rob them of their true significance. This must never be the case with this truth-filled slogan which has, for so long, held before us a goal, a responsibility, and the consummation of a glorious hope. It should be the aim of every true Seventh-day Adventist to seek and find ways and means so that no day might pass without something being done to help "finish the work."

What is one of the many tasks constantly before us as a people? It is to raise funds adequate for the support of the missions which the providence of God has led us to open. Until the voice from heaven proclaims, "It is finished," the obtaining of funds and more funds will be one of our problems; yet we rejoice, for it is an indication that God is everywhere going before us opening up new avenues of opportunity. It is the developing of these new opportunities which calls for more funds.

In the Harvest Ingathering Campaign we offer to the general public and the business community the opportunity of assisting us in our God-given task. This constitutes for them a real privilege that will bring a blessing to those who give with a willing heart, and we should be fearful lest by our indolence, indifference or fearfulness, we might keep from someone this privileged opportunity of receiving a blessing. We should, with an eye single to the service of God, be sure that not one person in our territory has been overlooked.

The Harvest Ingathering Campaign has certainly come to this people as a godsend. It has proved a two-handed blessing, in that it has brought into the treasury, funds from those not of our faith, and has also proved a means of bringing souls to a knowledge of the truth and into the kingdom eternal. The Ingathering has through the years grown from very small beginnings to a magnitude far beyond anything its first promoters dreamed of. In the South African Union it has grown from an initial sum of £412 in 1919, to the remarkable figure of £33,740 in 1945. This noble sum represents many hours of loyal service on the part of laity and workers, but does not reflect the results in souls interested in the truth and brought to the Saviour. But the end is not yet.

The needs today are far beyond anything our pioneers ever dreamed of. To meet the urgent appeals coming to the General Conference from overseas divisions at the coming Fall Council the

treasury will be called upon to provide at least £3,500,000. This will constitute the greatest challenge confronting us in the history of the denomination. What shall be our share in meeting it? The Ingathering is our immediate opportunity. Would it not give us a grand feeling and prove a great inspiration to all, if our representative at the next Fall Council could announce that every Adventist in the Union of South Africa had averaged the minute-man goal of £4; that he was doing his part to "finish the work"!



It is Human Nature to Dread

A. C. LE BUTT

There are some duties, in which we are called to share, that very definitely pull hard at the cords of dread. We find certain tasks not too congenial. In fact they fill our minds with fear, and in many instances even terror grips our imagination when we are called upon to shoulder some responsibility and take our share along certain lines of endeavour. To many of us the Harvest Ingathering work is one of these duties.

Let us face the facts. Let us be fair and frank with ourselves and admit that, to most of us, we find, nestled somewhere in our being, a feeling of dread when we start out with magazines in our cases and solicitors' cards in our pockets, whether it is to meet the steely eyed, grey-haired, hard-featured business man, or the careless, indifferent, pleasure-loving lady at the corner house.

In fact some are filled with fear and terror to such an extent that their whole nervous system becomes affected and they become limp, tongue-tied, and literally physically ill. The very thought of approaching someone they do not know becomes to them almost repulsive and their thoughts become rebellious and they cannot continue—or even make a start.

Of course, this class is definitely in the minority and may be somewhat exaggerated; nevertheless, it is a fact that dread grips the thoughts, and fear the imagination when we approach the Harvest Ingathering period and we are so happy when we write the word "finis," for another year, at the close of the campaign. Yes, it is true that self-consciousness makes cowards of us all. Here I believe in the plague spot. The difficulty is with the thoughts. Really the problem is not real, it is imaginary. I firmly believe that we allow our thoughts to run riot, with the result that we are looking for difficulties instead of looking for donors. We are canvassing our own feelings instead of canvassing our friends. We are building up a barrage of excuses instead of building up a good list of shillings and pounds for the cause.

We are told to work from cause to effect. This

is where we work from effect to cause. We allow our thoughts to affect our cause. Let us analyse our thoughts: When we are invited to take our place in the campaign we think, "I cannot meet people." Of course this is not true, is it? Well, "I can meet people but . . . I cannot ask for anything. What will they think of me? They might get cross. Suppose I come across some of my friends when I am collecting." Pardon our thinking out aloud. But don't you think these are some of the thoughts that fill our minds, and then the old monster, dread, whispers—"You cannot do it. You are really too sensitive. Besides that, let those do it who like it. Some are cut out for the job; let them do it."

Our thinking is all wrong. Our mental picture is out of focus altogether. Let us again analyse our thoughts. This time we are on the side of the giver. It is flag day. On the street corner is a lady smilingly shaking a money box. She, with a smile, boldly approaches you. What do you think? Do you get cross? Do you think it inferior to collect? Are you annoyed? Why, of course not! We don't even stop to inquire what the collection is for. We know it must be a worthy cause or they would not be collecting. We open our purse or handbag and take out a shilling or half-a-crown, and with nothing in our thoughts but admiration for the solicitor, we, with a smile, drop in our coin, feel grand that we have done a good deed for the day, and the next minute we have forgotten all about the collection and the collector.

This is the same with Harvest Ingathering work. Men and women deeply admire the work we are doing and the fact that we dedicate a certain part of our time for the furtherance of this work.

The trouble is in our thinking. We get it all wrong. Remember two important things. First, you are not collecting for yourself and those you approach know it. Secondly, you are soliciting for those in dire need. Those who are in need of a helping hand. Those who are less fortunate than we, and what we do for others we do for the Master who did so much for us. Those thoughts banish fear and cultivate faith. They strengthen our position instead of poisoning our strength. They take our eyes off our own feelings and help us to ease the feelings of others. It is human nature to fear, but it is divine nature to help arrest the falling tear.

It is natural to be filled with dread, but it is noble, in spite of that dread, to do the job that is difficult, that souls in sorrow may be fed. Let us help take the shadow of suffering off the face of some child and in its place put the sunshine of the smile of satisfaction by correct thinking and active service in this divinely-blessed annual endeavour.

Rhodesia-Bechuanaland Conference Camp-meeting

J. VAN DE MERWE

The date, April 19-22, was set for the Rhodesia-Bechuanaland Camp-meeting to be held in the town of Gwelo, in Southern Rhodesia. I was invited to attend the meetings and very gladly accepted the invitation.

As I travelled through Bechuanaland many happy memories came back to me of the days when we worked in Mafeking, together with Elder A. N. Ingle, and raised the company of believers in the Mafeking stat. Going through Palapye Road brough back the memories of crossing the desert to Ngamiland to establish the mission there. Then going through Bulawayo I was glad to be met by Brother P. W. Willmore, and after having stayed over in Bulawayo for a few hours I proceeded to Gwelo.

At Gwelo I found Elder Vail and his workers hard at work preparing the camp. Next to the Drill Hall a beautiful camp was prepared in the olden-day style. Large army tents were erected and acted as dormitories for those who came to the camp-meeting. There was the large tent for the meetings, then another large one which acted as a kitchen, and then the dining-room tent. Water was laid on, and electric lights were supplied in these tents. It was a real pleasure to gather on the grounds for the great annual feast of God's people.

On Friday morning at 11:00 o'clock the first meeting was held, when Elder Vail, the acting Zambesi Union superintendent, as well as acting Rhodesia-Bechuanaland Conference president took the service. From that very first service it was evident that the Lord was present and that His people were going to be rewarded for coming to this annual gathering.

By Friday evening many people had arrived from different parts of the Rhodesia-Bechuanaland Conference. From the larger towns, from the smaller mining communities, and from the far-distant farms God's people had gathered for a spiritual blessing. The mission field workers also met with the conference members, coming with the one and only objective and that was to meet with the Lord. My own heart was filled with overflowing joy as I met former classmates from Spion Kop College. It was good to meet them, and to know that the truth is still sweet and dearer to them than ever before.

