



# The African Division OUTLOOK



"Lift up your eyes, and look on the fields; for they are white already to harvest."

VOLUME XXI

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## To-morrow

HE was going to be all that a mortal should be  
To-morrow.

No one should be kinder or braver than he  
To-morrow.

A friend who was troubled and weary he knew,  
Who'd be glad of a lift and who needed it, too;  
On him he would call and see what he could do  
To-morrow.

Each morning he stacked up the letters he'd write  
To-morrow.

And thought of the folks he would fill with delight  
To-morrow.

It was too bad, indeed, he was busy today,  
And hadn't a minute to stop on his way;  
More time he would have to give others, he'd say,  
To-morrow.

The greatest of workers this man would have been,  
To-morrow.

The world would have known him had he ever seen  
To-morrow.

But the fact is he died and he faded from view,  
And all that he left here when living was through  
Was a mountain of things he intended to do  
To-morrow.

—Edgar A. Guest.



## Sketches of the Past—No. 5

### Heralds of the Advent in America

MENTION has already been made of William Davis, of South Carolina, whose pamphlet published in 1810, contained perhaps the first published exposition of the 2300 days of Daniel 8, that set forth the view of the Lord's return in 1843, and was the means of leading others in Scotland to advocate the message a few years later.

It is worthy of note that Alexander Campbell, the celebrated founder of the Disciple Church, also accepted this exposition of the 2300 days, and we find him in 1829, maintaining in a public debate that they would end 1847 years from the birth of Christ, which allowing for the mistake of four years in His birth, would fix the time as 1843.

But the principal name associated with the advent movement in the United States is that of William Miller, of Low Hampton, New York. He was born in 1782 of pioneer parents, and was the eldest of sixteen children. The charge of illiteracy that is sometimes brought against William Miller by those

who regard him merely as a fanatic is based upon the fact that, as a boy, he had very few opportunities for schooling, and was obliged to work hard in helping his father with the clearing of land and forcing a living from the soil for the large household. But such a charge wholly ignores his eager love for books and his thirst for an education that led him to study in his spare time. After a hard day's work, he would frequently arise after his parents were asleep, and by the light of a blazing pine-knot read such books as he could secure. On one occasion, his father's awakening and seeing the glare of the light and thinking the house was on fire, sprang out of bed and discovered the boy with his book, with painful consequences to young William.

Until he was ten years old, his library consisted of the Bible, the psalm-book, and the prayer-book, and his first purchase was a history of his country, soon followed by "Pilgrim's Progress." As he grew older, his desire for an education finally led him to write to a rich friend for financial aid, but the letter was discovered by his father and the sequel was a parental remonstrance that led to the burning of the letter. The result of this incident, however, was to lead his father to sympathise with his ambitions and to assist him in getting books and papers that he might study by himself.

After his marriage in 1803, he moved to Poultney, Vermont, where he became a popular and influential citizen, acting successively as sheriff, constable, and justice of the peace. Here he was brought into association with a group of men who were deists, and through their subtle arguments and the books they induced him to read, he lost his early faith in the Bible and the plan of salvation. He believed in a God, but could not conceive of Him as a Being who would take notice of such insignificant creatures as men. However, William Miller was too sincere to remain for long a scoffer at religion.

For two years he served in the war of 1812 with England, and was made a captain. After the war, he removed to Low Hampton, where he established his permanent home. Here, though he still ridiculed the Bible and the church, he delighted to entertain the Baptist ministers who visited the place, and heard their preaching. In the absence of a minister, it was customary for one of the deacons to read a sermon. Being asked one day his reason for not attending the church, Miller said they did not read well enough, whereupon one of the deacons asked *him* to do the

reading. For some reason, perhaps through shame, Miller accepted the invitation.

