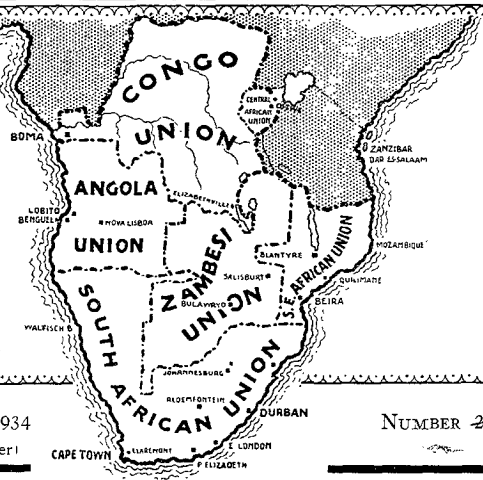


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Camp-meeting Time in the Zambesi Union

A. FLOYD TARR

CAMP-MEETING season is always an interesting time in the mission field, and one who is privileged to be there has experiences that leave an indelible impression on the memory. The camp-meetings in the Zambesi Union this year have been no exception; rather have they emphasised more than ever the blessedness of camp-meeting time and the unforgettable experiences associated with these annual gatherings of advent believers.

Leaving Cape Town on June 25, I was joined by Elder Boger, superintendent of the Zambesi Union, at Bulawayo on the 27th and together we continued the journey northward, arriving at Lusaka on the morning of the 28th. Here we were met by Elder Mote, superintendent of the Northern Rhodesia Mission Field, and in whose territory the first month of our visit was to be spent. Following the purchase of food and other necessary supplies we proceeded by car to Muchenje Mission, a distance of about twenty-five miles, where the first camp-meeting had been planned. It was at this mission that Brother Wilford Mason formerly laboured, and the foundation was then laid for the encouraging results which are now to be seen. Evangelist Timothy Eland, the native director of the mission, had erected a number of grass booths as living quarters for the Europeans and these accommodated us most comfortably during the time of our stay. The meetings were held in the mission church which was well filled during nearly every service. The Sabbath morning consecration ser-

vice, the Sunday morning meeting, when the camp-meeting offering was taken, and the impressive baptismal service at the river three miles away, were meetings in which special interest was taken, and during which it seemed that the Lord's presence was very near. We left these people full of zeal and enthusiasm in their determination to advance the cause of truth throughout that part of the country.

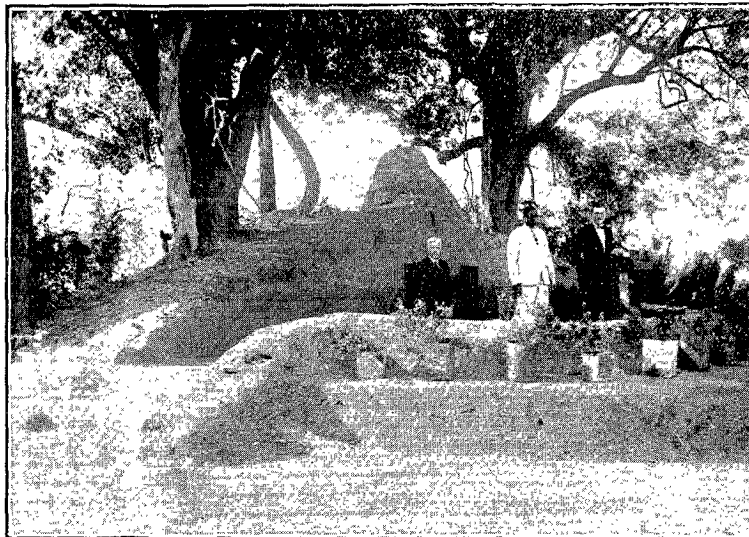
Thirty miles west of Lusaka is another native mission, Sala, with teacher Andrew Shamalimbo in charge. Here it is proposed that a new church building be erected, and following the Muchenje meeting we paid a brief visit to this mission in order to locate a site for this building. Extensive grass fires, and a severe dust storm such as one does not usually associate with Northern Rhodesia, made the trip from Muchenje to Sala one which will not easily be forgotten.

From Lusaka we caught the midnight

train for Walamba Siding, 150 miles to the north, and twenty-two miles from Musofu Mission. This mission was once known as the Congo Border Mission, and as we drove with Elder Siepman in his car, on the morning of our arrival, we could see the hills of the Congo only a few miles off our road. We were happy to find the mission buildings in such good condition and the grounds so well laid out and so tidy. We were also pleased for the chance of drinking unboiled water again, for a beautiful stream, clear and unpolluted, passes through the mission lands. There came to our minds during our stay at this mission the memory of others who had been associated with its progress,—Elder and Sister Konigmacher who had selected the site and established the mission, Elder and Sister Jewell who were associated with them, Brother and Sister Wheeler, and Brother and Sister Smith. Our association

together in Brother and Sister Siepman's home was itself a very pleasant reminder of old times. On this occasion, however, we found Brother and Sister Siepman alone, their children now being widely separated, even little Evaline having gone to Rusangu to attend school with the European children there. Mrs. Siepman was kept busy in between meetings with her medical work, some very serious cases being on her hands at the time of our visit.

About four hundred people were present at the camp-meeting, many having come from a considerable distance. Special interest seemed to be taken in the Sabbath school,



CAMP-MEETING PULPIT, KATIMA MULILO MISSION.

and one of the striking features was the taking of the Sabbath school offering. In some Sabbath schools the offering is not made to form so definite a part of the service. Here we were made to feel that it was a very vital part of our worship. After the re-assembling of the classes a hymn was announced to the congregation. During the singing of this hymn opportunity was given every member to have a part in the offering. As with most native Sabbath schools a collection plate would have been useless; so a double-tiered table had been provided, and this stood at the foot of the open-air rostrum. To this the people came with their gifts, each one continuing in the song as he left his place in the audience and walked up to place his gift upon the table. First of all the children came, and long rows of them filed past, each depositing his gift while he sang. Then came the young people, then the men, and then the women. Finally when all the lay-members had finished their giving, the workers had their turn and they, too, placed their gifts on the table. The few European workers present joined with the native workers in making their offerings. No announcement of the offering was made, each group knew just when its turn would come. We all felt as we laid our gift at its appointed place that the offering was an integral part of the service, and it seemed that the gifts were more numerous and a deeper interest was taken in the giving than at any other Sabbath school we have ever attended. As I watched some of the members wending their way toward the table, I could not help but think that there must surely be a temptation sometimes to spend a part of their offering on renewing some of the old rags that served as clothes. Just the purchase of a shirt or a piece of cloth would make so much difference, and how they must wish sometimes that they had these; nevertheless despite the lack, the Sabbath school offering continues to find its way to its appointed place. On the table at the close of the service, were to be seen, eggs, kaffir corn, mealies, chickens, and money.