Space would not permit me to go into detail about all the meetings that were held. At almost every service special items of music were rendered. This added greatly to the success of the gathering. It was evident that all wanted to receive a special blessing. There were no problems to settle. The only problem was the old international problem of sin, and for that reason all were eagerly seeking the Lord for victory. In the early morning devotional services the Lord blessed richly. Brethren who for years had been battling with sin and misunderstandings between themselves, obtained the victory, and having embraced one another, those strong men, as they wept, found that the load of sin that had come with them to the camp-meeting was rolled off and they found great peace with their God. Brethren, it was good to be there! It was good to see God's people determined to part with sin. It pays to come to camp-meeting with that spirit. The sacrifices to get there are worth it all.

I went up there to the camp-meeting to serve my brethren, yes, to help them onto higher ground

spiritually. I can truthfully say, however, that the service and inspiration with which that gathering inspired me was greater than anything I could ever have hoped to take to them.

The meetings were well advertised in the town of Gwelo, and during the evening services many friends from the town came to the large tent. During the evenings subjects such as, the signs of the time, second coming of Christ, and preparation for His coming, were taken up. These services had the real old advent feeling in them. At the 11:00 o'clock service, on Sunday, the regular camp-meeting offering was taken up. From that small constituency almost £150 was contributed for the work in that conference.

The work is onward in that part of the Lord's vineyard. The brethren laid plans for larger evangelism at the time of this meeting. They need our prayers in that far-off field. As I left the camp-ground that Sunday night I dedicated myself anew to the great unfinished task.

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Camp-meetings in North Bantu Mission Field

E. A. BUCKLEY

From February 22 to April 28, a series of camp-meetings was conducted, and the schools inspected, in the western section of the North Bantu Mission Field. Our camp-meeting season began at Linokana, situated some thirty-eight miles to the north of Zeerust and took in Mafeking, Vryburg, Taungs, Wesselsbron, Kroonstad, Bloemfontein, Kolo Mission, Emmanuel Mission, Bethlehem, the Reef, and finally finished off at Shiloh Mission in the Northern Transvaal.

During the course of these meetings, we were fortunate in being able to procure the services of the following workers, not including those within the North Bantu Mission Field: at Mafeking, Vryburg, and Taungs, Pastor W. V. Norcott; at Bloemfontein, Pastors F. G. Clifford, J. E. Symons and W. H. Hurlow; at Emmanuel Mission, Pastor J. H. Raubenheimer; at Bethlehem, A. van den Bergh; on the Reef, Pastors S. S. Hiten, J. E. Symons and J. H. Raubenheimer. This field appreciates the assistance and time given by these leaders.

Primary church schools are being conducted at the following places: Linokana, Mafeking, Bloemfontein, Kolo Mission, Emmanuel Mission, Masala, Shiloh Mission, Mapela, and Seema. These comprise the schools within the area covered, and were inspected during the camp-meeting season.

Within this area the following tribes are found: From Linokana to Taungs the Bechuanas; from Wesselsbron to Bloemfontein, Bechuanas, Basutos and a sprinkling of other tribes. Kolo and Emmanuel missions are located within Basutoland, and consequently the people are predominantly Basutos. On the Reef various tribes are represented. In the Northern Transvaal, the Bapedis are found. It might be of interest to know that these three great tribes — Bechuanas, Basutos and Bapedis — all speak a closely related language, and might appropriately be considered cousins. Three great tribal heroes come to mind: Mashoeshe of Basutoland, Kama of Bechuanaland, and Mzilikazi, strictly speaking the founder of the Matabele nation, but nevertheless still considered by many in the Northern Transvaal as their great national hero.

During the camp-meeting season, 191 candidates were baptised at the various centres. It might be mentioned, however, as of special interest that at

Taungs twenty-seven women (and no men) were baptised. At Emmanuel Mission forty were added to the church and on the Reef eighty-one souls were added to the church. The cash offering taken was £93-2-6, and pledges made amounted to £253-18-7, making a total offering of £347-1-1.

We thank the Lord for what has been accomplished, and look forward to similar encouraging results in the eastern section of this vast field.

CONGO UNION

J. R. Campbell Superintendent

K. F. Ams Secy.-Treas.

Gitwe, Par Usumbura, Ruanda-Urundi

Rwankeri Mission

A. L. DAVY

Rwankeri — mission of contradictions — is situated in the tropics, but no tropical fruits grow here. It is within a few miles of the equator, but it is always cold. There is an abundance of rain, but water is scarce; there are but few streams and springs. The gospel has been preached here for nearly twenty-five years, and yet the work is not nearly finished.

As one stands at the mission and looks north one can see the tip of Karasimbi rising above the hills that lie nearer the mission. The first time I saw this majestic mountain — the home of the gorilla, elephant, and many other wild animals — it was snow-capped.

It is around the base of this mountain that the work of God has been in progress for more than twenty years. The results have been well worth the effort put forth. We now have eighty-seven schools located in this northern section of Ruanda. There is a total baptised membership of 1,480 and an average attendance at Sabbath school of 4,756. But as one stands on the tops of these high mountains and looks out over the hills and valleys one realises that we have only touched this country with the tips of our fingers. The question comes, when is the work going to be finished? How is it going to be done, and by whom?

As I read of the success of the Voice of Prophecy, it thrills me to know that many thousands are receiving the gospel by means of the radio; but we in the mission fields cannot expect to use this invention in our work.

The work of God is going to be done in one of the thousand ways, that we know not of, that we read about in the Spirit of prophecy. I was talking to one of my pastors the other day. He said, "Bwana, this work is not going to be finished in the strength of money nor of men. God is going to work a miracle and we must be ready to be used of God when that time comes."

The Lord will supply the money wherewith to accomplish His work, but the problem is to find workers who are willing to sacrifice all for Jesus and to work for Him. There is ever a search for such workers.

No man ever found working for Jesus easy but every true worker for Him finds joy in service for the Master. It is in working in the difficult places of earth that one learns to know and to trust God. On some isolated mission with no means of travel and no neighbours except natives, one learns to call on God for help and to see and

know that, "Before ye call, I will answer."

Are we ready for that time when God is going to pour out His spirit and set His hand to finish the work speedily? The need of the work today is for men and women who are willing to say with Isaiah, "Here am I, Lord, send me."

Therefore, let each one of us prepare himself for that outpouring of the latter rain so that we may be the instruments to be used of God, wherever He may choose, in the finishing of His work on the earth.

NATAL-TVL. CONFERENCE

J. H. Raubenheimer President
 R. E. Ansley Secy.-Treas.
 P. O. Box 7768, Johannesburg, Tvl.

Pietermaritzburg Regional Meetings

E. J. STEVENSON

Believers from as far afield as Eshowe in Zululand, Umbumbulu on the South Coast, and various places up and down the line, joined with the believers in the city of Maritzburg for the Regional Meetings convening over the week-end, April 5-7, in the beautiful palm-shaded Seventh-day Adventist church in Stranack Street. The church is a commodious building which once housed the old Tract Society, and, for a time, the headquarters of the Natal-Transvaal Conference.

Elder Moon from the Division Office, accompanied by Sister Moon, and Elder Raubenheimer were the chief speakers. Their strong leadership was appreciated and their timely messages made a deep impression.

It was a coincidence that during one of the meetings, the three ministers on the rostrum were all brothers,—Pastors E. J. Stevenson, G. S. Stevenson, and H. W. Stevenson, sons of the late Pastor S. J. Stevenson. Brother P. F. Fouché from northern Natal was also present at the Regional Meetings and his services on the rostrum and as manager of the highly popular book stand were appreciated.

The camp-meeting offering amounted to £157. Altogether a memorable week-end, a milestone on the way to the kingdom, was enjoyed by our dear people.