The circumstances of his conversion were rather singular. When he was thirty-four years of age, there was in his neighbourhood a big celebration in memory of one of the battles in which Miller had fought, and he was asked to take charge of the programme. With a company of young men who had helped him during the day in preparing for a big dance for the following evening, he decided in a spirit of hilarity, to go to hear a minister who was to preach that evening. They returned home late at night, sober and serious, having been deeply convicted of sin by a sermon preached from the text, "Run, speak to this young man." The proposed ball was never held. The following Sunday, in reading the sermon, Miller broke down and wept under the deep conviction of the Holy Spirit.

For some months he was in despair, feeling that there was no hope for such a sinful man as he felt himself to have been. But the Spirit, who never leaves a man hopeless, led him to find the great remedy for sin. To use his own words: "Suddenly the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to Himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour or even of a future state."

Searching the Scriptures, they soon became his delight, and in Jesus he found a real friend. "The Saviour," he says, "became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became a lamp to my feet and a light to my path. . . . I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."

During two following years of intense Bible study, he became convinced of the accuracy of the fulfilment of divine prophecy, and gave special study to the books of Daniel and the Revelation. As he traced down the great prophetic lines, he became assured that the coming of Christ was drawing near, and at length the conclusion, based upon the prophecy of Daniel 8, that about the year 1843, the great consummation of all things, startled him. He spent five years in carefully reviewing his position, seriously considering every objection that could be brought against it, until he was fully convinced that his conclusions were correct.

And now the conviction overwhelmed him that it was his duty to tell others what he believed the Scriptures to teach regarding the nearness of Christ's coming. But he shrank from such a task. At length he promised the Lord that he would go if some one should send him an invitation to come and speak publicly. Little did he realise that, even while he was making the promise, a messenger was on his way, with an invitation to take the service in a neighbouring

township on the following Sunday in the absence of the minister. From that time, he was never without a call for his message; at first from the smaller towns and villages, but soon from larger centres of population.

D. E. ROBINSON.



### Sister Brown's Mistake

It was half past two o'clock Sabbath afternoon when Brother Jacob Brown and his family got home from meeting. Stephen, a lad of fourteen, assisted his father to outspan, while Sister Brown and the girls made ready the dinner.

"I am half starved," said Jane, in a scolding tone, as she hung her bonnet and shawl in the wardrobe, "the meeting was so long. It seemed to me it would never close."

"Brother Williams is no more fit for an elder than our little Tommy is," replied Sister Brown, with some impatience in her tone and manner. "I told your father so before they put him in, and I voted against him. He is so slow and tedious in his talk. He will drag out a meeting till everybody is tired out."

"Well—bruthrin'—if—you've—all—done—your—dooty,—I—s'pose—it's—'bout—time—to—close," mockingly put in Rose, at which Jane and her mother laughed heartily.

"Better put in Brother Dean," said Rose, "he can talk fast enough."

"Brother Dean!" said Jane with a sneer, as she made the dishes rattle, "yes, he'll chatter all day like a baboon, and say nothing. He hasn't a thimbleful of sense."

"I am ashamed to own it," said the mother, "but there isn't a man in the whole church fit even to lead a prayer meeting, much less to be an elder," and she sighed deeply, as though she were labouring under a heavy burden.

"I shan't get my Sabbath school lesson any more," said little Tommy, in an injured tone, as soon as the blessing had been asked at the dinner table.

"Tut, tut, my son, you must not talk that way," quietly replied the father. "What has offended you now?"

"'Cause Brother Ward never asked me only one question, when I had my lesson perfect. He asked Mary Jones and Lillian Stephens three times apiece. He never notices me. He's mean, he is," said Tommy, as he shook his head angrily.

Before the father could reply, the mother came to the aid of Tommy, saying, "Jacob, you needn't scold the poor boy, for you know he is more than half right. Brother Ward is always picking on our children or slighting them some way."

"I don't blame Tommy a bit," added Jane, "for Will Ward likes to show his importance by lording it over everybody. He is so pompous and self-important that I fairly hate him—there!" and she set down a basin of milk so spitefully that the contents were thrown over the clean table-cloth and on her new dress, while all enjoyed a laugh at her expense.

