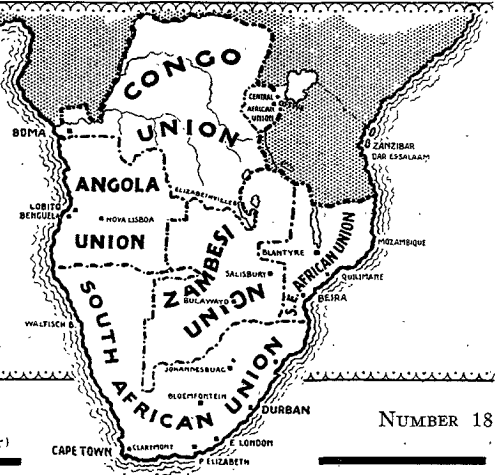


The SOUTHERN AFRICAN DIVISION OUTLOOK



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“ My Gospel ”



AUL refers to the gospel of Jesus Christ as “my gospel,” “our gospel,” and the gospel “which was committed to my trust.” The word “gospel” means good story, a good tale, glad tidings. Paul made this good story of salvation his very own. He valued it above his life. In fact he gave his life for it. It was to him no idle passing tale,—these glad tidings. It was vital life, the very “power of God unto salvation.” We all hear good stories,—stories that we greatly enjoy, stories that stimulate us to greater and better deeds. But there is no other story that we have ever heard nor that will ever be told us that has a power in itself to make us over into the very thing it tells us about. It not only tells us what we can do, but it does in and for and through us all that it tells us we can do. It not only tells of healing, but it actually heals. O this is a good story! It was Paul’s. Is it ours? It will do for you and me what it did for him. It made him a great ambassador for God. It will make us soul winners. It made his afflictions light— all of them. It will make our afflictions light— every one of them. Man cannot successfully tell this gospel story until he can speak of it as “my gospel.” Peter and John were entering the temple by the Gate Beautiful. There lay a man who had been lame from birth, placed there to beg. When he saw Peter and John he asked them for money. Peter replied that he had neither silver nor gold, yet he would give him “such as I have.” He took this lame man by the hand, and in the name of his Saviour commanded him to rise and walk. And the man stood, walked and leaped, praising God. Peter gave what he had. If he had not had the healing power of the gospel he could not have given it. One cannot give what he does not have nor tell what he does not know. “I received of the Lord that which I also delivered unto you,” said Paul. These holy men did not preach an indefinite or theoretical message. They gave what they had received. Rivers of living water only flow from the life of him who has drunk them. The Christian must make the beautiful story of salvation, “my gospel.” Then shall his work be fruitful in bringing men to their Saviour.

—Frederick Griggs in the “Far Eastern Division Outlook.”

Among the Yorubas

E. D. DICK

[The accompanying article culled from "The Advent Survey" will be of particular interest to the OUTLOOK readers because of their acquaintance with the writer.]

AFTER a few enjoyable weeks in the land of the Ibos, I set out with Elder McClements by car for West Nigeria, the Yoruba country. This took us through the densely populated sections of the delta country in the midst of which prevail some of the most wicked forms of heathenism. It is said, by those who know, that in particular areas the offering of human sacrifices is still practised. It was in this area that only a few years ago the government officials were mobbed by an uprising of native women and were fortunate in escaping alive.

A few hours' drive along a winding, shaded road brought us to Onitoba, where we crossed the Niger, one of the largest rivers in the entire continent of Africa. Here the river is perhaps a mile wide in the time of low water. We crossed it on a motor ferry which transports post, natives, and motor-cars. Besides the ferry there are also hundreds of native craft, canoes, boats, and barges gliding quietly here and there in the still waters, propelled by skilled native paddlers. They are loaded with bags of maize or nuts, oil, or other merchandise, over which is crowded a score or more native men, women, and children. These only break the quiet of the sultry, stifling air as they keep up a continued chatter.

Upon leaving the river we plunged into the heart of Nigeria's great forest belt and for hours we motored through the great chasms of the forest where walls of trees and jungle growth rose hundreds of feet high on either side. So dense was the growth that at times there was a semi-darkness even at noonday caused by the large and overhanging tropical growths. This was truly Africa's jungle as I had scarcely seen before.

A few hours more brought us to Benin, known in Nigerian history as the City of Blood, for it was here that a number of British officials were murdered by the natives a few years ago.

For two days we motored through this interesting section of Nigeria which abounded in evidences of darkened practices of heathenism. While there is a certain development of the country in the way of roads, and while houses are more or less after European style, and many have adopted European clothes, yet their deeply-rooted evil practices still remain in all their subtle forms and scarcely nothing has been done in these great populous sections to help them. The evening of the second day found us at Ondo, a native village of perhaps 7,000 or more. We were offered a room in the home of a hospitable native and before we could unpack or

finish our much-needed toilet, we had to receive a score or more of inquisitive "friends" who had come to greet and welcome us to their village. One could not help but feel that their motive for coming was born of curiosity—to see the white man shave, or some other strange thing or device which he may have, rather than their real courtesy or hospitality. We were made to know that their hospitality was sincere for some brought presents of chickens, others yams, while still others brought us fruit. We held services evening and morning in our own church where we have a small company of believers, and departed for our mission at Awtun, in North-west Nigeria. We arrived at Awtun the same afternoon and were met by Pastor W. G. Till.

On arriving at Awtun one can easily see that he is in the midst of a different people. The Yorubas are generally strong physically and in mental abilities no doubt more capable than the Ibos. They are principally devoted to agriculture and trading. Here and there throughout the country, and particularly in the large cities, are great markets where at appointed times, often two or three times each week, great crowds of people (mostly women and children) come from miles around carrying on their heads great loads of produce of every kind and description—yams, maize, meat, snails, dried fish, pigs, dogs, chickens, hand-woven cloth, mats, manufactured articles of European or Japanese origin of a wide variety are a few of the many things offered for sale. Here the women sit all day long in the blistering sun, or in a frail shelter of grass, trying to dispose of their wares in the effort to secure a few pence for their load which they perhaps have carried for many miles.