Leaving Musofu after the closing service of the camp-meeting on Sunday evening, July 8, we arrived at Walamba Siding about midnight, and here spent several hours trying to keep up a blazing fire by the side of the railway track while waiting for a long overdue train.

Munenga's village near Mazabuka was the place of our next meeting. Elder Boger pointed out that it was here that F. C. Selous, the celebrated hunter had one of the narrowest escapes of his career. Having been informed one evening that all of the native women had fled from the villages, and realising the significance of this he endeavoured to effect an escape before the attack should begin. He succeeded under most trying conditions, but lost all that he had except the clothes he was wearing. Only by studiously avoiding his pursuers by day, and by spending nights in the trees, out of reach of the lions, was

he able to reach safety. What a change the few intervening years have brought! Now one has little to fear from man or beast. As we met with the 600 believers and friends at this place we wondered what a story the older men could have told of those early days, and of the marvellous change that has come into their lives since then. At the close of our visit the village chief accompanied us to a site which he had selected for a new native school. This site, from every point of view, was all that could be desired.

Rusangu Mission, where also are the headquarters of the Northern Rhodesia Mission Field, was our next place of call. Here we were hospitably entertained in the home of Brother and Sister Mote. We were also glad to meet Miss Ethel Baker and Miss Y. Renoux who were associated with them in service at this mission. During our stay at Rusangu we were reminded of those who were associated with it in its early days, and who laid the foundation for the work that is now being done. Among those we call to mind, Elder W. H. Anderson, its founder, J. R. Campbell, C. Robinson, J. V. Wilson, F. R. Stockil, E. C. Silsbee, A. Boekhout, Wm. Hodgson and many others. Rusangu is in extent about 5,000 acres, and has a garden site that would be the envy of many a farmer.

From Rusangu visits were made to the Mutama and Demu native missions. At Demu where Pastor Samuel Moya is in charge, we were struck with the neatness of the mission grounds and the great care that was taken of the school and church building. On the Sabbath of our stay there, the Europeans from Rusangu motored over and a happy day was spent together. About 500 in all were present at the meetings.

Our last camp-meeting in the Northern Rhodesia Mission Field was at Katima Mulilo Mission where until recently Brother and Sister G. L. Willmore laboured. This mission is located in the Caprivi Strip, a part of South West Africa, and is reached by barge from Katombora, a river port thirty-seven miles from Livingstone. A more modern method of getting there is by aeroplane. In point of time this presents tremendous advantages.

It had been arranged for us to travel by barge. At Livingstone we were joined by Elder Konigmacher, and Brother and Sister Burton and family. With our luggage we were a full lorry load, and in this way we travelled to Katombora. The rough road and the low-hanging branches of the trees under which the lorry had to pass made the journey a somewhat exciting one at times, but we arrived safely, and soon had our luggage transferred to an awaiting barge. This barge was to be our home for several days, at least during the hours of travel which were from sunrise to sunset as a rule, except for one stop for a meal. The nights were spent camping in the open on the river banks. For adults the conditions may be made very agreeable. For children they are somewhat confining.

But the few days thus spent together passed very pleasantly.

One of the places of interest that was pointed out to us was Matabele Island, where many of the Matabeles are said to have been trapped during the time of their invasion of the country. A Barotse, feigning a grudge against his people, took them over to the island in canoes with a promise to lead them on against the Barotses in the morning. During the night the canoes were all taken away, and the Matabeles were left stranded on the island—forced to choose between starvation, and being drowned or taken by crocodiles in their attempt to regain the mainland. Very few escaped alive.

Early on the last afternoon we passed close to the site of the old Kalombeza Mission, established in 1921 and where Brother (now doctor) F. E. Ingle and Elder Konigmacher once laboured. This mission was subsequently abandoned when permission was given us to occupy the more suitable site on which Katima Mulilo now stands.

Hard as our native skipper and his eighteen paddlers tried, we did not reach Katima Mulilo until after dark Friday evening, one day late for the camp-meeting. The news of our coming had been shouted from village to village much more quickly than our barge could travel, and a large crowd was awaiting us as we beached the barge on the sandy shore immediately below the mission. Willing helpers soon had the family luggage carried to the mission house. This was now to be "home" to the Burton family. Not exactly an ideal "home-coming," I thought, as they walked up the sandy path from the river. The house was dark and it took sometime to get a light. No blinds or curtains adorned the windows, and there was very little furniture. The rats and mice which were in possession seemed very reluctant to share that possession. The children especially were tired. How nice it would have been to have a hot bath awaiting them, or to have had some beds ready to put them into. They were hungry too, for there had been only one meal that day. A table laid and a meal prepared would also at that moment have been very acceptable indeed. But it would all take time. All of the family's belongings were in boxes and would have to be unpacked before anything like this could be done. Later in the evening as the strains of a hymn came to us from Brother Burton's portable gramophone in the dining room there seemed special significance in the words that were being sung:

"Jesus Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee;
Jesus, Saviour, pilot me."

Brother Konigmacher who was with us had been the "father" of Katima, and much interest was taken in him by the native people attending the meeting. His

talks were greatly appreciated by all. On the last afternoon an impressive baptismal service was held on the banks of the Zambesi River when 103 new members were added to the church by baptism.

The Katima Mulilo meeting marked the close of a very pleasant visit to the Northern Rhodesia Mission Field. Following this meeting Elder Mote and Elder Konig-macher continued their way up the river, while Elder Boger and I began our return journey to the south. Brother and Sister Burton remained at the mission.

Publishing Dept.
F. E. Potter, Secretary

Literature Ministry in the Zambesi Union

Colporteur Institute at Solusi Mission

A STONE'S throw away from the graves of the early pioneers who gave their lives in starting the message in Africa, a group of thirty-three natives, men and youths, gathered to learn methods of advancing that message by means of the printed page.

Natives of Northern Rhodesia, Nyasaland, Matabeleland, Mashonaland, and Bechuanaland were in the group, all eager to acquire some knowledge of Christian salesmanship.

Their close attention to the instruction given, and their zeal in "canvassing drill," brought joy and encouragement to the hearts of their instructors. The group contained several regular canvassers, a number of students who had previously been in the canvassing field, and many who were attending an institute for the first time.

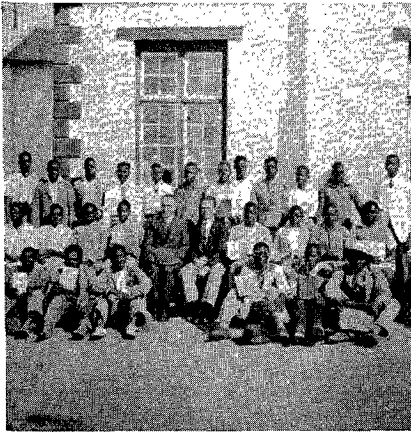
When "testimony hour" came, toward the close of the institute, experiences were related and testimonies given that both strengthened and inspired the group.