"I think you are a little hard on Brother Ward," said the father. "All things considered, he makes a

very good superintendent, the best we have had. Like all the rest of us, he may have some faults; but he means to be a good man. It appears to me it would be better to encourage him than to find fault with him, even if he does not manage just to suit us. Who would do any better?"

"Sister Flint," suggested Rose with a knowing look.

"She had better take care of her own youngsters before she tries to teach others," said Jane. "They are the worst children in this whole town."

"I have no confidence in her," responded Sister Brown. "She can't teach my children; I'll keep them at home first."

"Well, my dear, who would you have then?"

"That's the trouble. Our children might as well stay at home; for the Sabbath school never has amounted to anything, and never will. There isn't a person in the church fit for the place," and the mother groaned as she finished the sad picture.

"The singing was perfectly horrid today," said Jane. "May Davis always gets a tune so high nobody can sing it."

"I don't like to hear you talk so, Jane," said her father. "May does the best she can. I wish you and Rose and Stephen would take hold and help her. It would add so much to the singing, and make the school more interesting. Brother Ward asked you to start the piece, and you declined."

"I didn't like the piece, and then I won't do anything for him, anyway."

"I don't blame the children at all," answered Sister Brown. "They never call on them only when they get in a pinch."

Brother Brown held his peace; for he had learned by experience that it was no use to contend with his wife. Such conversations as the above were very common around the table and at the fireside, especially after they had come from a meeting. Nearly every member of the church was criticised.

Sister Brown was a bright, intelligent woman, and in many respects a good woman. She was firm in the truth, and very zealous for it. She read the Bible much, and was strict in her religious duties. They took all our denominational papers, and spared no pains to teach their children the theory of the truth.

The family being in good circumstances, the children enjoyed better privileges than most of the other children in the church could command. Jane was nineteen. She had just been graduated from the village school, was bright, a good singer, and in every way qualified to be a help in the Sabbath school. But unfortunately, like her mother, she was given to finding fault with every one. This made her very disagreeable, and often troublesome. Rose, who was seventeen, was naturally a sweet, even-tempered girl; but under the training of her mother and elder sister, she had learned to have confidence in no one, and to be especially distrustful of the members of the church. Stephen was more like his father—quiet, and confid-

ing; but he thought his mother and sisters were more intelligent, and so followed them.

None of the children were converted, though brought up in the truth, and often laboured with, both by the parents and by ministers. This was a great grief to Sister Brown. She could not see why it must be so, when she had done so much to teach them the truth, and had prayed with them and for them so many times. She often said, "I don't understand it. I have done all I could for my children. My conscience is clear. If they are lost, I have done my duty. Others who have not tried half as hard have all their children with them in the church, while mine are unconverted."

As they arose from the table, Brother Brown said, "Did you notice the appointment in the paper for meetings at our place?"

"No; who is coming?" asked his wife.

"Elder Green."

"What! not that long-legged, awkward fellow who was here two years ago?" responded Jane.

"It is the same Brother Green who was here before," quietly answered her father. "I think he is an excellent man and a very good speaker, though not so polished as some."

"I am sorry," said Sister Brown, "for he can't do our children any good. I wish they would send some first-class preacher here. They could if they wanted to; but

we pay our money, and that is all they care."

"I can preach as well as he can," said Stephen.

"I think he is rightly named Green," put in Rose. "I don't care whether he comes or not; I shan't put myself out much to hear him."

On the next Friday Elder Green came. He was a young man of fair ability, good judgment, and earnest piety, though possessing but little education. That he might work understandingly, he inquired of Brother Brown, who was a deacon of the church, and his host, "What is the condition of things here? How large a church have you now? Are they all doing well?"

"There are not very many of us, only thirty members," answered Brother Brown, "but we have no special trials. On the whole, I think our church is about as good as the average."

"I pity the rest of the churches, then, if they are all like this one," said Jane, who chanced to pass through the room just then.