Awtun Mission is the centre of an old work, though the results attained thus far are not large. We do, however, have a number of strong churches in this area and several new companies which have recently been raised up. While at Awtun we held a short workers' camp-meeting in three of the larger centres. The meeting at Ipoti church was particularly encouraging. On the slopes of a hill overlooking a dirty heathen village stands our church. It is well-arranged and of good dimensions. It is white-washed within and without. It has comfortable seats, a good organ, pulpit, and place for the choir. Nearby is a good school building with desks, black-board, charts, and other devices which evidence a progressive and up-to-date school. Close to this is a two-roomed rest house for the visiting missionary, and another four-roomed house for the teacher. All these have been erected and are maintained by the natives. These are the best church and school facilities provided entirely by natives that I have seen in all my African experience. In our Sabbath

meeting this large church was packed with a quiet, orderly congregation which was a credit to any mission endeavour. The meeting was opened by a hymn rendered by a trained choir of clean and neatly-dressed children who came marching from outside to their places to the tune of their own song accompanied by the organ. What a marked contrast to heathenism! Gathered in our church was a group of Christian believers, clean, quiet, orderly, neatly-dressed men and women and children. Parading the streets the same afternoon was a group of heathen. They had been drinking. They were led by an Egugun spirit who was supposed to be the reincarnation of some deceased villager who had returned from the other world. They paraded the streets in their weird attire, shouting, beating heathen drums, and were followed by a crowd of dirty, naked or half-clad children. What a contrast indeed to the quiet, orderly meeting of the morning in the church introduced by the sweet singing of hymns by those clean and happy-faced children!

Heathenism is stubborn. It contests every inch of the battle in the lives of the native people. In the morning meeting in the midst of a number of clean, well-dressed women, sat a dirty, unkempt woman. Her hair was matted and tangled. Her dress was filthy. Her face was haggard and drawn and dirty. Who was she? Was she a heathen? No, she was the wife of one of our workers. She was known as a very clean and tidy woman. But a little time before her husband had died and native custom decrees that a woman must neither wash her face, comb her hair, nor change her dress for three months after the decease of her husband. Moreover, she must sleep on the grave of her husband during this time. The grave is usually on the verandah of the Yoruba house. What cruel customs and how the native peoples are bound by them!

From Awtun we went to our old station at Shao. This was one of the first stations established when our work was begun in Nigeria. It is located near the heathen village of Shao, which is about eleven miles north-west of Ilorin, a city of approximately 47,000 natives.

Our work in this area has met with great opposition. While the chief and his counsellors have always been very friendly, yet none of the village elders has ever stepped out to associate himself with the truth. While at Shao we held a camp-meeting. The chief and his counsellors as well as a number of the old men of the village, attended and in response to earnest appeals some definitely indicated the desire to leave their old ways of sin and be God's men. It is hoped that this may be the beginning of a larger work for the people of this area. With even a hasty contact with the people in the Yoruba country it is easy to see that it is a difficult field in which to work. During the farming season the natives go on to the land and diligently till their gardens or farms. After

the farming season, the men trek for long distances, trading or searching for work. They are great travellers and traders, so it is difficult to build up the work in strong centres. Moreover, a strong Mohammedan influence pervades all Yoruba land. The Hausas are distinctly Mohammedan. As one travels through the country by train he sees Mohammedans alight from the train at almost every station, spread their cloth on the ground, squat, and wash their feet with water carried in a little "teapot," then carefully face the east, bowing, bending, kneeling, and later prostrating themselves on the ground while they continue to mumble their prayer to Allah.

Their religion has been very attractive to thousands of hungry-hearted natives, and great numbers have accepted Mohammedanism. This, together with the roving, commercial habits, as well as the iron grip of their many heathen customs and beliefs, has made work for the Yorubas go slowly. We have therefore not experienced any sensational developments in the past, though the truth is winning favour and we are now having many calls for teachers in places which in years past have been closed against us.

After our meetings at Shao we proceeded to Ibadan by way of Ilorin, and on the way called on the king to pay our respects. The kings of this country are very powerful, for the British policy of indirect rule supports the tribal organisation. Often the king receives a salary from the government as well as a share of the taxes collected and fines imposed in his district. This king lives in a magnificent palace and is attended by a host of counsellors, guards, orderlies, and a servant of every rank. He has a livery of beautiful and well-kept horses.

On a prominence of land in the outskirts of Ibadan, a native city of 378,000 inhabitants, is located the headquarters of the Nigerian Union. Besides the residence of the union superintendent and treasurer and school principal, there is a good dormitory for about twenty boys and a good building for a day school. W. T. B. Hydé is in charge of the school interests on the station. There is operated a very strong day school with an enrolment of 198, and a small training class of eight young men.

A new church in the city of Ibadan is nearing completion and it is expected that as the result of plans for more aggressive evangelism in the city the work here will be greatly strengthened.

I concluded my visit to Nigeria by spending a number of days with the union committee studying their problems. My extended stay had given me opportunity to get acquainted with many of the problems of the field and it was a real pleasure to join the committee to study these questions. While the labourers in this large and populous section of Africa are few and the difficulties of extending the Gospel are many and staggering and the means limited, I found every worker of good courage. Their major needs are more literature, a

stronger training school, a girls' training school, or perhaps two; more missionaries, and better trained native workers.

As I said good-bye to our dear missionaries and turned my face toward the Gold Coast, I felt a burden on my heart that we in the homeland, as responsible leaders, should do more for this great needy section of the dark continent than we have ever done hitherto. Let us support our missionaries, doing all we can to provide them with the needed facilities which will strengthen their hands in these places where the burdens are many and heavy.