Jesus the Chief Worker

"The Lord Jesus standing by the side of the canvassers, walking with them, is the chief worker."—*Manual for Canvassers*, p. 40.

The truth of this wonderful statement was borne out by the experience of one colporteur who had been rudely refused permission to display his books at a certain gold mine. The manager, on learning that the colporteur was a Seventh-day Adventist, objected to the colporteur's canvassing the natives in the compound on the ground that they might believe that Saturday was the Sabbath and want to keep it. Such a happening would seriously dislocate the work of the mine. As it was nearly night time, however, the manager gave the colporteur a place in which to sleep overnight. Hours later, and just as the colporteur was about to lie down to sleep he heard knocking at the hut door. On opening it he found

several natives grouped about the hut. They enquired if he was the man who had the books. The colporteur answered in the affirmative, but added that the manager had refused him permission to show the books. The mine boys replied that they were aware of that fact but wanted to see the books and would take all responsibility if anything untoward happened. Eagerly they crowded into the hut and by the dim light of a candle examined the books. All of them bought, some three, some two, some one—and quickly disappeared. At dawn next day our colporteur silently took his departure, leaving behind him on "good ground" seeds of the blessed gospel truth. Of a certainty it was "the Lord Jesus who was the chief worker" at that mine compound.



COLPORTEUR INSTITUTE, SOLUSI MISSION.

Without Me . . . Nothing!

One elderly colporteur, with eight years' service testifying to his love of the literature ministry, counselled his hearers as follows: "Those who put their God behind them will fail. My advice is, always put Christ before you—make Him your guide—if you want to do good work as a colporteur-evangelist."

Tribulation a Blessing

Another, a student-colporteur, in hearing his testimony, told the group that "the colporteur work is a hard work, but if we just stay by it the hard things we meet will make us strong workers for Christ."

Souls Not Sales

"Don't put your mind on the money," was the earnest enjoiner of another, "if you do you will find the work too hard. Put your mind on souls and then the work will be easy and pleasant."

Prayer the Secret

"We are here to get education," said another earnest young native with two summers' canvassing behind him, "but unless we know how to pray all our education won't help us in our work as colporteurs. We must be men of prayer."

These fine testimonies indicate the grip the literature ministry is taking of the hearts and minds of our native believers in this large Union and they, no whit less than their more enlightened white brethren, recognise the power of the printed page as an evangelising agency.

Field Missionary Secretary John Cooks led out in the institute in a strong way and it ran from beginning to end without a hitch. Everyone expressed the pleasure it had been to attend this splendid institute—to which the writer adds a fervent Amen!

F. E. POTTER.



With Our Colporteurs

F. H. FICKER

MRS. E. G. WHITE, the veteran and most prolific writer of our denomination, writes on page eighty of the book "Colporteur-Evangelist," "If there is one work more important than another, it is that of getting our publications before the public." It was with this object in view that I started on an itinerary of the Cape Province to visit and help our colporteur-evangelists.

The privilege was mine of spending a week-end with our little church at King-williamstown, where Nurse I. Sergel is our worker. Although she is not enjoying the best of health, and is shouldering heavy responsibilities in her home, still our sister makes time to distribute our truth-filled literature. Many and varied have been her experiences in the work, but she is rejoicing that a number of people are interested in the last message.

The Missionary Volunteer society in East London very kindly gave over their hour on Sabbath afternoon to our colporteurs in order that they might hear of the precious leadings of the Lord. Brother J. A. Hall is a full time "Crisis" book worker. He is not content with visiting the people in their homes, but also visits the seamen on the big steamers and tardy trawlers. Brother Llewellyn Shone is busy with "God's Answers" in Cambridge, and although no one has as yet accepted the truth, still he is happy to sow the seed, knowing that God in His own time will give him a soul as a star in his crown. Brother J. C. Geyer, is working in the Katberg Mountains between Fort Beaufort and Seymour. Despite all the warnings, our brother believes that God has called him to that work, and marvellous indeed have been the results. Many families are calling for Bible studies. One Sabbath school has already been established and the members are preparing for baptism.

At Uitenhage, Brother J. Hartman is having real opposition from the ministers, but he intends by God's grace to give every family in that town an opportunity of hearing the message.

I found Brother D. D. Toerien, in the Cape, enjoying excellent health and having good success in his ministry. Ill-health and

hard times have dogged our brother's steps for many months, but at last he has won out and God is blessing him with many orders for "Home Physician."

Only eternity will show the results of the sacrificing work of these self-supporting colporteur-evangelists.

S. E. Afr. Union

H. M. Sparrow — *Superintendent*
Miss G. P. Fortner, *Secy.-Treas.*
Box 51, Blantyre, Nyasaland

Matandani Mission Moving Forward

E. B. JEWELL

MATANDANI MISSION is next to the oldest station we have in Nyasaland. It is seventy-five miles north-west of Blantyre, up in the Kirk Range of mountains.

Due to the fact that it is isolated the natives have not become spoilt by town influences and we find them in the district a most quiet and law-abiding group. The District Commissioner of Blantyre, stated that it is a rare thing for a native from this area to be convicted of any crime.

The district is not thickly populated because in a great portion the soil is not good. In other places where the soil is good, water is scarce. Therefore the work is rather limited in its size compared with the work in thickly populated areas of Nyasaland. The native believers we do have, however, are very staunch and steadfast and continue so year after year. To be disfellowshipped is considered a real disgrace. In other places where there is more of the mass movement this steadfastness is not so apparent.

The mission consists of a central school of about eighty students. Sixty of these are boarders. There are ten village schools and two prayer houses.

In the village schools we have the mainstay of our work at Matandani. In one of these villages the native school inspector lives. He is a graduate of the Jeanes School and has been very successful in building up a model village. This is often commented upon by Government officials.

At present the mission church is being rebuilt and enlarged. A great deal of this work is being done by the church members. The members from each village in turn come in for a few days to do their share of work. The following method of procedure is used to get the people behind the project: the village teachers, deacons and leaders are called together and the need and the plan are then placed before them, and whatever they agree to do, seems to be the sentiment and the will of the whole village. When they support the plan it always seems to succeed. The native pastor, the inspector and the teachers

have all led out in a strong way by precept and example.

The needs at present are, a small, girls' boarding school, a dining room for the boarding school boys, and a teachers' compound. These we hope in some way (no doubt it will have to be by the voluntary help of the church members) to have next year.

The openings and opportunities before us are numerous. The courage and co-operation of the workers appear to be good. Therefore the outlook and prospects for old Matandani, by the help of God, are bright.