"Jacob, I think you ought not to deceive Elder Green, as he has come here to labour," said Sister Brown. "Some things will have to be different here before anything can be done. There are Brother Jones and Sister Smith, they will hardly speak to each other; yet they both take part in the meetings. I can have no confidence that they are Christians while they live that way. And there is Brother Lawrence, he never pays his debts. He has owed Mr. Sterns £2 for years. I don't want my children to go into a church where such things are allowed. I think they are better off where they are."

**Do you wish the world were happy?  
Then remember day by day  
Just to scatter seeds of kindness  
As you pass along the way.  
For the pleasure of the many  
May be oftentimes traced to one,  
As the hand that plants the acorn  
Shelters armies from the sun.**

—Ella Wheeler Wilcox.

"Oh! you need have no fears about that mother. If you wait till we join this church you will wait a long time," said Rose, who, with Stephen and Tommy, was listening to the conversation.

"Will Norton was baptised last year," remarked Stephen, "he and about a dozen more. I don't see that they are any better than the rest of us. Mother says they are not, though they do speak in meeting."

"Poor children! They were never converted. I don't want my children to start till they can start right."

"Sarah," said her husband, "I think you are a little uncharitable toward the young people. I think the most of them have done remarkably well, considering that they were left so soon, and have had no help from a minister since."

"It is often easier to stand by and tell what ought to be done than to do it ourselves," observed Elder Green. "I have sometimes heard unconverted people say that when they became Christians, they would not do as certain others did. They would be whole Christians or none at all. But when they did make a start in the service of the Lord, I noticed that they made about the same stumbling work of it as others had. It is commendable in young people to try to do right, even if they do make some mistakes. I think we ought to encourage them, and show them all the confidence we reasonably can."

Sister Brown felt touched, and replied with some warmth, "Very well, you may think them all saints if you choose to. Jacob can fellowship anything, but I can't. There is Mother Thomas—" and so she went on for half an hour, describing the errors of different ones, the children endorsing her criticisms with an occasional remark.

Finally Elder Green took his hat and walked out to meditate and pray. He carried a sad heart. What could he do if the church was really in such a bad condition? He wished he hadn't come, but decided to make the best of the situation.

*(To be continued in the next issue)*

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## ZAMBESI UNION MISSION

E. M. HOWARD, *Supt.*

LLOYD E. BIGGS, *Secy.-Treas.*

P. O. Box 573, Bulawayo, Rhodesia

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### News Notes

BRETHREN HOWARD AND BIGGS have returned from their trip to Barotseland, and are busy again with their office work.

BROTHER FRANK INGLE has left Solusi mission on account of his being needed at home. He will be missed by the workers there.

THE Solusi Institute has come to a close. Great interest has been shown by the native teachers during this meeting.

BRETHREN FLAIZ AND SPARROW have just passed through Bulawayo on their way back to Solusi from an out-school trip.

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## SO. AFRICAN UNION CONFERENCE

J. W. MACNEIL, *President,*

A. FLOYD TARR, *Secy.-Treas.*

OFFICE ADDRESS: Box 4565, Johannesburg, Tol.

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### MISSIONARY VOLUNTEER CORNER

#### The Advent Message to All the World in this Generation

The Love of Christ Constraineth us

#### The Bible Year

THE reading of the entire Bible through consecutively in one year's time has been termed by the Missionary Volunteer Department, "The Bible Year." Ever since 1915, the Bible Year outline, giving a definite assignment for each day's reading, has been available. This outline is now a regular part of the Morning Watch calendar. To each one who completes the reading of the Bible in one year, and reports the fact to the Missionary Volunteer society, of which he is a member, or to the conference Missionary Volunteer secretary, a certificate will be awarded.

Each year, many start to read the Bible through, because they see in this one way of drawing nearer the Lord, a way of obtaining strength for each day. Some finish, others become weary with well doing, and drop out. The vacation, or holiday season, is one of the danger points. Many forget or lose their desire for the Bible, as they taste for a few days the apparently harmless pleasures of a holiday. Let not this be the case with you this year.