Request

(Contributed by William H. Thomas, a pupil at the Good Hope Training School)

GIVE me the soul of the poet;
That I may e'er proclaim
The splendour of Thy wondrous works,
The glory of Thy name:

Give me the hands of the sculptor
That I Thy work may do,
That by my actions I may say,
"Christ Jesus died for you."

Give me the feet of the athlete;
That I may speed today,
And draw the hardened sinner back
Into the heavenly way:

Give me the heart of the Master,—
Ah, this my chief request—
That I may serve Him all my days,
Then gain eternal rest.

Z. U. Mission

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

Box 573, Bulawayo, S. Rhodesia

Ingathering in the Zambesi Union

F. E. PÖTTER

HARVEST Ingathering is now in full swing in the Zambesi Union. At the time of writing these notes, Brethren Siepman and Marter have just concluded a successful ingathering itinerary in Northern Rhodesia. Brother Marter received a donation from an influential business man and, finding that he was somewhat interested in religion, introduced "Daniel and the Revelation" to him and sold him a copy on the spot. A fine way of following up interest!

The Salisbury church opened the campaign on August 26 and the writer enjoyed the privilege of assisting them for a few days. The close of the first week saw this ever-busy little church with £60 of its £105 goal in hand. The missionary spirit in this church is most refreshing to witness:

The Bulawayo church opened the campaign on September 2 and it was very inspiring to see the way territory was taken up by the members. At the close of the service only three small blocks of territory remained unallotted. A short instruction class was held on Sunday evening when demonstrations were given on how to solicit and how to meet objections. The writer had the privilege of ingathering together with some of the union workers present in Bulawayo. The superintendent of the union—Elder E. C. Boger—together with the secretary-treasurer and the union Home Missionary secretary are all having a part in ingathering, and it is believed that the union goal will be overtaken well within the campaign period.

There is every indication that the Division goal will be exceeded by a substantial margin and our hearts lift up in earnest thanksgiving to the Lord of the harvest for His wonderful goodness to His people in this time of financial distress. Let us continue to hold the ingatherers in the northern fields up in prayer before the Lord of the harvest until their campaign is over.



Greetings From Mafeking

A. INGLE

We have come almost to the end of our short stay in this little town. Opening our meetings on March 26, we continued for four nights a week up to the middle of July. The attendance all through the meetings was small and the opposition was rather unpleasant at times, but as time goes on one becomes accustomed to this. On Sabbath August 26 we gathered for our baptism service. We had not been able to obtain the use of the Baths, and the rivers were all dry in this part of the country, so we hired a railway sail and improvised a pool in our own back garden and held a lovely little service there. Quite a number of friends were present, including some interested native readers from the Stad. There were five brethren and eight sisters baptised, and though the numbers were few, we felt to praise God for what we had seen take place in the lives of these dear people.

Early in July we asked for permission to hold some meetings at Vryburg, one hundred miles from here, and have since held services there four nights a week for six weeks. There is quite an interest and we have had a good hearing from an average attendance of twenty-three, but it has been thought best to continue the meetings in Afrikaans as there is such a large proportion of the people who do not understand English, so Brother J. van der Merwe is planning to carry on this work. Sister Fleming, who was also associated with us here in Mafeking left about the middle of July and is at present conducting meetings at Taungs.

In two weeks' time we are leaving for Bulawayo, where it is planned that a

series of public meetings shall commence as soon after the beginning of October as is possible. We ask an interest in your prayers as we open work there.

S.A.U. Conference

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

Box 468, Bloemfontein, O. F. S.

Aliwal North

A. W. STAPLES

TEN days of special meetings and many blessings were spent in Aliwal North, August 18 to 28. The writer enjoyed working among old friends and meeting new ones. In all, sixteen services were conducted. Fifteen Bible studies were held and scores of missionary visits were paid. The seekers were so insistent for help that we felt worn at the close of these special meetings.

The evening services were held in the Gaiety Theatre. Despite bitter opposition, a goodly number gathered with our people from night to night. The Holy Spirit was manifestly present, and hearts were reached as the message was presented. Some gained victories over evil habits and found new and keeping power in Jesus.

On the last Sunday five precious souls were baptised at the Radio Springs. The morning air was fresh and the power of God was felt as one by one these candidates stepped into the watery grave, trusting in Jesus for power to walk in "newness of life." One candidate had gone to Aliwal North sometime previously with soul hunger for truth and salvation. God, who overrules, purposed that she should live next door to the Home Missionary secretary of the church. An interest sprang up, seeds of truth were sown, in the giving of papers and the holding of Bible studies. God gave the increase,—another soul yielding all to follow Jesus all the way. God is waiting to use the brethren and sisters of our churches. Shall not all, "arise and shine"? The other four candidates were young people. How gratifying to see our very own young people uniting with the church—those who have learned of Jesus in the Sabbath school, and been trained for service in the Missionary Volunteer Society! May the Lord richly bless these new members of the church.

When the meetings opened, a young man, a gospel worker, began to fast and pray seeking the Lord for light and help. He closed his meetings encouraging the people to attend the services. Our hearts were overjoyed to see him step boldly out and keep the Sabbath of the Lord. He is studying the message further, requesting fellowship with the remnant church. He

is now working to bring others into the fold. A number are stirred—seeking for light and truth. Truly the Lord is working in these days to finish His work.

That God may give our dear people special grace and power in Aliwal North to bind off this interest is our prayer.

We especially appreciated the meetings with our own young people.