S. A. Conference

L. L. Moffitt — *President*
P. W. Willmore — *Secy.-Treas.*
Box 256, Bloemfontein, O. F. S.

Rokeby Park Activities

A. W. STAPLES

THE Rokeby Park church was the third to be established in South Africa by this people. Through the years many have moved to other parts to be torch-bearers of truth. Others have gone forth as workers,—some as missionaries, some as evangelists, some as pastors, and some as teachers. God has spared some of the early pioneers to see their grandchildren arising to help finish the work in this sub-continent.

On August 19 a baptismal service was conducted at the Blaauwkrantz River by the writer. It gave great joy to every heart to see Brother Manuel Esprey go forward in baptism and publicly unite with the church. We wish our brother much of God's blessing, that he might be a blessing to those within as well as those without the church.

About a year ago the writer organised a Junior Missionary Volunteer Society at Rokeby Park under the leadership of Mrs. O. F. Staples. This society has proved a great success.

The Juniors have worked hard with their leader for the Graaff Reinet effort. Little hands and nimble fingers have been busy. This activity culminated in a sale of work at the local tennis courts at a time when many were present. In a very short time everything was sold. Their zeal to sell was unbounded, winning response everywhere. What a joyful band they were when the proceeds were counted and it was known that they could send £6-10-0 to the conference for the Graaff Reinet effort. Just a little Junior band of workers and this large gift for the salvation of souls!

The following Sabbath saw a large congregation assemble and unite in the service especially dedicated to the youth. But on Sunday night the chapel was packed. It was Junior Investiture night. A year of

study and work, of preparation and prayer was to be marked by the solemnity of an investiture service.

The lights were low and darkness settled upon all, as the Conference Missionary Volunteer Secretary began to speak of the darkness upon a world of sin. Then as he presented Jesus "the light of the world" a large central candle shed forth its rich light into that darkness. It seemed as though Jesus Himself were speaking the words, "Ye are the light of the world" as one by one the Juniors came forward, lighting their tapers at the central light and witnessing with glowing hearts. They presented the spiritual phases of their society life, some in word and some in song. Hearts warmed and faces glowed around those twinkling lights, multiplied symbols of the light of heaven, as we talked of God's grace and resolved to "be pure and kind and true." When challenged, they stood, testifying "We will be servants of God and friends to man."

One by one, the ten stepped forward to receive their "Friend" pins—every one a badge of loyalty. That night nine Juniors, surrounding their loved leader, entered upon another year of preparation and service. They purpose by God's grace to be worthy of winning their "Companion" pins.

We wish God's blessing upon our Juniors and their devoted leader at old Rokeby Park.

S. A. Mission Field

J. R. Campbell — *Superintendent*
A. A. Pitt — *Secy.-Treas.*
54 National Mutual Buildings,
43 Rissik St., Johannesburg, Tvl.

Camp-meetings

J. R. CAMPBELL

A SHORT camp-meeting was held the middle of August at Port Elizabeth in the A. M. E. Location church.

On Sunday, the members of the above church were present at our services and expressed themselves as highly pleased with what they heard. This congregation kindly allowed us the use of their church, free of charge.

Pastors Staples, C. Tarr, the writer and three of our native ministers were in attendance. Pastor Staples' deeply spiritual talks were much appreciated by all. Five people who lived near by, were baptised.

The following Sabbath was spent at Riebeeck East, near Grahamstown, where Pastor W. C. Tarr held an effort last year. There is a fine company of people at this place who are living the truth under real difficulties and hardships. We found thirteen people who seemed fully prepared, and these were baptised. There is still a class of fifteen or twenty, many of whom will be baptised in the near future.

Kampdienste in die Samesie Unie

A. FLOYD TARR

Die kampdiens-seisoen is altyd 'n belangwekkend tyd in die sendingveld, en iemand wat die voorreg het om die dienste by te woon doen ondervindings op wat onuitwisbaar in die geheue bly. Die kampdienste in die Samesie Unie hierdie jaar was dus geen uitsondering nie, maar het ons eerder dieper onder die indruk gebring van die seën van die kampdienste en die onvergeetlike ondervindings wat met sulke byeenkomste gepaard gaan.

Ek het op 25 Junie van Kaapstad afgereis en was twee dae later deur Leraar Boger, superintendent van die Samesie Unie, op Boelawajo ontmoet, vanwaar ons saam gereis het na die noorde. Op die 28ste het ons op Lusaka aangekom. Hier het Leraar Mote, superintendent van die Noordelike Rhodesië Sending ons ontmoet, waar ons die eerste maand deurgebring het. Na die nodige inkoopings van voedsel, ens., is ons per motor na Muchenje, omtrent vyf-en-twintig myl daarvandaan, waar die eerste kampdiens sou wees. Dit was op hierdie stasie waar Broeder Wilford Mason voorheen gearbei het, en waarvan die goeie vrugte nou gesien word. Evangelis Timothy Eland, die inboorling bestuurder van die stasie, het 'n aantal grashutjies gemaak wat gedien het as kamers vir die blankes, en waarin ons heeltemal lekker gebly het. Die dienste was in die sendingkerk gehou wat vir elke diens byna vol was. Die toewydingsdiens Sabbatmôre, die Sondagmôre diens, toe die kampdiens offerande opgeneem was, en die doopdiens in 'n riviertjie omtrent drie myl daarvandaan, was almal dienste waarin groot belang gestel was, en waar die Here kenlik teenwoordig was. Ons het hierdie mense vol ywer agtergelaat om die waarheid in daardie deel te verkondig.

Dertig myl ten weste van Lusaka is daar 'n ander pos, waar onderwyser Andrew Shamalimbo in bevel is. Die plan is om hier 'n nuwe kerkgebou op te rig, en ons is toe daarheen om 'n plek uit te soek vir die gebou. Groot grasvure en 'n vreeslike stofstorm, soos mens nie gewoonlik in daardie deel aantref nie, het gemaak dat ons die reis daarheen nie gou sal vergeet nie.

Van Lusaka is ons per trein na Walamba, 150 myl verder na die noorde, en twee-en-twintig myl van die Musofu Sending. Hierdie stasie was eers bekend as die „Congo Border Mission,” en opweg daarheen vergesel deur Leraar Siepman, kon ons die Kongose heuwels 'n paar myl daarvandaan sien. Dit was aangenaam om die mooi uitgelegde gronde en goeie geboue van hierdie stasie te aanskou. Dit was ook heerlik om weer ongekookte drinkwater te hê, want daar loop 'n heldskoon riviertjie deur die landerye van hierdie stasie. Terwyl ons hier vertoef het, was ons weer herinner aan andere wat voorheen hier werksaam was,—Leraar en Suster Konigmacher wat

die stasie aangelê het, Leraar en Suster Jewell, Broeder en Suster Wheeler, en Broeder en Suster Smith. Ons verblyf by Broeder en Suster Siepman het ons herinner aan ou dae; maar hierdie keer, egter, was Broeder en Suster Siepman alleen, met hulle kinders wyd en syd versprei—die jongste, Evaline is op Rusangu op skool. Mevr. Siepman was baie besig met haar verpleegwerk; terwyl ons daar was het sy 'n paar ernstige gevalle op hande gehad.