CAPE CONFERENCE

E. D. Hanson President
 Miss P. E. Willmore, Secy.-Treas.
 Box 1133, Port Elizabeth, C. P.

Aliwal North

R. VISSER

Twenty-years ago Elder A. W. Staples conducted an English effort in Aliwal North and stirred the town from one end to the other. It was our privilege to follow in his footsteps, and on February 28 we opened an Afrikaans campaign in the Town Hall. From the beginning our attendance was disappointing, but we kept right on

and the Lord blessed our perseverance. For ten weeks we continued and the Lord sent His faithful ones night after night and now as we look back on the effort we can see the guiding hand of the One who watches over His work with jealous care.

A number of families have already taken their stand. Others are still in the valley of decision and we pray that God will lead them to a full decision as well. As we see the results we are led to exclaim, "The Lord hath done great things for us; whereof we are glad." Once again it has become evident that God has a remnant in every town, awaiting the advent of this glorious truth. One family here has believed the Sabbath truth for twenty-seven years, and has not attended any church for a number of years. Another sister has been searching for light. Now her heart rejoices and she has often remarked that the little vacant spot in her heart has now been filled.

April 27 was a happy occasion when our people from the surrounding districts met with us at the time of the celebration of the ordinances of the Lord's house. They came from Zastron, Rouxville, Lady Grey, New England, and even Kaffirland. It brought tears to the eyes of our older members to see such a large company of God's people together. Their memories went back to the days of the old Boschberg church which used to convene on the farm belonging to Sister Frans

Snyman's late father where the pioneers of the movement in this area had fellowship together. It was also an encouragement to the new people to see and meet our older members.

I cannot forget the pay tribute to my associates who stood by me so loyally in this effort. Brother and Sister Mellett Coetzee left their work in the Cape Midlands for a while and gave valuable assistance for seven weeks. Their labours here have been genuinely appreciated and their untiring efforts have been a blessing to many a heart. Sister G. Snyman has been with us throughout the effort and we have appreciated her loyal co-operation. Sister G. W. S. Marais from New England came and helped us for three weeks. Her stabilising influence has meant a great deal to our work here.

After spending a year in departmental work, it was indeed a privilege to be in the forefront of the battle once again. How it thrills the soul of the worker for God, to see men and women taking hold of eternal life! Evangelism, the backbone of Adventism, is the greatest and most glorious work in which any individual can engage. God bless our evangelists! Pray for them; support them with your prayers and evangelistic pledges. Let us be faithful just a little while longer! Let us stand together; let us march together until we shall see the reality of our hopes so long deferred. Pray for these dear souls in Aliwal North.

For Parents Only

Article 3.—The Importance of the Home

The light of God has been well-nigh obliterated from the earth. We see the fulfilment of Isaiah's prophecy, "Darkness shall cover the earth, and gross darkness the people." Isa. 60:2, first part. What is needed is a new revelation of God—a revelation so clear and strong that the people in the world will not fail to see, and be drawn to God. This great work will begin in the home. In a vision of the end, and what would transpire "before the coming of the great and dreadful day of the Lord," the prophet Malachi saw a work of restoration being effected in the home. This is to be a work of love between members of the family. It is in the possession of this great characteristic that we approach nearest to the restored form of likeness to God.

The importance of the home is revealed in this statement: "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are the 'issues of life,' and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon right home influences."—*Ministry of Healing*, page 349.

What the foundation is to a building or the heart is to the body, so is the home to the church and society. A building with a weak foundation is sure to fall. A body with a sickly heart cannot be healthy, and a church or society with poor homes will not prosper.

Much attention is being given, in the programme of reconstruction, to the building of better houses. Education is also being planned so that parents may be trained for their part in making the world a better place. How much more

should we, as Seventh-day Adventists, with all the light we have received, make our homes conform to the principles we hold.

Children will, to a large degree, reflect the homes from which they come, and, when they set up homes of their own, will pattern them, very largely, after those from which they came. Homes are what those living in them make them.

Compare the home of a heathen African with that of a truly converted Christian African. They may come from the same locality, the same family, and live in the same village, but there will be a marked difference—the one will be physically and spiritually dirty, untidy, and dark; the other, clean, neat, and light. The truth makes us different in many respects. It should make our homes different. To the extent that the truth has penetrated our hearts, our homes will be different from the majority of those about us.

Take a look at your home today. Measure it by God's standards. What grade do you merit?

(To be continued)

PARENTS! At last your opportunity has come to get courses of study specially prepared for you by the Education Department. These will help you to understand your very important work in the home more fully. You may form a group with other parents in your church, and study these lessons as a class; or you may, if isolated, study them alone. We recommend the group study plan, wherever possible. A set of the lessons on "Home Education" costs only 2/6. Decide NOW to take this course. Lessons are in English or Afrikaans. Write immediately to the Education Department secretary in your local conference or mission field for your set of lessons.

Overseas Periodicals

There have been a few changes in the subscription rates for overseas periodicals. We are listing below the present subscription rates:

Youth's Instructor	
One year — 52 issues	17/-
Six months	9/6
Five or more copies to one address, one year, each	15/-
Five or more copies to one address, six months, each	8/6
Church Officers' Gazette	
One year — 12 issues	7/6
Two or more copies to one address, one year, each	6/9
Review and Herald	
One year — 52 issues	17/9
Six months	9/9
Life and Health	
One year	11/-
Two years	19/-
Three years	27/-
Five years	43/-
One year to S.D.A.—Missionary rate for personal and gift subscriptions	7/3
Education	
One year — 5 issues	5/6
Liberty	
One year — 4 issues	3/3
One year to S:D.A. personal or gift subscriptions	2/3
Three subscriptions to separate addresses	6/-
Sabbath School Worker	
One year — 12 issues	7/6
Two or more copies to one address, one year, each	6/6
Good Health	
English (monthly)	4/-
Health	
Monthly	12/6
Message Magazine	
Monthly	7/3
Our Little Friend	
One year — 52 issues	7/-
Five or more copies to one address, each	6/-
Signs of the Times—Tekens van die Tye	
Monthly	2/6
Signs of the Times, American	
Weekly	10/6
Our Times	
Monthly	7/3
Present Truth, American	
One year — 52 issues	4/-
"Family Group"	
Review and Herald, Youth's Instructor, Sabbath School Worker, Church Officers' Gazette, Life and Health, Present Truth, Liberty Magazine. Combination Price	47/-
"Big Four"	
Review and Herald, Life and Health, Present Truth, Liberty. Combination Price	26/3

Yearly subscriptions to the above should be sent with your remittance to your Book Depository or Mission Field office.

SENTINEL PUBLISHING Co.

Senior Camp Cameos

SIX DAYS WITH THE SENIORS.—A Missionary Volunteer Senior Camp has at last been held in the South African Union. The Natal-Transvaal Conference is responsible for the experiment which, I am sure, will prove the forerunner of annual senior camps. One hundred and seventy-five campers, including the director, business manager, camp matron and assistants, camp nurse, and ten counsellors crowded each day with a programme of varied and rapidly-changing events. The sun was scarcely up before the siren called the campers to their morning plunge, followed by the Morning Watch devotions. Chapel hour, study hour, forum hour, camp duties, hikes, games, and swimming followed in breathless succession to be climaxed in a camp-fire gathering never to be forgotten. As director I wish to express my deep appreciation to all—campers and staff—for that high degree of co-operation which made possible the unqualified success which attended the first Senior Camp.—*W. H. Hurlow.*

THE RELIGIOUS ACTIVITIES.—There can be no doubt in the minds of the young people and their counsellors who attended the Senior Camp, that this, the first venture of its kind held in South Africa, was a great success. It would appear that the only regret on their part is that another year must elapse before they can enjoy a similar privilege.