Camp-meeting Photographs

DURING the union camp-meeting held in Bloemfontein last April, Mr. H. A. Wallace and Dr. H. G. Hankins took photographs of the camp-meeting gathering. These photographs were paid for at the book stall. It appears that some have not received their photos and if such persons will communicate with the undersigned at P.O. Box 256, Bloemfontein, we shall do our best to supply the photographs which have been paid for.

P. W. WILLMORE.

S. S. Department

A. F. Tarr, *Secretary*

Notice

FOR some time we have been feeling that our expensive ribbon bookmarks were a very great drain on the treasury. We have now been advised by the officers to make an effort to reduce the expense of our bookmarks, so we are carrying out that suggestion. We hope that those who receive these paper bookmarks will cherish them just as highly as they would a ribbon bookmark, for they are as valuable for what they represent as the ribbon bookmark. We still hope to be able to present the five, ten, fifteen, and twenty year recognition in ribbon bookmarks as heretofore. However, we cannot promise anything definite until we see how our finances are coming out. We will fill orders for all the silk ribbon bookmarks we have on hand, and then as we must order a new supply for any other year, other than those we have mentioned, we will select paper for them. Do everything you can to keep up the interest in the bookmark. The value of it was never in the fact that it was a silk ribbon. The whole merit is in these paper bookmarks. Please be just as choice of them, and just as careful of their use, and teach the people to do so also, that our plan may go forward with increasing interest. In these days when many are suffering for necessities, it is fitting that we make this effort to economise. All honour to every one striving for a perfect record.

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"THE Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them."

Onder die Yoroebas

E. D. DICK

Na 'n paar aangename weke in die land van die Ibos het ek met Ouderling Mc-Clements per motor na Wes-Nigerië, die land van die Yoroebas, gegaan. Ons moes gaan deur die digbevolkte dele van die deltaland waar die ergste vorme van die heidendom heers. Mense wat dit kan weet, vertel dat daar in sommige dele nog mense-offers geoffer word. In hierdie streek is 'n paar jaar gelede nog goewermentsbeamptes deur kaffervroue aangeval. Hulle het gelukkig met hul lewe daarvan afgekóm.

Na 'n paar uur langs 'n kronkelende, skaduryke pad het ons te Onitoba aangekom waar ons die Niger, een van die grootste riviere in heel die kontinent van Afrika, oorgegaan het. As die gety laag is, is die rivier hier ongeveer 'n myl breed. Ons het die riviere oorgesteek op 'n motorpont wat de pos, inboorlinge en motorkarre oorsit. Behalwe hierdie pont is daar nog honderde inboorling vaartaie, kanoes, hote en skuite wat hier en daar in die stil water voortbeweeg, deur geoefende inboorling-roeiërs bestuur. Hulle is vol sakke mielies of neute, olie of ander koopware en dit krivel van inboorlinge, manne, vroue en kinders oor hulle. Hulle aanhoudende gebabbel verbreek die stilte van die warm, benoude lug.

Toe ons die rivier verlaat, gaan ons die hart van Nigerië se groot boswêreld in en urelank het ons met die motor deur die groot oop ruimtes van die bosse gery terwyl die bome en ruigtes soos mure honderde voete aan elke kant die hoogte ingaan. So dig was op plekke die ruigtes dat dit partykeer skemerdonker was, selfs midde op die dag, as gevolg van die groot, oorhangende tropiese ruigtes. Dit was regtig die boswêreld van Afrika soos ek dit nog nooit gesien het nie.

'n Paar uur later kom ons te Benin wat in die geskiedenis van Nigerië bekend staan as die Bloedstad, want hier het die inboorlinge 'n paar jaar gelede 'n aantal Britse amptenare vermoor.

Twee dae lank het ons deur hierdie interessante deel van Nigerië gereis en oral was daar oorvloedig bewyse van die duister praktyke van die heidendom. Hoewel die land min of meer ontwikkel is wat betref paaie, en die huise min of meer volgens Europese styd gebou word en baie die Europese klederdrag aangeneem het, bly hul diepgewortelde verkeerde praktyke in al hul listige vorme voortbestaan en is daar amper niks gedaan om hierdie groot volkryke streke vorentoe te help nie. Die aand van die tweede dag was ons te Ondo, 'n kafferstat van 7,000 en meer mense. Hulle het ons 'n kamer gegee in die huis van 'n gasvrye inboorling en voor ons nog kon afpak of ons regmaak, moes ons 'n twintigtal "vriende" ontvang wat gekom het om ons te verwelkom in hul stat. Mens kon nie help nie om te voel dat hulle gekom

het uit puur nuuskierigheid—hulle wou die witman sien skeer of die een of ander snaakse ding of manier van die witman sien—meer nog as uit werklike hoffikheid of gasvryheid. Maar ons het darem ervaar dat hul gasvryheid welgemeend was, want party het presente kom bring: hoenders, jam, 'n soort broodwortel, en vrugte. Ons het aand- en moredienste in ons eie kerkgebou gehou, waar ons 'n klein groep gelowiges het, en het toe verder gegaan na Awtoen, ons sendingstasie in Noordwes-Nigerië. Ons het daar dieselfde middag aangekom en Prediker W. G. Till daar ontmoet.

As mens te Awtoen aankom, kan mens dadelik bemark dat jy onder 'n verskillende klas mense is. Die Yoroebas is gewoonlik liggaamlik sterk en is ook verstandelik meer ontwikkel as die Ibos. Hulle wy hul hoofsaaklik aan landbou en handel. Oor die hele land en veral in die groot stante is daar groot marke wat op seker tye gehou word. Twee of drie keer per week kom daar groot menigte mense—meestal vroue en kinders—myle ver met groot vragte op hul hoofde—jams, mielies, vleis, slakke, gedroogde vis, varke, honde, hoenders, matte met die hand gewef, Europese of Japanese artikels van groot verskeidenheid word vir verkoop aangebied. Hier sit die vroue die heel dag in die brandende son, of onder 'n swak grasafdag en probeer hul goedere van die hand te sit en so 'n paar pennies te kry vir die vrag wat hulle altemit myle ver gedra het.