Sowat vierhonderd mense het hierdie dienste bygewoon, en baie het van verafgeleë plekke gekom. Daar was groot belangstelling in die Sabbatskool, en wat ons veral opgeval het, was die Sabbatskool offerande. Hier was die offerande 'n bepaalde deel van die diens. Na die verskillende klasse weer bymekaargekom het, was daar 'n lied opgegee. Onder die sing het elkeen geleentheid gehad om deel te hê in die offerande. Soos die geval is in meeste inboorling Sabbatskole sou 'n kollektorbordjie hopeeloos gewees het; daarom was daar 'n spesiale tafel voorsien, wat voor die opelug preekstoel geplaa was. Hier het elkeen, al singende, sy offerande kom neersit. Eers het die kinders verby gekom, toe die jongmense, gevolg deur die mans, en eindelijk die vrouens. Na al die leke klaar was, het die werkers gekom en ook hulle gifte op die tafel gelê. Die paar blankes wat teenwoordig was, het ook hul offerandes gebring. Die tyd wanneer die offerande sou opgeneem word was nie aangekondig nie, elke groep het vanself geweet wanneer om te kom. Ons het almal gevoel, toe ons ons gifte daar gaan neersit het, dat dit 'n deel van die diens was, en dit het ons voorgekom nes of daar meer op hierdie manier gegee was, en dat daar groter belangstelling was as in die ander Sabbatskole wat ons bygewoon het. Terwyl ek hulle so sit en beskou het, kon ek nie help om te dink dat dit 'n baie groot versoeking vir sommige partykeer moes wees om deel van hul offerande te gebruik om hul toings te vervang deur beter klere. Net 'n hemp of 'n stukkie goed sou 'n verskil gemaak het. Hulle is seker partykeer baie begerig om dit te koop; maar niteenstaande die gebrek, kôm die Sabbatskool offerande tog op die regte plek te lande. Na die diens het ons op daardie tafel gesien, eiers, kafferkoring, mielies, hoenders, en geld.

Na die laaste diens te Musofu op 8 Julie, is ons daar weg en het omtrent middernag op Walamba aangekom; hier het ons etlike ure by 'n vuur langs die treinspoor gewag op die trein wat baie laat was.

By Munenga se statjie, naby Mazabuka, het ons die volgende dienste gehou. Leraar Boger het daarop gewys dat dit hier was waar die beroemde jagter F. C. Selous een van die nouste ontkomings van sy lewe gehad het. Een aand was hy in kennis gestel dat al die meide van die statte weggevlug het; hy het dadelik begryp wat dit beteken, en het ook probeer om te ontvlug voordat die aanval sou begin. Hy het

eindelik daarin geslaag, dog het alles verloor wat hy gehad het, behalwe die klere wat hy aangehad het. Deur met groot inspanning sy agtervolgers bedags te ontvlug, en snags in bome te vernag sodat die leeus hom nie kon bykom nie, het hy eindelijk 'n oord van veiligheid bereik. Maar wat 'n verandering het die afgelepe paar jaar nie teweeggebring nie! Nou het ons min te vrees van mens of wilde diert. Waar ons saam diens gehou met sowat 600 gelowiges het ons gewonder watter verhaale die ouer mense ons van daardie vroë dae sou kon vertel, asook van die wonderbaarlike veranderings wat in hulle lewens gekom het. Na afloop van die dienste het die hoofman van die stat ons die plek gaan wys wat hy uitgesoek het vir die nuwe skool. Uit alle oogpunte beskou was dit 'n ideale plek.

Rusangu Sending, wat ook dien as die hoofkwartier van die Noordelike Rhodesiëse Sending, het ons vervolgens besoek. Hier het Broeder en Suster Mote ons baie gasvry onthaal. Ons het ook die genot gehad om Mejj. Ethel Baker en Y. Renoux, wat hier werksaam is, te ontmoet. Hier weer, was ons herinner aan diegene wat die werk begin het. Onder andere is daar Leraar W. H. Anderson, wat die stasie aangelê het, J. R. Campbell, C. Robinson, J. V. Wilson, F. R. Stockil, E. C. Silsbee, A. Boekhout, Wm. Hodgson en vele andere. Rusangu beslaan 5,000 akkers, en het tuingrond wat baie landbouers sal beny. Van Rusangu het ons die stasies op Mutama en Demu besoek. Wat veral opvallend is op Demu, waar Herder Samuel Moya in bevel is, is die netheid waarmee die gronde en die skool- en kerkgebou gehou word. Op die Sabbat wat ons daar oorgebly het, het die blankes van Rusangu ook oorgekom en ons het 'n aangename dag deurgebring. Sowat 500 mense het die dienste bygewoon.

Ons laaste kampdiens in die Noordelike Rhodesiëse Sendingveld was op Katima Mulilo stasie gehou, waar Broeder en Suster G. L. Willmore tot onlangs gevestig was. Hierdie stasie is in die Capriwistroom, 'n deel van Suid-Wes Afrika, geleë. Dit word bereik per rivierboot van Katombora, sewen-en-dertig myl van Livingstone. Mens kan dit ook per vlugtuig bereik, waardeur baie tyd bespaar word.

Op Livingstone het ons Leraar Konigmacher, en Broeder en Suster Burton ontmoet. Ons het 'n hele vragmotor vol bagasie gehad, en hiermee is ons weg na Katombora. Die reis na Katombora gaan oor 'n ruwe pad, maar ons het daar veilig aangeland, en gou was al ons goed op die boot. Vir etlike dae was die boot ons huis,—tenminste bedags terwyl ons gevaar het. Ons het op die walle van die rivier vernag.

Een van die plekke van belang wat ons op reis gesien het, was Matabele eiland, waar 'n afdeling Matabelies in 'n val gelei was toe hulle die land aangeval het. 'n Barotsie, wat voorgegee het dat hy 'n wrok teen sy eie mense gekoester het, het die Matabelies na die eiland geneem in kano's. Hulle moes daar skuilhou tot die volgende

môre. Gedurende die nag was al die kano's verwyder en die Matabelies was in die steek gelaat op die eiland tussen die keuse om van honger om te kom, of deur kroke-dille verslind te word in hul poging om te ontsnap. Maar min het met die lewe daaraf gekom.

Vroeg die laaste middag van ons reis is ons verby die plek waar ou Kalombeza stasie gestaan het. Dit was in 1921 aangeleë, en Broeder (nou dokter) F. E. Ingle en Leraar Konigmacher het eenmaal daar gearbei. Die stasie was ontruim toe daar 'n beter plek gevind was waar Katima Mulilo nou gevestig is.