During the entire period (April 18-24) special emphasis was placed upon spiritual activities. Each camper was led to understand that this was not a holiday camp, but rather one in which study and spiritual development would play a large part. The Morning Watch text was read each morning at 7 o'clock, and this was followed by the meeting of the various prayer bands under the leadership of counsellors. Chapel followed at 8:45 at which time the young people were earnestly exhorted to make God first in their lives and in all their planning. During the Sabbath morning service conducted by Elder Raubenheimer, a call was made for the young people to give their hearts to the Lord in renewed consecration. Nearly 100 per cent of those present stood to their feet in response to this appeal. All these meetings were held in the open air, and the beautiful natural surroundings so near, and yet so far from the hustle and bustle of the city, helped to enhance the spirit of reverence which prevailed in so marked a manner. Many expressed their appreciation of the Missionary Volunteer meeting, when an adaptation of "The Story of the Other Wise Man," by Henry van Dyke, was presented by a group of singers and speakers.

A large number of young people voluntarily sought the counsel of their leaders and were thus helped to make important decisions affecting their future. We are certain that as a result of these activities our senior young people have been strengthened to meet the problems they will face as they return to their schools and various occupations.—*E. Willmore Tarr.*

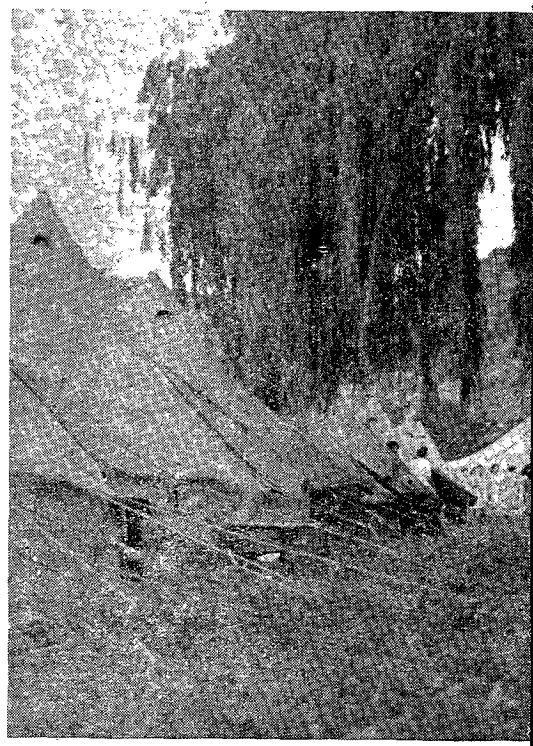
THE EATS.—The Senior Camp is past, but its memories still live, and most likely will live, for a long time to come. Right at this moment I am thinking of the Boarding Department—kitchen and dining-room (rather tents)—and am once again, in imagination, peeping into the tent used as a kitchen. There I see three of our sisters—Sister Leonie Pienaar of Potchefstroom, ably assisted by Sisters Joey Knoetze and F. Coetzer—and they are very busy, so I look in a little

later, but they are still very busy and it seems that every time I look in it is just the same. And no wonder with 175 hale and hearty appetites walking around (even the girls and young ladies seem to have extra good ones!) And no wonder the appetites are keen with all the varied activities of our waking hours—devotional exercises, physical exercises, classes, games, swimming, hiking, camp-fires, and, after all, even eating uses up some energy too—so why wonder!

Personally I was very pleased to be privileged to attend our first Senior Camp.—*Vivian R. Cooks.*

OUR YOUTH.—Every phase of the Senior Camp will be long remembered. The campers left Meredale with something outstanding in their minds. I, too, left the camp with vivid memories. Never will I forget those happy faces around the camp fire! Each night as I watched them in the

The Senior Camp

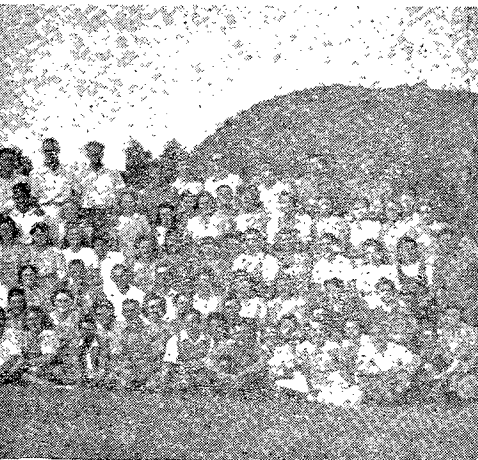


flickering fire light, I was proud to know that they are *our* youth—our future leaders in the church of God. Surely, we are privileged to have such a fine group of young people! How true are the words of Sister White: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, page 271.—*J. Raubenheimer*.

CAMPS DO PAY!—After all the hard work of organising the Senior Camp one sometimes wonders whether all the energy spent has not been in vain. The letters received during the last few days prove that camps do pay. I quote just one letter from among the many received. This is from a non-Adventist mother: "I wish to

(Continued on page 8)

Die Senior Kamp



Die Senior Kamp

SES DAE MET DIE SENIORS.—Ons het eindelijk 'n Senior Strewers-Kamp in die Suid-Afrikaanse Unie gehou. Die Natal-Transvaal Konferensie het dit probeer, en ek is seker dat daar nou elke jaar so 'n kamp sal wees. Honderd vyf-en-sewentig kampers wat insluit die bestuurder, besigheidsbestuurder, matrone en haar assistente, verpleegster, en tien raadgewers het daar bymekaargekom. Hulle was elke dag besig. Die son was skaars op of die fluit het hulle gewek om te gaan swem en oggendgodsdienste te hou. Daar was tyd vir godsdiens en tyd vir studie en om probleme te bespreek. Hulle het hulle pligte in die kamp verrig, in die veld gaan stap en gespeel en geswem. Saans het hulle by die kampvuur gesit. In my hoedanigheid as bestuurder van die kamp wil ek die staf en die kampers dank vir die samewerking wat hierdie eerste Senior Kamp laat slaag het.—*W. H. Hurlow*.

GEESTELIKE BEDRYWIGHED.—Geeneen van die 175 jongmense en raadgewers wat die Senior Kamp bygewoon het, sal twyfel dat dit geslaag het nie. Dit skyn dat hulle almal spyt is dat dit nog 'n jaar sal duur eer hulle weer die voorreg sal hê. Gedurende die hele tyd (18-24 April) is geestelike dinge beklemtoon. Elke kamper het begryp dat dit nie 'n vakansie kamp was nie, maar 'n plek waar studie en geestelike ontwikkeling die vernaamste plek sou inneem. Elke oggend om seweur is die Morewag teks gelees en daarna is bidstonde onder leierskap van die raadgewers gehou. Om 8:45 is 'n kapeldiens gehou om die jongmense aan te moedig om God eerste plek in hulle lewensplanne te gee. Leraar Raubenheimer het gedurende die diens van Sabbat oggend die jongmense gevra om hulle harte by vernuwung aan die Here oor te gee. Byna almal het opgestaan in antwoord op die oproep. Al die dienste is buite gehou, en die skone natuur het daartoe bygedra om die gees van eerbiedigheid te skep. Gedurende die Strewers vergadering van die namiddag het 'n aantal sprekers en sangers Henry van Dyke se „Story of the Other Wise Man,” voorgedra. 'n Aantal van die aanwesiges het vertel hoe hulle dit geniet het. Baie van die jongmense het hulle probleme vrywillig met die raadgewers gaan bespreek en sodoende hulp ontvang om regte besluite vir die toekoms te neem. Ons is seker dat die jongmense wat daar was, krag en sterkte ontvang het om moeilikhede wat hulle op skool en elders teëkom, reg te kan oplos.—*E. Willmore Tarr*.