Awtoenstasie is die middelpunt van 'n ou sendingwerk, hoewel die resultate dusver nie groot is nie. Ons het egter 'n aantal sterk gemeentes in hierdie streek en die laaste tyd is daar verskeie nuwe groepe bygekóm. Toe ons te Awtoen was, het ons 'n korte werkersdiens en kampvergadering in drie van die groter sentrums gehou. Die vergadering te Ipoti was veral aanmoedigend. Ons kerk staan op die afstand van 'n koppie en kyk uit op 'n vuil kafferstat. Die kerk is goedgebou en groot; van binne en buite witgepleister. Dit het maklike sitplekke, 'n goeie orrel, 'n preekstoel en plek vir die koor. Naby is daar 'n goeie skoolgebou met banke, swartbord, kaarte en ander dinge wat wys dat die skool progressief en op hoogte van sy tyd is. Langsaan is 'n rushuis van twee kamers vir die rondgaande sendeling, en verder 'n huis van vier kamers vir die onderwyser. Dit alles is deur inboorlinge opgetrek en word deur hulle onderhou. Dis die beste kerk en skool wat heeltemal deur inboorlinge gebou is, wat ek al in Afrika gesien het. By ons Sabbatsvergadering was hierdie groot kerk vol, die gemeente was stil en ordelik en seker 'n krediet vir enige sendingpoging. Die vergadering het begin met 'n lied wat deur 'n geoefende koor van skoon en netjiese kinders gesing is. Hulle het van buite heel ordelik ingekom op die

maat van hul eie lied, begelei deur die orrel. Wat 'n groot verskil met die heidendom! In ons kerk was daar 'n groep Christene, skoon, stil, ordelik, netjies aangegetrekte manne, vroue en kindere. Dieselfde middag ontmoet ons 'n klomp heidene op die straat. Hulle het gedrink en was onder die invloed van 'n Egoegoen gees wat die reinkarnasie van 'n afgestorwene uit die staat moes voorstel en wat nou van die ander wêreld teruggekeer het. Hulle het die strate op en af geloop in hul vreemde klere, hulle het geskree en op die heidense trommels geslaan, en 'n menigte vuil, naakte of halfnaakte kinders was agter hulle aan. Wat 'n verskil met die stil, ordelike morevergadering in die kerkgebou wat begin het met lieflike gesang van geestelike liedere deur skoon kinders met blye aangesigte!

Die Heidendom is hardnekkig. Dit betwis elke duim in die stryd om die lewe van die inboorling. In die morevergadering het daar tussen die skoon, goedgeklede vroue 'n vuil, ongekamde vrou gesit. Haar hare was vasgeplak en deurmekaar. Haar klere smerig; haar gesig verwilderd, vertrokke en vuil. Wie was sy? Altemit 'n heidin? O, nee, sy was die vrou van een van ons werkers. Sy het bekend gestaan as baie skoon en sindelik. Maar 'n tydjie gelede is haar man gesterwe en volgens kaffergewoontes mag sy nou drie maande lank na die dood van haar man haar gesig nie was nie of haar hare kam of 'n ander tabbert aantrek nie. Ook moet sy al die tyd op die graf van haar man slaap. Die graf is gewoonlik op die veranda van die Yoroebawoning! Wat wrede gewoontes en hoe word die mense daardeur gebind!

Van Awtoen het ons na ons ou sendingstasie te Shao gegaan. Dis een van die eerste stasies van dat ons in Nigerië begin sendingwerk doen het. Dis naby die heidense stat Shao, ongeveer elf myl noordwes van Ilorin, 'n stat van ongeveer 47,000 inboorlinge.

Ons werk in hierdie streek, het groot teenstand ondervind. Hoewel die opperhoof en sy raadsmanne altyd baie vriendelik gewees het, het nie een van die oudstes van die dorp self ooit uitgestap en die waarheid aangegee. Terwyl ons te Shao was, het ons 'n kampvergadering gehou. Die opperhoof en sy kaffers uit die stat, het die vergadering bygewoon. In antwoord op 'n ernstige oproep het party bepaaldelik te kenne gegee dat hulle hul ou sondige gewoontes wou verlaat en kindere van God word. Ons hoop dat dit die begin van 'n groter werk vir die mense in hierdie streek gaan wees. Selfs na 'n haastige besoek aan die land van die Yoroebas kan mens duidelik sien dat dit 'n moeilike arbeidsveld is. Gedurende die plantsiesoen gaan die inboorlinge op die land en bewerk hul tuine. Daarna trek die mans lange afstande en handel of soek werk. Hulle is goeie reisigers en handelaars, dus gaan dit swaar om onder hulle die werk in groot sentrums op te bou. Ook heers daar oor heel Yoroebaland 'n sterk Mohammedaanse invloed. Die Housas is

beslis Mohammedaans gesind: En as mens met die trein reis; kan mens die Mohammedane by amper elke stasie sien afklim, hy sprei sy kleedjie op die grond uit, was sy voete met water: wat hy in 'n "teepotjie" saamdra, daarna keer hy hom na die Oos: en buig neer en kniel en gaan later languit op die grond lê, terwyl hy sy gebede tot Allah opsê.

Hul godsdienste het duisende inboorlinge met hongerige harte aangetrek en hulle het in groot getalle die Mohammedaanse geloof aangeneem. Dit en hul rondtrekkende gewoontes en die yster houvas: wat hul baie heidense gewoontes en gelowe nog op hulle het, het gemaak dat die werk vir die Yoroebas stadig gegaan het. In die verlede het ons dus geen opspienbare ontwikkelings gesien nie; hoewel die waarheid ingang vind en ons nou baie aanvrae vir onderwysers: het in plekke wat in die verlede vi rons gesluit was.