Trots al die inspanning van ons inboorling skipper en sy agtien roeiers het ons Katimo Mulilo tog nie voor sonder Vrydagaand bereik nie—een dag laat vir die kampvergadering. Die nuus van ons aankoms was van die een stat na die ander geskree en 'n groot menigte het ons verwelkom toe ons aan wal gestap het. Gewillige hande het gou ons bagasie huistoe gedra. Die Burtons sou nou hierdie stasie oorneem. Die woonhuis was in duisternis, en muise en rotte het hul intrek daar geneem. Die kinders was moeg. Hoe heerlik sou 'n warm bad en 'n warm maaltyd nie gewees het nie.

Broeder Konigmacher is die vader van Katima, en die inboorlinge wat die dienste bygewoon het, het groot belangstelling in hom getoon. Sy toesprake was deur almal baie op prys gestel. Op die laaste dag van die dienste het daar 'n indrukwekkende doopdiens op die walle van die Sambesie plaasgevind, toe 103 nuwe lede gedoop was.

Met die Katima Mulilo dienste het 'n baie aangename besoek aan die Noordelike Rhodesiese sendingstasies ten einde geloop. Na afloop van die dienste is Leraars Mote en Konigmacher met die rivier verder op na die noorde, en Leraar Boger en ek is terug na die suide. Broeder en Suster Burton het op die stasie agtergebly.

S. O. A. Unie

H. M. Sparrow — Superintendent
Mej. G. P. Fortner — Sekr.-Tes.
Bus 51, Blantyre, Niasaland

Matandani Sending Gaan Vooruit

E. B. JEWELL

MATANDANI is die tweede oudste stasie wat ons in Nyasaland het. Dit is vyf-en-sewentig myl noordwes van Blantyre geleë, op die Kirk bergreeks.

Weëns die feit dat hulle so ver van die dorp af is, het die stadsinvloede die inboorlinge nog nie getref nie, en hulle is dus nog 'n stille, ordeliewende volk. Die Distrik-kommissaris verklaar dat dit iets selfsaams is vir 'n inboorling uit hierdie streek om vir enige misdaad gevonnissen te word.

Die distrik is nie dig bevolk nie, omdat die grond vir 'n groot gedeelte baie onvrugbaar is. Op ander plekke weer waar die grond goed is, is die water skaars. Daarom is die werk maar baie beperk vergelyk met wat gedaan word in ander dele van Nyasaland. Nogtans is die gelowiges wat ons hier het baie standvastig. Om van die kerkregister geskraap te word, word beskou as 'n groot skande. Op ander plekke waar ons die massabewegings teëkom staan die kerklede nie so vas nie.

Die sending bestaan uit een sentrale skool met tagtig leerlinge waarvan sestig kosgangers is. Dan is daar nog tien statskole en twee bedehuse. Die statskole is die steunpilare van ons werk op Matandani. Die inboorling skoolinspekteur woon in een van die statte. Hy was 'n leerling van die Jeannes-skool, en is beroemd vir die model stat wat hy in die lewe geroep het. Die Goewermentsamptenare praat baie hiervan.

Op die oomblik word die kerkgebou ver groot. 'n Groot deel van hierdie werk word deur die kerklede self gedoen. Die lede van die verskillende statte maak beurte om in te kom en hulle deel van die werk te verrig. Ons gaan op die volgende manier te werke om hulle aan die werk te kry: die onderwysers, voorgangers en diakens word byeengeroep en dan word die plan voor hulle gelê; die besluit wat hulle neem is gewoonlik die gevoelens van al die ander in die stat. Wanneer hulle 'n plan so ondersteun dan slaag dit altyd. Die inboorling leraar, die inspekteur, en die onderwysers het almal hul skouer aan die wiel gesit deur met woord en daad te help.

Wat daar nou ontbreek, is 'n koshuis vir meidjies, 'n eetsaal en 'n koshuis vir jongkaffers, en 'n woning vir die onderwysers. Hierdie geboue hoop ons om deur die hulp van die kerklede aanstaande jaar op te rig.

Daar is baie openinge en groot geleentheid vir werk voor ons. Die werkers skyn goed saam te werk en is vol moed, en om hierdie rede is die vooruitsigte op ou Matandani, met die hulp van God, baie rooskleurig.

„O Evangeliewoord, so kragtig
Spoed heerlijk voorwaarts en
oorwin;
Maak land na land u heil deel-
agtig,
Tordat elk volk die Heer be-
min.

„Bekroon u werk, O Hemelkoning,
En laat u septer heers alom;
So word steeds harte U tot wo-
ning,
Die hele aard u heiligdom.”

S. A. Konferensie

L. L. Moffitt — President
P. W. Willmore — Sekr.-Tes.
Bus 256, Bloemfontein, O. V. S.

Werksaamhede op Rokeby Park

A. W. STAPLES

Die Rokeby Parkse kerk is die derde oudste kerk wat ons in Suid-Afrika het. Met die verloop van tyd het baie lede na ander dele verhuis om daar die fakkel van waarheid aan te steek. Andere weer het in die werk gegaan;—sommige as sendelinge, party as evangeliste, party as leraars, en andere weer as onderwysers. God het party van die ou baanbrekers gespaar om selfs hul kindskinders te sien help, om die werk in die suide van hierdie vasteland klaar te maak.

Op 19 Augustus het ek 'n doopdiens gehou in die Bloukrans rivier. Ons was almal verby dat Broeder Manuel Esprey hom laat doop het en by die kerk aangesluit het. Ons wens die broeder Gods rykste seën toe, met die hoop dat hy 'n seën sal wees, nie slegs in die kerk nie, maar ook daar buite.

Omtrent 'n jaar gelede het ek 'n Junior Strewersbond te Rokeby Park gestig onder leiding van Mevr. O. F. Staples. Hierdie bond was 'n groot sukses.

Die Juniors het hard gewerk met hul leidster vir die aanstaande poging op Graaff Reinet. Die klein handjies was besig, en uiteindelik was die handewerk op die plaaslike tennisbaan verkoop. Alles was gou uitverkoop. Die oudjies was baie ywerig om die goed te verkoop, wat ook orals byval gevind het. Hoe bly was hulle nie toe die geld getel was en hulle gevind het dat hulle £6-10-0 na die konferensie kon stuur vir die Graaff-Reinsetse poging. Maar net 'n Juniorbond, en hierdie aansienlike sommetjie vir die redding van siele!

Die volgende Sabbat het daar 'n groot gehoor bymekaargekom vir 'n diens spesiaal vir die jongmense. Maar op Sondagaand was die saal stampvol vir die Junior Bekledingsdiens. 'n Jaar se harde werk van voorbereiding en gebed het gekulmineer in 'n plegtige bekledingsdiens.