DIE ETES.—De Senior Kamp is verby, maar in my gedagtes leef dit nog voort, en ek is seker dat dit nog lang sal voortleef. Op die oomblik dink ek aan die afdeling wat etes verskaf het. Ek loer weer in my verbeelding in die tent wat as kombuis gedien het. Daar sien ek drie van ons susters (Suster Leonie Pienaar van Potchefstroom met haar bekwame helpsters, Susters Joey Knoetze en F. Coetzer). Ek sien dat hulle drukbesig is, en dus loer ek maar weer 'n rukkie later, maar sien dat hulle nog steeds besig bly, en so is dit elke keer wanneer ek gaan loer. Dit is ook nie vreemd nie, want daar is honderd vyf-en-sewentig hongerige jongmense wat daar rondloop. (Selfs die meisies en jongdames was hongerig.) Dit is geen wonder dat hulle so hongerig is nie, want daar is so veel bedrywigheid, soos liggaamsoefeninge, spele, klasse, swem, en wandeltogte.

Dit was vir my persoonlik 'n groot voorreg om die eerste Senior Kamp by te woon.—*V. R. Cooks*.

ONS JONGMENSE.—Die Senior Kamp sal lank in ons geheue bly. Kie kampers is van Meredale weg met iets om te onthou. Ek het ook duidelike herinneringe van die kamp. Ek sal daardie gelukkige gesigte by die kampvuur nooit vergeet nie. Saans by die gloed van die vuur was ek trots om te weet dat hulle ons jongmense is—die toekomstige leiers van die werk van God. Ons is waarlik bevoorreg om sulke gawe jongmense te hê. Suster White het gelyk: „Met so 'n leër van werkers soos ons jongmense as hulle reg opgelei word, kan die boodskap van 'n gekruisigde, en verrese Verlosser wat binnekort sal terugkeer, spoedig aan die hele wêreld verkondig word.”—*Education*, bl. 271.—*J. Raubenheimer*.

DIE KAMP WAS DIE MOEITE WERD.—Nadat mens so hard gewerk het om die Senior Kamp te organiseer, is jy geneig om te wonder of dit nie alles tevergeefs was nie. Die briewe wat ek gedurende die afgelope paar dae ontvang het, is bewys dat die kamp die moeite werd was. Uit die talle briewe wat ek ontvang het, haal ek aan uit hierdie een van 'n moeder wat nie 'n Adventis is nie: „Ek wil julle dank vir wat julle vir my dogter gedoen het. Sedert sy van die kamp teruggekom het, is sy soos sonskyn in ons huis.” Hierdie meisie het gedurende die kamp besluit om Christus te dien.

'n Meisie het die kantoor gebel om ons 'n bietjie goeie nuus mee te deel. Sy het nog op die Sabbat gewerk. Na die kamp het sy haar werk bedank. 'n Paar dae later het sy ander werk gekry waar sy die Sabbat vry het. So kom die boodskappe elke dag in, en elkeen wil weet: „Wanneer sal die volgende kamp gehou word?” *Ons moet weer 'n kamp hou, en dit moet gou gebeur!*—*P. H. Coetzee*.

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Help om die Werk klaar te Maak Deur Insameling

W. H. HURLOW

Met Openbaring 10:5-7 as hooftgedagte, het ons die woorde: „voleindiging van die werk” as leuse geneem vir ons beweging. Die nadeel van 'n leuse is natuurlik die feit dat die oor en oor gebruik van die woorde dit later van alle betekenis beroof. Maar ons moet nooit toelaat dat dit die geval word met die leuse wat ons gekies het en wat so lank aan ons voorgehou is as doelwit, as ons verantwoordelikheid, en as die verwesenliking van 'n heerlike hoop nie. Dit behoort die strewe te wees van elke Sewende-dag Adventis om elke dag iets te doen wat sal bydra tot die voleindiging van die werk.

Een van die dinge wat gedurig aan ons as gelowiges voorgehou word, is die insameling van fondse vir die instandhouding van die sendingstasies wat ons onder die leiding van God gestig het. Totdat die stem uit die hemel gehoor word wat sê: „Dit is volbring,” sal die insameling van fondse en nog meer fondse een van ons probleme wees. Ons kan ons egter verby in die feit dat die Here steeds nuwe kanale van geleentheid voor ons open.

Hoe meer geleentheid daar vir ons is, hoe meer middelle sal daar nodig wees. Deur middel van die Oesinsamelingsveldtog gee ons aan die publiek en aan die sakelui die kans om ons by te staan in die werk wat God aan ons opgedra het. Om te gee is vir hulle inderwaarheid 'n heerlike voorreg wat 'n seën sal bring aan almal wat met 'n gewillige hart gee. Ons moet oppas dat ons nie deur ons lusteloosheid, onverskilligheid, of bangheid na-

laat om aan iemand die geleentheid te gee om die seën te ontvang nie. Ons moet toesien dat nie een persoon in ons terrein oorgeslaan word nie.

Die Oesinsamelveldtog is vir ons as genootskap 'n gawe van God. Dit is 'n tweevoudige seën omdat dit fondse in ons skatkis bring, en ook die kanaal is waardeur siele die waarheid leer ken en ingang vind tot die koninkryk van God. Die Oesinsameling het van 'n klein begin 'n omvang aangeneem wat ons nooit kon gedroom het nie. Van £412 in 1919 het die syfers gestyg tot £33,740 in die Suid-Afrikaanse Unie in 1945. Hierdie groot bedrag stel baie ure van getroue diens voor van die kant van ons leke en werkers; en ons weet nie hoeveel siele tot die Here gewin is nie.

Ons geldelike behoefte is vandag baie groter. Om te voldoen aan die veelvoudige versoeke wat tot die Wêreldkonferensie gekom het, sal hulle sowat £3,500,000 moet voorsien, en dit sal die grootste aanroep wees waarvoor hierdie genootskap nog ooit te staan gekom het. Watter aandeel sal ons daarin hê? In die Oesinsamelveldtog het ons ons kans. Watter aanmoediging sal dit vir die najaarskonferensie-raad wees om te kan aankondig dat elke gelowige in die Suid-Afrikaanse Unie-Konferensie tenminste £4 ingesamel het as sy deel tot die voleindiging van die werk!

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Mens is van Nature Bang

A. C. LE BUTT

Sekere pligte is glad nie aangenaam nie. In-derwaarheid, party lok dadelik vrees uit. Baie van ons plaas Oesinsameling onder daardie pligte.

Laat ons dan eerlik wees. Ons moet erken dat die meerderheid van ons bang voel wanneer ons met die blaadjie en die kollektekaart moet uitgaan om die verharde sakeman of die ligsinnige huisvrou te nader. Party van ons word werklik so bang dat ons skaars kan loop of praat, en partykeer word ons deur blote senuweeagtigheid siek. Ons deins terug vir die gedagte om 'n vreemdeling te nader; ons word rebels en kan nie aangaan nie—soms kan ons nie eens begin nie.

Sulke mense is natuurlik in die minderheid, maar dit is tog 'n feit dat almal in 'n mate bang word namate die Oesinsamelveldtog nader, en ons is maar alte bly wanneer dit verby is.

Dit is waar dat selfbewustheid ons lafhartig maak. Die moeilikheid is in ons gedagtes. Dit is nie 'n werklike probleem nie; alles is maar verbeelding. Ek glo vas dat ons gedagtes op loop gaan, en gevolglik soek ons moeikhede pleks van bydraes. Ons ondersoek ons gevoelens pleks van by ons vriende in te samel. Ons stel 'n lys verskonings op in die plek van 'n lys sielings en ponde vir die saak.

In hierdie geval beïnvloed ons gedagtes ons werk. Laat ons dus ons gedagtes ontleed. Wanneer ons gevra word om aan die veldtog deel te neem, dink ons: „Ek kan nie mense nader nie.” Dit is tog nie waar nie. Of u dink: „Ek is nie bang vir mense nie, maar ek kan tog nie by hulle geld vra nie. Wat sal hulle van my dink? Hulle kan dalk nog kwaad word ook. Sê nou net ek ontmoet party van my vriende terwyl ek kollekteer.” Is dit nie werklik sommige van die dinge wat ons dink nie? En dan kom die ou ondier, vrees, en hy fluister: „Jy kan dit nie doen nie. Jy is te fyngevoelig daarvoor. Buitendien kan diegene wat daarvan hou die werk doen. Daar is mos party wat by daardie werk pas; laat hulle dit dan doen!”