With the passing of June, the year will be half gone. Have you accomplished half the things you promised the Lord you would do for Him this year? Yes, I mean just that, "promised the Lord." You may have promised, or told someone you were going to read the Bible through this year; but, if under the influence of the Holy Spirit, whether alone or in meeting, you resolved to get nearer the Lord by taking the Bible Year, and if you vowed to read His Word daily, that vow was unto the Lord.

The "cares of life" may have pressed you; its burdens may have rested heavily upon you; or you may have been caught in the rapids of pleasure seeking, or stranded in the "slough of despair," and thus neglected or forgotten the Word, and your word,—your promise to Him. If so, turn now and begin anew. Begin right where you stopped reading. Begin where you failed. Begin, and keep your word with Him whose word never fails.

It is the sincere wish of the Missionary Volunteer Department that many will read the entire Bible this year; but that none shall read merely to obtain the certificate. May each read because he loves the Word. May each one read for the strength, for the courage, and for the voice of love that speaks from each page to those who read prayerfully.

S. A. U. MISSIONARY VOLUNTEER DEPARTMENT.

## Bible Year Outlines

ALTHOUGH the Publishing House stocked nearly twice as many Morning Watch calendars last season as in previous years, there were not enough to fill all orders. Many people depend on the Morning Watch calendar for the Bible Year outline which it contains. For the benefit of those, as well as others who may now start more systematic reading of the Bible, the OUTLOOK is now giving the Bible Year outline from July on:

- July 9. Prov. 1-3: The benefits of wisdom.
- July 10. Prov. 4-7: Instruction of a father.
- July 11. Prov. 8-10: The call of wisdom.
- July 12. Prov. 11-13: A false balance; wisdom maxims.
- July 13. Prov. 14-16: Virtues and vices.
- July 14. Prov. 17-19: Wisdom and folly.
- July 15. Prov. 20-24: Temperance; a good name.
- July 16. Prov. 25-27: Humility and forgiveness.
- July 17. Prov. 28-31: Simplicity and religious integrity.
- July 18. Eccl. 1-4: Variety of human endeavour.
- July 19. Eccl. 5-8: Vanity of riches; benefits of patience.
- July 20. Eccl. 9-12: Mysteries of providence.
- July 21. Song of Solomon 1-4: Christ and His church.
- July 22. Song of Solomon 5-8: Christ and His church.
- July 23. Isa. 1-4: The Jerusalem vision; impending calamities.
- July 24. Isa. 5-7: The parable of the vineyard.
- July 25. Isa. 8-10: Exhortations and warnings.
- July 26. Isa. 11-14: Birth and kingdom of the Messiah.
- July 27. Isa. 15-19: Burden of Moab; Damascus; Egypt.
- July 28. Isa. 20-23: Doom of Babylon; Edom; Arabia; Tyre.
- July 29. Isa. 24-26: God's judgment; the earth restored.
- July 30. Isa. 27-29: Divine care; gospel blessings.
- July 31. Isa. 30-33: Rebellion and obedience contrasted.
- Aug. 1. Isa. 34-37: Day of vengeance; Sennacherib's invasion.
- Aug. 2. Isa. 38-40: Hezekiah's respite; gospel blessings.
- Aug. 3. Isa. 41-44: Messiah; comforting promises.
- Aug. 4. Isa. 45-48: Cyrus, judgments on Babylon.
- Aug. 5. Isa. 49-51: Deliverance.



## Thought Provokers

It requires a lot of Christian love and true greatness to forget—to really forgive—small offenses.

I can think of many reasons why others ought to be very kind and very patient. Can you?

Mr. Ease and Mr. Goodtime are slow travellers for Miss Fortune soon overtakes them.