Dit was half donker toe die Strewersbondsekretaris van die konferensie begin spreek het oor die duisternis van sonde wat die aarde bedek. Toe hy Jesus voorgestel het as „die Lig van die wêreld,” was daar 'n groot kers in die middel van die saal aangesteek wat die duisternis begin verdryf het. Dit het geskyn asof Jesus die woorde spreek, „Julle is die lig van die wêreld” toe die Juniors een vir een na vore gekom het en hulle klein liggies by die groot kers aangesteek het. Deur woord en sang het hulle die verskillende fases van hul werk

(Vervolg op bladsy agt)

Helderberg News Notes

THE college dairy is at present producing sufficient butter to supply all local demand, and is also able to sell to business places in Somerset West.

THE Principal, Mr. G. E. Shankel left the college Sept. 1 to attend the School Board and Division meetings held at Bloemfontein. Mr. Marais was in charge during his brief absence.

THE walls of the new cottage are up, and the roof is being put on at present. Excavations for the new dining room have been completed, and it is expected that the foundation will be laid within a week.

A LOCAL telephone system has been installed on the college premises, connecting the three main buildings and the private homes. This innovation will be a great convenience, and save much time for the busy Helderberg family.

FRIDAY night, Aug 31, Mr. W. F. Tarr gave a very inspiring talk on Elijah's experience and applied the thought to our work here and our Christian experience. "What doest thou here?" was the question that he left us to ponder.

A BRANCH of the General Post Office will be established at the college as soon as a name has been decided upon. This branch will be a regular Government post office, and will be authorised to issue postal orders, to register letters, etc. Boxes will be installed for the families' post.

THE school enjoyed the few days of relaxation afforded by the recent holidays. Several parties of students took the opportunity to go on long hikes, the K. N. E. camping out for two days at a spot near Stellenbosch. Some of the young ladies climbed Helderberg on Sunday.

ON Wednesday evening a social was held in the gymnasium, and the Standard X and College classes were invited to come representing some book. Some very original ideas were presented. Thursday evening, the Correspondence Band met for missionary work, and on Saturday night there was a march.

THE epidemic of measles is practically over, the last two cases now being convalescent. The parlours of Salisbury House and Meade House, which had been converted into wards, have regained their normal appearance and are once again the rendezvous for the settlement of student perplexities. No further outbreak of measles is expected.

Obituaries

DONOGHUE.—Johan David Donoghue died at the Pretoria Hospital, July 2, 1934, aged 63 years.

Brother Donoghue accepted present truth thirty-six years ago. Elder F. I. Richardson who was then in South Africa, visited Bloemfontein where our late Brother and his wife resided. They both became interested in the Bible studies conducted by Elder Richardson, accepted the message and were baptised.

For some years Brother Donoghue did not enjoy the best of health. Prior to moving to Pretoria, where he hoped to receive benefit healthwise, he was an inmate of the Bloemfontein Hospital. His cheery smile and genial disposition were an inspiration to those who visited him. He never wavered; firm unto the end, he believed God would do for him that which He saw best. He rests from his suffering and awaits the call of the Life-giver.

To his sorrowing widow and other members of the family we extend heartfelt sympathy.

J. E. SYMONS.

PALVIE.—The death occurred at Taungs on Sabbath morning, August 18, after a short illness, of Mr. Stephen Christian Palvie, at the age of 84 years, 11 months. Mr. Palvie, an old and respected resident of Kimberley for nearly 40 years, was born at Newlands, Cape, in 1849, and came to the Diamond Fields in 1874, as an employee of Messrs. E. W. Tarry & Co. He afterwards joined the Central Diamond Mining Company and later De Beers Company. He went on pension in 1915 after more than 30 years of service.

Brother Palvie heard the Sabbath truth in the year 1918 under the ministry of Elder Paap. He studied this truth diligently, and was finally baptised by Elder S. G. Hiten in the year 1926. He remained faithful to the truth until death. Two days before our brother died he said that he would not live the next Sabbath all day, and on Sabbath morning, August 18, he peacefully and quietly fell asleep in Jesus. We believe he will be called from the grave at the first resurrection.

Predeceased by his wife in 1921, Brother Palvie is survived by a daughter and four sons. He was staying with his eldest son, Brother S. C. Palvie, at Taungs, at the time of his death. To these we extend our heartfelt sympathies.

Brother Palvie was laid to rest in the West End Cemetery, Kimberley, on Sunday afternoon after a funeral service at the Seventh-day Adventist church. The officiating ministers being Pastors J. van de Merwe, of Mafeking, and A. Boekhout of Kimberley. A large company of relatives and friends were present at the graveside.

J. VAN DE MERWE.

THE COMING CRISIS

★

The prophetic word indicates that we have reached the closing days of earth's history. A crisis awaits the world, and the hour is fast approaching.

"The Coming Crisis," by Elder F. M. Wilcox, editor of the "Review and Herald," contains a brief review of several Bible prophecies culminating in the last-day crisis; also a compilation of significant statements from the writings of Mrs. E. G. White relative to this crisis. The chapter headings are as follows:

The Crisis Hour.
Apostate Protestantism.
Restoration of the Papacy.
The Papal Image and Mark.
The Christian's Relation to Earthly Government.
The Sabbath Keeper and Sunday Laws.
Satan and Miracles.
Pestilences and Persecution.
Our Attitude Toward Opposition.
Preparation for the Crisis.
The Everlasting Gospel.
Comfort in Trial and Sorrow.
God's People Delivered.
The Goodly Land.

This book contains 96 pages of information that every Seventh-day Adventist should be thoroughly acquainted with. Printed on a good grade of antique paper, and bound in a substantial paper cover, it sells at the small price of only 1/9, postage paid.

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A. E. NELSON Editor
MRS. J. L. MILFORD Asst. Editor
Grove Avenue, Claremont, Cape

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Die Leesstofbediening in die Sambesi Unie

Kolporteur-konvensie te Solusi

F. E. POTTER

NIE ver van die rusplaaas van die ou baanbrekers van die boodskap in Afrika, het drie-en-twintig inboorlinge saamgekom om onderrig te ontvang in die metodes om die boodskap te versprei deur middel van leesstof.

Die werk was verteenwoordig deur inboorlinge uit Rhodesië, Nyasaland, Matabeleland, Masjionaland, en Betsjoeanaland, —almal gretig om onderrig te ontvang in die kuns om Christelike boeke te verkoop.

Die aandag wat hulle geskenk het, en die ywer wat hulle aan die dag gelê het in die „oefeninge in die verkoopkuns,” het die harte van die instruktors baie bemoedig. Die groep het bestaan uit 'n aantal gereelde kolporteurs, 'n aantal studente wat al voorheen gekolporteur het, en 'n hele paar nuwes.

Met die „getuienis-uur” aan die einde van die konvensie, was daar ervarings meegedeel wat die groep baie versterk en besiel het.