Maar ons dink verkeerd. Ontleed nou die gedagtes van die gewer. Hy stap met die straat af

Vir Die Ouers

Artikel 3.—Die Belangrikheid van die Ouerhuis

Die lig van God het al byna van die aarde verdwyn. Ons sien die vervulling van Jesaja se profesie, „Duisternis sal die aarde oordek en donkerheid die volke.” Jes. 60:2, eerste gedeelte. Die wêreld het 'n nuwe openbaring van God nodig—'n openbaring wat so duidelik en kragtig is dat die volkere van die aarde God sal sien en tot Hom getrek sal word. Hierdie groot werk sal in die ouerhuis begin. In 'n gesig van wat sal gebeur „voordat die grote en vreeslike dag van die Here aanbreek,” het die profeet Maleagi die herstellingswerk gesien wat in die ouerhuise sou plaasvind. Dit is die herstel van liefde tussen die lede van die huisgesin. Dit is wanneer ons hierdie groot eienskap besit dat ons weer in die ewebeld van God herstel word.

Die belangrikheid van die ouerhuis word in die volgende woorde geopenbaar: „Die herstelling en verheffing van die mensdom begin in die ouerhuis. Die werk van die ouers is die fondament waarop alle ander werk gebou word. Die gemeenskap bestaan uit huisgesinne, en die hoofde van daardie huisgesinne gee die rigting aan. Uit die hart is die „orsprong van die lewe,” en die huisgesin is die hart van die gemeenskap, van die kerk, en van die nasie. Die welvaart van die gemeenskap, die voorspoed van die kerk, en die vooruitgang van die nasie hang af van die invloed van die ouerhuis.”—*Ministry of Healing*, bl. 349.

Die ouerhuis is net so belangrik in die gemeenskap as die fondament van 'n huis, of die hart in die mense se liggaam. 'n Gebou met 'n swak fondament sal ineenstort. 'n Liggaam met 'n sieklike hart kan nie gesond wees nie, en 'n kerk of gemeenskap met swak huisgesinne sal nie voorspoedig wees nie. Daar word in ons tyd baie aandag gewy aan die oprigting van beter wonings. Opvoedkundiges berei kursusse om ouers op te

lei om hulle deel by te dra om die wêreld 'n beter plek te maak. Hoeveel te meer behoort Adventiste, met al die lig wat hulle ontvang het, hulle huislike lewe in te rig volgens die beginsels waarvoor hulle staan.

Kinders sal in 'n groot mate die gees van hulle ouerhuis openbaar, en wanneer hulle trou, sal hulle hulle eie huise reël volgens die van hulle ouers. Dit is die lede van die huisgesin wat die huislike lewe bepaal.

Vergelyk die huislike lewe van 'n heidense naturel met die van 'n waarlik bekeerde en gekerstende naturel. Hulle kan van dieselfde streek kom, in dieselfde stat woon en familie van mekaar wees, maar daar sal 'n duidelike verskil wees. Die een sal ligaamlik en geestelik vuil, slordig en duister wees, die ander skoon, netjies en verlig. Die waarheid maak ons in baie opsigte anders. Dit behoort ons huise ook anders te maak. Hoe diep die waarheid in ons harte ingedring het, sal bepaal hoeveel ons huislike lewe van die van die meerderheid van ons bure verskil.

Ondersoek u huislike lewe vandag. Meet dit volgens God se maatstaf. Hoe vergelyk dit?

(Word vervolg)

OUERS! U geleentheid om 'n reeks lesse te kry wat deur die Departement van Opvoeding opgestel is, het gekom. Hulle sal u help om u belangrike werk in die huis beter te verstaan. U kan 'n klas stig en met ander ouers in u gemeente die lesse saam s'udeer, of as u afgesonderd is, kan u hulle alleen studeer. Waar dit moontlik is, beveel ons die plan van 'n klas aan. 'n Stel lesse oor opvoeding in die huis kos slegs 2/6. Besluit *dadelik* dat u die kursus sal loop. Lesse is in Engels en in Afrikaans verkrybaar. Skryf dadelik aan die Departement van Opvoeding in u eie konferensie.

tot 'n glimlaggende dame 'n kollektebusse onder sy neus skud. Wat dink hy? Word hy kwaad? Dink hy dat dit minderwaardig is om te kollekteer? Hy vra nie eens waarvoor hulle kollekteer nie. Hy meen dat dit 'n verdienstelike saak moet wees, anders sal die mense mos nie kollekteer nie. Hy haal sy beursie uit en gee 'n halfkroon of 'n sieling, en hy admireer die kollektante. Daarna stap hy verder met die lekker gevoel in sy bineste dat hy sy goeie daad vir die dag gedoen het, en binnekort is kollekte en kollektante vergeet.

Met die Oesinsameling is dit net so. Mense admireer die werk wat ons doen en die feit dat ons 'n deel van ons tyd daaraan bestee.

Die moeilikheid is in die feit dat ons verkeerd dink. Daar is twee dinge wat ons moet onthou. Eerstens, ons kollekteer nie vir onself nie, en die publiek weet dit. Tweedens, ons kollekteer vir behoeftige mense, en wat ons vir ander doen, doen ons vir die Meester wat soveel vir ons gedoen het. Sulke gedagtes verban vrees en verwek geloof wat ons versterk. Op die manier word ons aandag van ons eie vrees afgetrek en op die behoeftes van ander gevestig. Mens is van nature bang, maar die goddelike natuur kan daardie vrees oorwin sodat ons kan help om ander uit hulle ellende te verlos.

Dit is maar natuurlik om bang te wees, maar

die edele mens oorwin daardie vrees en hy verrig die moeilike werk sodat siele wat in ellende verkeer, gehelp kan word. Laat ons dan reg dink sodat ons die skaduwee van lyding van iemand se gesig kan verban en die sonsyn van 'n tevrede glimlag daarop kan bring deur ons deel te doen in hierdie jaarlikse oproep.

KONGO UNIE

J. R. Campbell Superintendent

K. F. Ams Sekr.-Tes.

Gitwe, Par Usumbura, Ruanda-Urundi

Die Rwankeri Sendingstasie

A. L. DAVY

Die Rwankeri Sendingstasie is die stasie van teenstellings. Dit is in die trope geleë, maar geen tropiese vrugte groei daar nie. Dit is binne 'n paar myl van die ewenaar, maar dit is altyd koel. Daar is baie reent, maar water is skaars. Vir byna vyf-en-twintig jaar al word die evangelie daar verkondig, maar die werk is nog ver van klaar af.

As mens by die sendingstasie staan en na die noorde kyk, sien jy die top van die Karasimbi-spits wat bokant die berge uitsteek. Die eerste maal toe ek hierdie spits gesien het — die skuilplek van die gorilla, die olifant, en ander wilde diere — was dit met kapok bedek.

Dit is aan die voet van hierdie berg waar die werk van die Here vir so lank al aan die gang is. Maar die resultate was die moeite werd. Tans het ons sewe-en-tagtig skole in hierdie noordelike deel van Ruanda. Daar is 1480 gedoopte lede, en so wat 4756 Sabbatskoollede. Waar mens so op die hoë berge staan en die uitgestrekte gebied sien, besef jy dat die werk nog skaars aangeraak is, en die vraag ontstaan: Wanneer sal die werk klaar-kom? Hoe sal dit gedoen word, en wie sal dit doen?