Na ons vergaderings te Shao: het ons aangegaan na Ibadan langs Ilorin en toe tegelyk die koning 'n besoek gebring. Die konings van hierdie land het baie mag, want die Britse politiek van indirekte regering ondersteun die organisasie van stamme. Dikwels ontvang die koning 'n toelae van die goewerment sowel as 'n aandeel in die belastings en opgelegde boetes in sy distrik. Hierdie koning bly in 'n pragtige paleis en 'n leër van raadsmanne, bewakers, sendbodes en 'n dienskneg van elke rang pas hom op. Hy het 'n stal vol pragtige en goeddeurvoede perde.

Op 'n vooruitstekende stuk land in die uithoeke van Ibadan, 'n kafferstad van 378,000 inwoners, is die hoofkwartier van die Unie van Nigerië. Behalwe wie woning van die unie-superintendent en tesourier en hoof van die skool, is daar 'n goeie logieshuis vir ongeveer twintig seuns en 'n goeie gebou vir 'n dagskool. W. T. B. Hyde sorg vir die skoolbelange op die stasie: hulle het daar 'n goeie dagskool met 198 op die lys, en 'n klein opleidingskool van ag jongmanne.

'n Nuwe kerk in die staat Ibadan is amper klaar en hulle verwag dat die werk baie versterk sal word as gevolg van meer agressiewe evangeliewerk.

Aan die end van my besoek in Nigerië het ons 'n paar dae met die Uniekomitee deurgebring en hul vraagstukke studeer. My lange verblyf het my 'n kans gegee om met baie van hul probleme bekend te word en dit was werklik aangenaam om saam met die komitee hul planne te studeer. Hoewel die arbeiders in hierdie groot en volkryke deel van Afrika min en die moeilikhede om die evangelie uit te brei baie en geldig is, was elke werker vol moed. Hul grootste behoefte is meer leesstof, 'n beter opleidingskool, 'n opleidingskool vir meidjies; en so moontlik twee of meer sendelinge en beter opgeleide inboorlingwerkers.

Toe ek van ons geliefde sendelinge afskeid neem en na die Goudkus teruggaan, het ek 'n las op my hart gevoel dat ons, as verantwoordelike leiers in die vaderland, meer vir die groot behoeftige deel van die

donker kontinent mag doen. as wat ons dusver gedaan het.

Laat ons ons sendelinge ondersteun, en doen wat ons kan om hulle die nodige gemakke te gee wat hul hande sal sterk maak in hierdie plekke waar die laste baie en swaar is.

S. A. Unie-Konf.

N. C. Wilson _____ *President*

J. E. Symons _____ *Sekr.-Tes.*

Bus-468; Bloemfontein; O. V. S.

Aliwal Noord

A. W. STAPLES

VAN 18 tot 28 Augustus: het skrywer met spesiale vergaderings te Aliwal-Noord deurgebring en baie seënige geniet, o.a. om onder ou vriende te arbeid en nuwes te ontmoet. Bynemekaar het ons sestien dienste gehou, vyftien Bybellesings: gegee en tientalle huisbesoeke gedaan. Die soekers na waarheid was so ernstig om hulp te kry, dat ons teen die end van die spesiale vergaderings uitgeput gevoel het.

Die aanddienste is in die Gaiety Theatre gehou: en niteenstaande hewige teenstand: het daar 'n goeie aantal met ons mense saam: aand vir aand opgekom. Die Hellighe Gees was kenlik teenwoordig en onder die prediking van die boodskap is die harte aangeraak. Party het verkeerde gewoontes oorwin en nuwe, bewarende krag in Jesus gevind.

Die laaste Sondag is daar vyf kosbaar siel in die Radio Springs gedoop. Die morel was koel en die krag van die Here het op ons gerus, terwyl die doopkandidate een vir een die watergraf ingestap het in vertroue op Jesus vir krag om "in 'n nuwe lewe te kan wandel." Rom. 6:4. Een kandidaat het 'n tydjie gelede Aliwal toe gekom met 'n siel wat na waarheid en verlossing gedors het. Die Here het dit so beskik dat sy langs die Buurtsendingsekreteraris van die gemeente kom woon het. Sy het belangstellend geword, die saad van waarheid het opgeskiet deur blaie en Bybellesings te gee. Die Here het die wasdom gegee, —weer 'n siel wat alles verlaat het om die Here te volg.

Die Here wag om die broeders en susters van ons gemeentes te gebruik. Sal ons nie algar "opstaan en verlig word" nie?

Die orige vier kandidate was jongmense. Dit doen ons hart goed om te sien hoe ons eie jongmense wat in die Sabbatskool van Jesus gehoor het: en in die Sendingvrywilligersdienste vir diens opgelei is, nou hul met die gemeente verenig. Mag die Here hierdie nuwe gemeentelid: ryklik seën.

Toe die vergaderings begin het, het 'n

jonge man 'n evangeliewerker, begin vas en bid: en die Here om lig en hulp gesoek. Hy het sy vergaderings gesluit en sy mense aangemoedig om die dienste by te woon. Ons harte was baie bly om hom moedig te sien uitstap om dié Sabbat van die Here te hou. Hy studeer nou die boodskap verder, en versoek lidmaatskap by die gemeente van die oorblyfsel. Hy arbeid nou om anders in die kudde te bring: 'n Aantal is opgewek en soek vir lig en waarheid. Waarlik die Here is in hierdie dae besig om Sy werk klaar te maak.

Mag die Here ons geliefde gelowiges te Aliwal Noord besonder: genade en krag gee om hierdie belangstellendes aan te help.

Ons het dit verval waardeer om met ons jongmense saam te kom.