F. E. THOMPSON.

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## NATAL-TRANSVAAL CONFERENCE

W. S. HYATT, *President*,

A. A. PITT, *Secy.-Treas.*

OFFICE ADDRESS: 8 Stranuck St., Maritzburg, Natal.

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## Itinerating Among the Churches

ON the 11th of June, I left Pretoria to visit the churches in the Eastern Transvaal and Natal. My first visit was at Bethal, and there I found Brother and Sister Kemp holding up the light of truth. Many years ago, they accepted the message at this place under the labours of Brethren Haupt, Groenewald, and other workers. Some of the company moved away, and others have dropped out, till they alone are left as witnesses for the last message.

From Bethal I went to Carolina, and there made a short visit to Dr. E. F. Birkenstock and family. I found the doctor very busy, and trying to do what he can to hold up the light of truth among his patients, both European and native.

At Ermelo we held the church quarterly meeting. Several members came in from the surrounding country and took part with us. There are but few left in town, and these are calling loudly for an effort to be held at this place. They have a nice church building, but we are sorry to say, it is encumbered with a debt. Plans were laid which, if put into effect, will soon place them in better condition. There seemed to be a willingness on the part of those present to do all in their power.

The native church is prospering under the guidance of Brother Franklin Ndhlovu, and they have a school of about forty pupils, which is being taught by Sister Edith Ndwandwa. There is a class of about ten or twelve preparing for baptism. Their little church is badly crowded, and it should be enlarged. Companies of native Sabbath-keepers are being raised up in that section, and one of these has twenty or more believers. The outlook is good for this line of our work.

From Ermelo I went to Vryheid and Hlobane, and there spent nearly one week. Doctor Haupt is very busy with his work. The sanitarium at Hlobane is being well patronised, and they are now planning to build treatment rooms in Vryheid also. I was very pleased to find that they now have a church of about twenty-five members, and a Sabbath school of over forty. They feel the need of a chapel, and plans were laid to begin this work. We certainly wish them every success in this good effort. The church took fifty *Wachters* and twelve *Sentinels* for Home Missionary work. They had reached three-fourths of their Harvest Ingathering goal.

On my way to Spion Kop I visited Dundee, where Pastor Carey has a tent effort. I was very pleased to find a nice company of ten or twelve keeping the Sabbath. Opposition has been strong, but still a few have been gathered out, and others are interested. Miss C. A. Dixie is doing Bible work among these. Brother Carey has gone to Newcastle to start a new work. We are thankful that these places are not so far apart, but that he will be able to visit Dundee frequently.

The native work is under the supervision of Brother James Moyoa. They have a nice company of be-

lievers, but no church building. New believers are springing up in this section also. These being scattered makes it difficult to reach them without some conveyance, which we do not have. Since Dundee is a good centre from which to carry on the native work, we should have a good church building as soon as we can get one. Strange as it may seem, we do not have a native church building in all Natal or Zululand, and it is time that this long neglected work be taken up, and little churches erected where these believers can feel they have a home, a place in which they can worship God.

As Spion Kop I found them as busy as ever. Surely this is no place for drones. Students and teachers are all loaded up with work, till some are nearly at the breaking point. Every time we visit this place we see new improvements that have been made. Contentment seems to be on the faces of all, and an earnest effort is being made by both teachers and students to make the school prosper.

Sabbath was a good day for all of us. It was the thirteenth Sabbath. Brother Clifford and his helpers planned a splendid programme for the occasion. A device was made for shillings. It reached across the platform and there were two rows of shillings given, making in all £24. Surely the young people are doing well in making gifts for the mission field, and are also very enthusiastic regarding the Harvest Ingathering Campaign. They postponed it till their mid-year holidays. These are now on, and the school is planning for a part in this effort. We wish them much success.

W. S. HYATT.



"HALF the wrecks that strew life's ocean  
If some star had been their guide,  
Might have now been riding safely,  
But they drifted with the tide."