Waar ons lees van die wonderbaarlike sukses van die Stem-van-Profesie word ons ontroer oor die baie duisende wat die evangelie hoor oor die radio. Hier, egter, kan mens nie van daardie middel gebruik maak nie. Ons weet dat die Here 'n metode het waardeur die werk sal klaarkom. Nou die dag het een van die natuurlike leraars aan my gesê: „Hierdie werk sal nie deur baie geld of mense gedoen word nie. God sal 'n wonderwerk verrig, en ons moet gereed wees om gebruik te word wanneer die tyd aanbreek.”

Die Here sal die geld voorsien om die werk te verrig, maar dit is 'n probleem om werkers te vind wat gewillig is om alles op te offer om vir Jesus te werk. Daar is altyd gebrek aan sulke werkers.

Dit is swaar om vir Jesus te werk, maar die ware werkers sal altyd vreugde vind in die werk van die Here. Dit is in die moeilike plekke van die aarde waar mens die Heiland leer ken. Op die eensame sendingstasie, sonder ander rasgote en met gebrekkige reisgeriewe, leer mens op die Here vertrou. Daar ontdek jy ook dat die Here jou gebed verhoor voordat jy nog roep.

Is ons gereed vir die tyd wanneer die Here Sy Gees sal uitstort vir die spoedige afsluiting van Sy werk? Ons groot behoefte vandag is aan manne en vroue wat soos Jesaja sal sê: „Hier is ek, stuur my.”

Laat ons dan, as individue, gereed wees vir die uitstorting van die laat reëns sodat God ons kan gebruik, waar Hy ook wil, om Sy werk op die aarde klaar te maak.

KAAPSE KONFERENSIE

E. D. Hanson President

Mej. P. E. Willmore, Sekr.-Tes.

Bus 1133, Port Elizabeth, K. P.

Aliwal Noord

R. VISSER

Twintig jaar gelede het Leraar A. W. Staples 'n Engelse poging in Aliwal Noord gehou. Ek het in sy voetstaple gevolg, en op 28 Februarie 'n Afrikaanse poging in die stadsaal begin. Die opkoms was van die begin af swak, maar ons het aangehou, en die Here het ons gesien in ons volharding. Die poging het vir tien weke aangehou, en waar ons nou terugkyk, kan ons die leiding sien van Hom wat waak oor Sy werk.

'n Aantal gesinne het reeds die boodskap aangeneem. Ander het nog nie definitief besluit nie, maar ons hoop dat die Here hulle sal lei om die regte keuse te doen. Hierdie poging het ons an-

dermaal weer oortuig dat die Here in elke dorpie 'n oorblyfsel het wat wag op die boodskap. Hier is een gesin wat die Sabbatwaarheid reeds vir sewe-en-twintig jaar al ken, en vir jare het hulle geen kerk besoek nie. 'n Sekere suster het lank gesoek na lig, en nou is haar hart bly.

Op 27 April het al ons gelowiges uit die omliggende distrikte saamgekom vir die viering van die Avondmaal. Daar was verteenwoordigers uit Zastron, Rouxville, Lady Grey, New England, en Kafferland. Dit het die ouer gelowiges tot tranne beweeg om so 'n groot byeenkoms van gelowiges te sien. Dit het hulle laat terugdink aan die ou dae van die gemeente op Boschberg, die plaas van Broeder en Suster Frans Snyman se vader. Dit was 'n groot aanmoediging vir die nuwe gelowiges om kennis te maak met ons ouer kerklede.

Ek wil hier 'n woordjie van dank uitspreek aan die getroue groep werkers wat my bygestaan het, naamlik Broeder en Suster Mellett Coetzee, Suster G. Snyman, en Suster G. W. S. Marais.

Dit is vir my 'n voorreg om weer voor in die stryd te staan na 'n jaar se departementele werk. Dit doen mens siel goed om te sien hoedat medesterweling die ewige lewe aangryp. Evangelisasie is die ruggraat van Adventisme, en dis die heerlikste werk waarmee mens kan besig wees. Mag die Here ons evangeliste sien! Bid vir hulle, en ondersteun hulle. Bid vir die siele in Aliwal Noord.

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Kampdienste van die Rhodesië-Betsjoeanaland Konferensie

J. VAN DE MERWE

Die uitnodiging om die kampdienste van bogenoemde konferensie gedurende April by te woon, het ek met graagte aanvaar.

My reis deur Betsjoeanaland het my herinner aan die dae toe Leraar A. N. Ingle en ek daar werksaam was en dienste in die Mafekingse natuurlike-stat gehou het. Palapye Road het my laat dink aan die tyd toe ons daar deur die woestyn getrek het om sendingwerk in Ngamiland te begin.

Op Gwelo, waar die kampdienste gehou is, het ek Leraar Vail en ander werkers aangetref, besig om die kamp in te rig. Daar is 'n groot aantal tente opgeslaan om die mense te herberg; daar was ook drie groot tente, een vir die dienste, een as kombuis, en een as eetkamer. Water en elektriese lig is in die tente aangebring.

Leraar Vail het die openingsdiens waargeneem. Gelowiges het uit alle rigtings aangekom, en ek was bly om daar van my ou skoolmaats van Spionkop se dae te ontmoet.

Ek sal nie in besonderhede kan tree oor al die dienste wat gehou is nie, behalwe om te sê dat alles mooi gevlot het. Die enigste probleem wat daar was, was die ou internasionale probleem van die sonde, en dit was daarom ook dat almal die aangesig van die Here gesoek het vir die oorwinning. Die vroeë-oggend toewydingsdienste was 'n groot

(Vervolg op bladsy 8)

Doodsberig

HAARMSE.—Anna Cecelia Haarmse is op 4 Augustus 1868 gebore en is op 7 April 1946 heengegaan. Sy laat vier dogters en 'n aantal kleinkinders na. Sedert haar aanneming van die teenwoordige waarheid onder Leraars J. J. Birkenstock en B. P. de Beer in 1923, was sy 'n getroue lid, en welbeminde suster van die Adventiste kerk.

As 'n lid van die Durbanse gemeente het sy die dienste altyd getrou bygewoon, alhoewel sy min Engels verstaan het. Almal het haar liefgehad en geëer as 'n moeder in Israel.

Haar laaste ure in hierdie ou tranedal, was verlig deur die liefdediens van haar dogters, skoon-dogters en talle vriende. Suster Haarmse het gesterf soos sy geleef het, 'n ootmoedige, gelowige kind van die Here in volle geloofsversekering. Mag haar rus soet wees.

Haar laaste versoek was dat sy 'n Afrikaanse begrafnis wou hê. Die skrywer het dus die lyks-rede waargeneem en die Leraar van die Durbanse gemeente het hom bygestaan met die teraardebestelling in die skone Stellawood Begraafplaas.

Ons betuig ons innige medelyde met dit treurende agterblywendes.

E. J. STEVENSON.

Obituaries

EVA.—Mathilde Eva passed away peacefully on March 19, 1946, at the age of sixty-three years.

Brother and Sister Eva, with their five children, accepted the truth in 1931, under the labours of Elder W. L. Hyatt. Brother Eva, was the first to pass away.

Throughout her life Sister Eva was a consistent Christian and one of the faithful who loved her Saviour and His message. She breathed her last with the firm conviction that she will be called forth by her Redeemer on the resurrection morn.

For two years Sister Eva had been suffering, and during the last six months of her life the suffering was intense. She bore this with patient fortitude, and wholly surrendered herself to the will of God.

During Sister Eva's long period of illness, she was fondly cared for by Brother and Sister du Plessis in their home. Sister du Plessis is the eldest daughter. There are left to mourn the departure of their mother, two sons and three daughters, all of whom are married. The youngest son Raymond is one of our faithful missionaries in the Zambesi Union.

Services were conducted in the Pretoria central church and at the graveside, where a large number of friends and relatives gathered.