Foto's van die Kampvergadering

P. W. WILLMORE

GEDURENDE die Unie-kampvergadering te Bloemfontein in Aprilmaand het Mnr. H. A. Wallace en Dr. H. G. Hankins foto's geneem. Hierdie foto's is betaal by die boekwinkel. Maar party het hul foto's nie ontvang nie. Ons sal bly wees as sulke persone aan my wil skryf: p/a. Bus. 256, Bloemfontein, dan sal ons ons bes doen om die foto's waarvir betaal is, aan te stuur. Dankie.

S. U. Sending

E. C. Boger _____ *Superintendent*

D. A. Webster _____ *Sekr.-Tes.*

Bus: 573, Boelawaajo, S. Rhodesië.

Groete van Mafeking

A. INGLE

ONS is amper aan die end van ons korte verblyf hier. Die 26ste Maart het ons ons vergaderings begin en tot midde Julie vier dienste per week gehou. Die opkoms was gering: en die teenstand partykeer onaangenaam. Maar met die tyd raak mens daaraan gewoond. Sabbat: 26 Augustus: het ons vir die doopdiens bymekaar gekom. Ons konnie die swembad kry: nie, en al die riviere was droeg hierlangs. Toe het ons 'n seil van die spoorweg gebuur en 'n groot gat agter in ons tuin gegrawe en daar 'n lieflike doopdiens gehou. Heel wat belangstellendes was teenwoordig, waaronder 'n aantal inboorling lesers uit die stat. Vyf broeders en ag susters is gedoop en hoewel gering in getal, was ons dankbaar: jeens die Here vir die verandering wat in die lewe van hierdie dierbaar siel gekom het.

In die begin van Julie het ons verlof gevra om te Vryburg een honderd myl van hier, vergaderings te hou. Ons het daar ses weke lank elke week vier aanddienze gehou. Daar is heel wat belangstellendes en die gemiddelde opkoms was drie-en-twintig, maar 'n groot gedeelte verstaan nie Engels nie, daarom het ons dit die beste gedag om die dienste verder in Afrikaans te hou. Broeder J. van de Merwe sorg nou vir hierdie werk.

Suster Fleming wat ook hier in Mafeking gehelp het, het ons ongeveer in die middé van Juliemaand verlaat en hou nou vergaderings te Taungs.

Oor veertien dae vertrek ons na Boelawayo om daar so moontlik met begin Oktober publieke dienste te gaan hou.



Oes-Insameling in die Samesie Unie

F. E. POTTER

DIE Oes-Insameling in die Samesie-Unie is nou in vol gang. Terwyl ons dit skryf, is Broeders Siepman en Marter nou net klaar met 'n suksesvol insamelingtoer in Noord-Rhodesië. Broeder Marter het 'n gawe van 'n invloedryke besigheidman gekry en toe uitgevind dat hy in godsdiens belang stel. Hy het hom toe op die plek die boek "Daniël en Openbaring" verkoop. Dis 'n goeie manier om die belangstelling op te volg.

Die gemeente van Salisbury het die 26ste Augustus met die veldtog begin. Skrywer het die voorreg gehad om hulle 'n paar dae te help. Aan die end van die eerste week het hierdie altyd besige gemeente £60 van hul £105 in hande gehad. Die sendinggees van hierdie gemeente is waarlik verkwikkend.

Die gemeente van Boelawayo het die tweede September begin en dit het mens goed gedaan om te sien hoe die gemeentelede die gebied verdeel. Teen die end van die diens was daar net drie klein stukkie oor. Sondagmore het ons 'n klas gehou om te wys hoe om giftes te vra en besware te antwoord. Skrywer het die voorreg gehad om saam met die aanwesige uniewerkers in Boelawayo uit te gaan. Die superintendent van die unie, Ouderling Boger, saam met die sekretaris-tesourier, en die Buurtsendingsekreteris, algar het hul aandeel in die veldtog. Hulle verwag dat hulle binne die gestelde tyd vir die veldtog hul uniedoel sal bereik.

Daar is tekens dat ons ver oor die diswisedoel sal gaan en ons harte is vol dank aan die Here vir Sy wonderlike goedheid aan Sy kindere in hierdie tyd van geldelike moeïkhede. Laat ons die insamelaars in die Noorde gedink in ons gebede voor die Here van die oes, totdat hul veldtog oor is. Ons vra u om hierdie werk in u gebede te gedink.



"MAAR die wat op die Here wag, kry nuwe krag." Jes. 40:31.

Algemene Nuus

OUERLING BOGER vertel van uitstekende kampvergaderings hierdie jaar in die Samesie Unie. Tot op vandag, 14 Augs, is daar 847 mense gedoopt. Later meer.

MEV. G. W. SHONE is die 10de September met die Gloucester Castle na Suid-Afrika teruggekeer. Sy was 'n paar maande in die Verenigde State by haar moeder op besoek.

OUERLING S. G. HITEN het twee huwelike ingeseën, en te Bonnie Vale en een te Worcester.

In die kerkie te Bonnie Vale het die eerste huweliksinsêning plaasgevind. Suster J. S. du Preez, die tesourier, is getrou met Broeder Cornelis Rheeder van Vredendal. So is dan 'n nuwe huisgesin begin in die distrik van Vredendal, van waaruit die lig van waarheid sal straal. Mag dit 'n bron van krag wees vir die werk en die gelowiges daar.

Ses myl van Worcester is die 20ste Augustus die huweliksband gesluit tussen Suster N. M. Ficker en Broeder W. Myburgh, albei van Worcester. Die hartelike en opregte wense van baie vriende en familielede vergesel hierdie getroue gemeentelede waar hulle nou verenig in diens en poging vir die saak van waarheid.