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## CAPE CONFERENCE

U. BENDER, *President*,      MISS. O. M. WILLMORE, *Secy.-Treas*  
ADDRESS: P. O. Box 378, Port Elizabeth, C. P.

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### Please Note

ALL mail for the Cape Conference and Cape Tract and Missionary Society should now be addressed to P. O. Box 378, Port Elizabeth, C. P.



## The Native Work at Cape Town

THIS important branch of our work in the Cape Peninsula has long been neglected.

In 1907, I held meetings in the location, through an interpreter, with the result that Brother and Sister Molokomme and mother accepted the truth. The latter died in the truth, and Brother and Sister Molokomme were called to work for their own people in Basutoland. I was called to work for the Cape coloured people.

Since that time nothing was done for the natives living around the Cape, until recently, when the conference sent Brother Jonah Bacela to this part of the field. Through his faithful labours, we have just baptised two native brothers in the Salt River church.

We need the prayers of all God's people that He may lead many more of this large population of natives at the Cape to accept this message.

D. J. MAY.



## News Notes

WE are sorry to learn that Mrs. J. J. Bell, of Komgha, has been very ill with double pneumonia; but a post-card to hand this morning informs us that she is making good progress towards recovery.

MISS AGNES COOKS has spent her school vacation with her mother. Mrs. Cooks, who has been on a visit to Port Elizabeth, returned to her home at Longlands, near Kimberley, on Wednesday, July 4.

BROTHER AND SISTER A. PRIEST, and their daughter, Lauretta, arrived from the Cape by the "Windsor Castle" on Thursday, the 28th of June. We were very glad to welcome them. Mrs. Priest and Lauretta have left for Spion Kop to pay a short visit to the school.

ELDER BENDER is at present spending a few days at Aberdeen, where he has gone for the purpose of baptising a number of believers who have accepted the third angel's message, as a result of Brother Henning's labours. Elder Bender will proceed from Aberdeen to Miller Rail, where he will conduct another baptismal service. We thank and praise God that the light of truth is penetrating even into these isolated places.

THE Cape Conference office staff enjoyed a very pleasant journey to Port Elizabeth. On our arrival we found a number of friends at the station to welcome us. We were kept busy the first couple of weeks getting our goods unpacked, and fixing up our offices, which, though not so large as the ones we occupied at the Cape, are very centrally located. We earnestly pray that the Lord will bless us here in our work and our association with those with whom we come in contact.

ON thirteenth Sabbath very interesting programmes were given by both the European and coloured churches at Port Elizabeth. The goal for the European church was set at £7-10-0, and we are pleased to report that, when the collection was taken, it was found that the sum realised was £10-10-0. At the coloured church, a splendid programme was given in the afternoon by the children under the leadership of Sisters Bull and Kannemeyer. It was good to listen to the little ones as they sang praises to God, and repeated several texts of Scripture from memory.

### One-Sixth of the Goal Reached in One-Half the Time

As a special reward for having used the telegraph office, thereby giving reports up to July 8, the Cape Conference is shown well in the lead in the upward climb of the mercury in this issue. Perhaps, were we able to include up-to-date reports from Natal, which are two weeks short, they might still be ahead. There is, however, opportunity for them to make a different showing next time.