Sister Eva will always be remembered by the Pretoria church as a devoted mother, and a faithful member of God's church. We extend our heartfelt sympathy to those who are bereaved, and trust that the hope of meeting their loved one soon, at Jesus' coming, will bring comfort and assurance to them in their hour of sorrow.

P. J. v. D. MERWE.

PETRUS.—Sister Maria Petrus died at Port Elizabeth on February 12, 1946, at the age of fifty-seven years. Sister Petrus was taught the truths of the third angel's message by Brother D. Goldman some years ago and was baptised by Elder Theunissen, in a bath in a private home, two weeks before her death. She was so happy that this arrangement could be made for her to be buried with her Lord in the watery grave before she should be laid to rest.

Our sister rests in the dusty grave in the sure and certain hope of seeing Jesus on the morning of the first resurrection of the dead.

She leaves to mourn, a husband and three daughters. The funeral service was held by Brother J. Edwards of the Mackay Street church, Port Elizabeth.

A. V. SUTHERLAND.

The Southern African Division Outlook

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Kampdienste

(Vervolg van bladsy 7)

seën. Broeders wat vir jare teen die sonde gestry het, het daar die oorwinning behaal; ou misverstande is uit die weg geruim, en broeder het broeder omhels, en tranes het gevloei. Dit is die gees waarmee mens na die kampdienste moet kom! en die opofferings wat gemaak is om daar te kom, was ryklik beloon.

Ek het na die kampdienste gegaan om my broeders te dien, maar ek moet getuig dat die inspirasie wat ek daar ontvang het, groter was as enigiets wat ek daarheen kon geneem het.

Die dienste is goed geadverteer in die dorp, en baie vriende het na die aanddienste gekom. Onderwerpe soos: Die Tekens van die Tye, en die Wederkoms van Christus is behandel. Die kampdiens-offergawe het £150 beloop. Die werk gaan mooi voort in daardie deel van die Here se wingerd. Die broeders het planne bespreek vir groter evangelisasie-pogings. Hulle het ons voorbidding nodig.

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Betrekking Gevra

Jongman vra betrekking as vragmotorbestuurder. Kan ook algemene plaaswerk doen. Skryf aan: F. W. J. Human, Posbus 44, Vredendal, K. P.

KAAPSE VELD

A. C. Le Butt Superintendent
Mej. L. M. Kleinert Sekr.-Tes.

Claremont Chambers, Main Rd.
Claremont, Kaap

Additions to the Beaconsfield Church

H. P. CAMPHER

As a result of the "Open Bible Mission" conducted by Brethren A. Kohen and B. Chalice in Kimberley, the Beaconsfield church has enjoyed a much needed spiritual revival. The work done here reached a most inspiring climax during the first week-end in April, when we had the pleasure of having Elder Le Butt with us for a few days. All were looking forward to this spiritual feast with keen anticipation.

The Friday evening meeting, conducted by Brother Kohen, was deeply spiritual. This was followed by an earnest season of prayer for a heavenly refreshing during the week-end. These prayers were not left unanswered, as the sweet influence of the Spirit was felt throughout all the meetings which followed.

On Sabbath morning we enjoyed a well-conducted and interesting Sabbath school, after which

we were all happy to see and hear Elder Le Butt again. There was a wonderful interest manifested as he led out in one of the most sacred services of the church. There were a large number present, who, for the first time, saw the Bible pattern of the communion service.

The Missionary Volunteer society, under the able leadership of Miss G. Samson, convened at 4:00 P.M. At this time Elder Le Butt told us some inspiring missionary experiences. Directly following this, a Bible study was conducted by Brother Campher. The topic was "The Importance of Prayer in the New Life."

Elder Le Butt interviewed the baptismal candidates. All those present were convinced that the fundamental teachings of the church were well understood.

Sunday 3:30 P.M., was the appointed time for the baptismal service to take place. There were a good many friends and relatives present. The message delivered by Elder Le Butt at this time was based on Psalm 48:12, 13. The theme "Walk about Zion, . . . mark ye well her bulwarks" was a source of inspiration and helped all present to understand that this movement is built on sure foundations. This message left a lasting impression.

A solemnity of spirit pervaded the congregation as seven dear souls followed their Master through the watery grave to walk with Him in newness of life. May the good Lord grant that we together with them may walk with Him on the earth made new.

The writer, and his family solicit your prayers that God may continue to establish and enlarge His work here.

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General News Notes

After a few weeks' holiday at her old home near Grahamstown, Mrs. Mary Ellingworth has returned to Gitwe, the headquarters of the Congo Union Mission, and is assisting with bookkeeping work at the union office.

The report of book sales from the Sentinel Publishing Company for the month of April shows a good increase over the sales for the corresponding month in 1945.

Miss M. Morgan, of the Natal-Transvaal Conference, is spending a few months in Southern Rhodesia assisting Pastor J. G. Cammack in evangelistic work for the European people in that colony. Miss Morgan will be returning to South Africa in time to help with Bible work during the coming evangelistic season.

Brother J. R. Siebenlist, director of Solusi Mission Training School, reports that the enrolment at Solusi is about four hundred, and that they have been compelled to refuse admittance to about a hundred more who could not be accommodated at the school.

Mr. and Mrs. D. H. Schmehl and their little son arrived in Cape Town about the middle of May and have now gone on to Songa Mission in the Congo.

Six young people were baptised at Helderberg College on Sabbath, April 27, by Elder E. W. Marter, pastor of the college church.

An evangelistic effort for the African people in Salisbury, Southern Rhodesia, was started on April

28 by E. A. Trumper and a group of African workers. It is planned to have services each night with afternoon services on Sabbath and Sunday, as well as the regular Sabbath morning services. Brother Trumper is making Salisbury his headquarters while laying plans to press the work out into the Northern Mashonaland field.

Early reports reaching the Division office regarding the pre-campaign in the Harvest Ingathering work indicate that those who have gone into the field are meeting with excellent success. The teachers and students of Helderberg College have already gathered a goodly amount in their field campaign.

Elder Bozarth writes that he and his family are spending a few weeks with his mother in Florida prior to attending the General Conference session in Takoma Park in June.

Among the missionaries who have recently spent their coastal furloughs in South Africa and have now returned to their fields of labour are the following:

Mr. and Mrs. A. Bristow and their little child, and W. M. Cooks and family of Northern Rhodesia; Elder and Mrs. C. Robinson of Inyazura Mission, S. Rhodesia; T. W. Staples and family of the Belgian Congo; V. Chaves and family, and Miss Ruby Visser of Angola; Miss W. R. Tickton of Northern Rhodesia; Miss G. Smith of the Zambesi Union office, Bulawayo, and Mr. and Mrs. W. G. Till of Nigeria.

E. A. MOON.

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Senior Camp Cameos

(Continued from page 5)

thank you people for what you did for my daughter. After the camp she became the sunshine in our home." This girl took a stand for Christ during the camp.

A young girl phoned through to our office to tell us some good news. She had been working on the Sabbath, but after the camp she resigned from her work. A few days later she found other employment with the Sabbath off. So messages are coming in every day, and every one contains the same question, "When will we have our next camp?" *We must have one again, and, have it soon!*—P. H. Coetzee.

MISSIONARY VOLUNTEER DEPARTMENT,
Natal-Transvaal Conference.

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Wanted

Smart radio mechanic wanted as partner in business. Must be efficient. Good prospects. Wire, if possible, to: D. B. Lee, 617—12th Avenue, Gezina, Pretoria, Transvaal.

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Employment Wanted

By a young married couple who have just accepted the truth. The young man is a fully-qualified bookkeeper of seven years' experience with an old-established firm; also has general knowledge of mixed farming, machinery, wind-mills, and electrical engineering. His wife is a trained nurse with a number of years' experience in general hospital work. Both bilingual. Willing to go anywhere and do anything in order to keep the Sabbath. Very urgent. Apply to: Pastor R. Visser, P. O. Box 93, Aliwal North.