Kennisgewing

ONS het al 'n tydlank gevoel dat ons duur linte vir boekleërs heel wat van ons Skatkis verg. Die beamptes het ons nou aangeraai om die onkoste van ons boekleërs te probeer verminder; en ons volg hul raad op. Ons vertrou dat die wat hierdie papiere boekleërs ontvang, hulle net so hoog sal waardeer asof hulle van lint sou wees, want hulle is net so waardevol vir wat hulle representeer as die linte was. Ons hoop dat ons nog soos vroeër linte kan gee vir die erkenning van vyf, tien, vyftien en twintig jaar getroue studie. Maar ons kan niks sekere belowe nie, voordat ons sien hoe ons geldelike sake staan. Ons sal die bestellings vir sye linte wat ons het, uitvoer en dan wanneer ons nuwe voorraad vir 'n ander jaar moet bestel, sal ons die papier vir hulle uitkies. Doen wat u kan om die belangstelling in die boekleërlêwendig te hou. Die waarde daarvan het nooit gelê in die feit dat dit 'n sy lintjie was nie. Dieselfde vol waarde is in die papiere boekleërs. Waardeer hulle dus net so goed en gebruik hulle met dieselfde sorg en leer ons mense dieselfde, sodat ons studieplan met vermeerderde belangstelling kan voortgaan. In hierdie dae wanneer baie ly by gebrek aan die nodige, pas dit

ons om hierdie poging tot besparing te doen. Alle eer aan iedereen wat sy bes doen om 'n volmaakte rekord te kry.

DIE SABBATSKOOL DEPARTEMENT.



'n Geleentheid

A. F. TARR

'N Geheel enige geleentheid om ons persoonlike belangstelling in ons eie sendingveld te wys, word nou op Sabbat die 30ste September aan elkeen van ons Sabbat-skoollede gegee. Want op daardie dag gaan die Dertiende Sabbatofferande na die Suidelike Afrikaanse Divisie.

Die verslae van die laaste twee kwartale wys op 'n vermindering in die Sabbat-skoolofferandes. Daar word 'n ernstige poging gedaan om daardie tekort weer in te haal. Een manier om dit 'n stoot vorentoe te gee is deur hierdie kwartaal 'n besonder goeie Dertiende Sabbatofferande te gee.

En waar die oë van ons mense oor die hele wêreld hierdie keer op die werk in Afrika sal gerig wees, mag daar ons eie oë gevestig wees op die taak wat naaste aan ons lê, en mag ons met ernstige en offervaardige gees gee al wat ons kan om die werk in ons eie sendingveld vorentoe te help.

Doodberig

VERMAAS.—Vrydagmore, 30 Junie 1933 het Moeder Vermaas in die ouderdom van 67 jaar en 5 maande in die woning van haar dogter Mevr. Claassen te Benoni, Tvl. sag in die Here ontslaap. Haar heengaan word betreur deur haar dierbaar eggenoot, vier dogters en twee seuns.

Die laaste ag jaar was sy lydende aan 'n onbekende kwaal, hoewel sy baie geneeskundiges geraadpleeg het. Onder al die lyding was sy stil en bedaad. Met Dawid kon sy sê: "Dit is goed vir my dat ek verdruk was, sodat ek U insettinge kan leer." Ps. 119:71. Ook het dit vir haar "n vredevolle vrug van geregtigheid" gelewer. Met die poging op Brakpan verlede jaar het sy die waarheid van die derde engelboodskap aangeneem en die elfde Desember 1932 is sy en haar dogter saam met andere gelowiges te Brakpan gedoopt. Die boodskap het haar hart so verbly dat die laaste maande seker tot die mees vreugdevolle tyd van haar lewe behoort het. Die wat in die laaste oomblikke met haar omgegaan het, getuig dat sy in die Here ontslaap is. Ons hart gaan uit in simpatie met die bejaarde eggenoot, die kinders en familielede. Met hulle sien ons uit na die blye opstandingsmore wat alle tranes sal droog. Dan sal ons mekaar weersien om nimmermeer te skei.

Die begrafnis het Sondagmiddag 2 Julie plaasgevind onder toeloop van 'n groot skare wat met aandag geluister het na die rede na aanleiding van 1 Thess. 4:13: "so dat julle nie treur soos die ander wat geen hoop het nie." B. P. DE BEER.

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An Opportunity

A. F. TARR

A UNIQUE opportunity of demonstrating our personal interest in our own home field will be afforded every Sabbath school member on Sabbath, September 30. On that day the Thirteenth Sabbath Offering is to benefit the Southern African Division.

Reports for the past two quarters indicate a decline in Sabbath school offerings. An earnest effort is being put forth to make up the shortage. One way of helping materially is by giving an extraordinary thirteenth Sabbath offering this quarter.

As the eyes of our people throughout the world will at this time be turned toward the work in Africa so may our own eyes be rivetted upon the task that lies nearest and may we with earnest sacrificial spirit give all we can that the work in our own home field may advance.



General News Notes

Elder Boger reports excellent camp-meetings this year in the Zambesi Union. Up to the time of writing (August 14), 847 persons had been baptised. A further report will appear in a later issue.

Mrs. G. W. Shone returned to South Africa on the Gloucester Castle, September 10, having spent a few months in the United States visiting her mother.

Elder S. G. Hiten reports the solemnisation of two marriages recently, one at Bonnievale and the other at Worcester.

The little Bonnievale church witnessed its first wedding when Sister J. S. du Preez, its church treasurer, was married to Brother Cornelis Rheeder, of Vredendal.

On a farm about six miles from Worcester the marriage took place on August 20 of two of the Worcester church members, Sister N. M. Ficker to Brother W. Myburgh. The hearty and sincere wishes of many friends and relatives go with these faithful members as they combine their service and efforts for the cause of truth.

Ingathering Victory Tower

Other Fields Follow South Africa's Lead

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