Jesus die Vernaaamste Werker

„Die Here Jesus wat aan die sy van die kolporteurs staan, en met hulle wandel, is die vernaaamste werker.”—*Manual to Canvasers*, bls. 40.

Die waarheid hiervan is bewys deur een kolporteur wat op barse toon verbied was om sy boeke op 'n sekere goudmyn te vertoon. Die bestuurder, toe hy verneem dat die kolporteur 'n Sewende-dag Adventis was, wou nie toelaat dat die kolporteur onder die myn-kaffers werk nie, op grond van die moontlikheid dat hulle mag uitvind dat Saterdag die Sabbat is en dat hulle dit sou wil hou. Soiets sou die werk op die myn in groot verwarring bring. Daar dit al donker was het die bestuurder die kolporteur 'n hut gegee om in te vernag. 'n Paar uur later, net toe die kolporteur wou gaan slaap, word daar aan die deur geklop. Toe hy die deur oopmaak vind hy 'n aantal natuurle om die hut. Hulle vra hom of hy die persoon was wat die boeke het. Die kolporteur het bevestigend

geantwoord, dog bygevoeg dat dit hom nie vergun was om die boeke te toon nie. Die myn-kaffers het geantwoord dat hulle daarvan bewus was, dog dat hulle die boeke wou sien, en alle verantwoordelikheid op hulle sou neem indien daar iets sou gebeur. Gretig het hulle die boeke besigtig. Almal van hulle het gekoop; party drie, party twee, en sommige een boek. Met dagbreek die anderdagmôre is ons kolporteur daar weg, maar hy het in „goeie grond” die saad van die waarheid agtergelaat. Sonder twyfel was dit die Here Jesus wat die vernaaamste werker daardie aand was in die mynkamp.

Sonder My . . . niks!

Een ou kolporteur met agt jaar diens, het die gehoor van die volgende raad bedien— „Diegene wat God agter hulle stel sal nie slaag nie. My raad is, stel Christus altyd voor jou—maak Hom jou Gids as jy in jou kolporteurwerk sukses wil hê.”

Beprowing is 'n Seën

Een van die student-kolporteurs het gesê dat kolporteurwerk 'n swaar werk is, maar as ons aanhou, sal die moeilikhede ons sterke werkers vir Christus maak.

Siele nie Geld nie

„Moenie u hart op die geld sit nie,” het 'n ander een gesê, „as u dit doen sal die werk te swaar wees. Sit u hart op siele en dan sal dit maklik en aangenaam wees.”

Gebed is die Geheim

„Ons is hier om 'n opvoeding te kry,” het 'n ernstige student gesê wat al twee jaar gekolporteur het, „maar as ons nie weet hoe om te bid nie, sal ons opvoeding ons nie in ons kolporteurwerk help nie. Ons moet manne van gebed wees.”

Hierdie mooi getuienisse gee ons 'n idee hoe die leesstofbediening die harte van ons natuurle gelowiges in hierdie groot unie beetgepak het, en hulle, nie minder as ons blanke broeders nie, besef die krag van leesstof in die verkondiging van die evangelie.

Die veld-sendingsekretaris John Cooks het op bekwame wyse die voorsitterstoel beklee, en alles het van begin tot einde vlot gegaan. Almal het gesê dat dit 'n genot was om op die konvensie te wees, waarop die skrywer hiervan ook „Amen!” sê.



Met Ons Kolporteurs

F. H. FICKER

MEVR. E. G. WHITE, die beproefde en vrugbaarste skryfster van ons denominasie, sê op bladsy tagtig van „Kolporteur-Evangelist,” „As daar een werk is wat van groter belang is as 'n ander, dan is dit om ons boeke onder die aandag van die mense te bring.” Dit is met hierdie doel voor oë dat ek 'n toer van die Kaapprovinsie onderneem het om ons kolporteur-evangeliste op te soek en te help.

Ek het die voorreg gehad om 'n naweek

op Kingwilliamstown deur te bring, waar Verpleegster I. Sergel ons verteenwoordig. Hoewel haar gesondheid veel te wense oorlaat, en sy nog sware verantwoordelikhede tuis het, vind ons suster tog tyd om ons leesstof te versprei. Sy het allerhande ondervindings in die werk, en verby haar in die feit dat daar 'n aantal persone is wat belang stel in die boodskap.

Die Strewers op Oos-Londen was so goed om hul uur Sabbatmiddag af te staan aan ons kolporteurs, wat vertel het hoedat die Here hulle lei. Broeder J. A. Hall gebruik al sy tyd om die „Crisis” boekies te verkoop. Hy besoek nie alleen die mense by hulle huise nie, maar ook die matrose op die groot vaartuie sowel as op die treilers Broeder Llewellyn Shone werk in Cambridge met „God's Answers,” en hoewel niemand nog die waarheid aangeneem het nie, is hy tevrede om maar die saad te saai, wetende dat God hom op Sy eie tyd 'n siel, as 'n ster in sy kroon, sal gee Broeder J. C. Geyer, is besig in die Katberg tussen Fort Beaufort en Seymour. Trots al die waarskuwings glo ons broeder dat die Here hom tot die werk geroep het. Hy sien al wonderbaarlike resultate. Baie gesinne het aanvraag gedoen om Bybelstudies. Een Sabbatskool is alreeds gestig en die lede berei hulself voor vir die doop.

Op Uitenhage ondervind Broeder J. Hartman baie teenstand van die predikante, maar hy is voornemens, om deur die genade van God elke gesin in daardie dorp geleentheid te gee om die boodskap te hoor.

Ek het Broeder D. D. Toerien in die Kaap aangetref, in goeie gesondheid, en hy het ook goeie sukses met sy werk. Siekte en moeilikheid het ons broeder vir maande agtervolg, tog het hy eindelijk oorwin en die Here seën hom met baie bestellings vir „Die Huisdokter.”

Die ewigheid alleen sal toon hoeveel tot stand gebring word deur die opofferende werk van hierdie selfonderhoudende kolporteur-evangeliste.



Werksaamhede op Rokeby Park

(Vervolg van bladsy ses)

weergegee. Harte het warm geword en gesigte het gestraal toe ons so onder die strale van die baie liggies—sinnebeelde van die Lig van die hemel—oor die genade van God gepraat het, en die besluit geneem het om „vriendelik, rein, en getrou” te wees. Toe hulle opgeroep was, het almal opgestaan en getuig: „Ons sal diensknegte van God wees en vriende van alle mense.”

Een vir een het hulle vorentoe gekom om hul Vriendspelde te ontvang—elkeen waarvan 'n teken van trou is. Daardie aand het nege Juniors hul leidster omring om weer 'n ander jaar van voorbereiding en diens te aanvaar. Hulle is voornemens om met Gods genade ook Makkerspelde te win.

Ons wens die Juniors en hul leidster op Rokeby Park die Here se rykste seën toe.