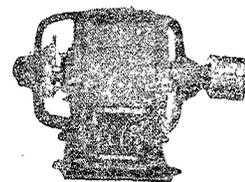
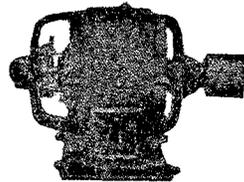
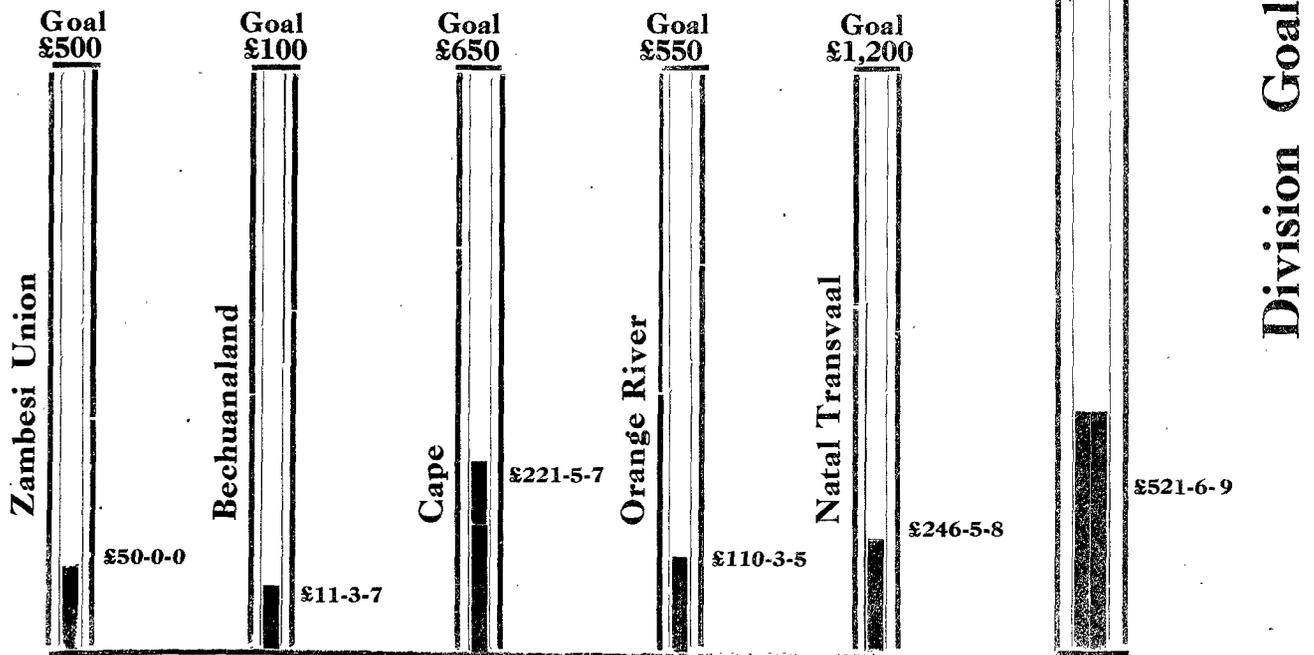
We are glad to receive a wire from Brother Howard to the effect that the campaign has started in the Zambesi Union, and that they have collected fifty pounds to date.

The amount shown for Bechuanaland includes seven pounds from Brother Ashley Renou, with smaller amounts from two other sources, up to June 29. Surely many others have done something, and we shall be surprised if when all the reports come in, they are not well along in the scale.

While we rejoice in what has been accomplished in the raising of over £500 in one month for the maintenance of our mission work, yet we are faced with the disquieting fact that this is but seventeen per cent of the goal set for the two months, and it is evident that enthusiasm must not diminish, nor efforts slacken during the remainder of the month of July.

It was after he had been in India for five years, with not a single convert, that, in response to an inquiry as to the outlook for missions, Judson made his famous reply, "Bright as the promises of God." But though the great pioneer of missions thus fully believed, yet he did not relax his labours. Like Abraham, "his faith wrought with his works," and "by works was faith made perfect."

In the completion of this "Appeal for Missions" campaign, let us not lose faith, as we see the long white spaces yet to be filled, for that would be fatal. But coupled with that faith, there must be continued prayerful effort. With the proper combination of faith and works, there is no question as to the outlook for a speedy finish, for the outlook for any part of God's work is as bright as His promises.



## THE AFRICAN DIVISION OUTLOOK

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Grove Avenue, Claremont, Cape

"OVER and over again,  
No matter which way we turn,  
We always find in the book of life  
Some lesson we have to learn."



### General News Notes

MRS. O. O. FORTNER is visiting her daughter, Virginia, at Spion Kop College.

ELDER BRANSON AND DR. REITH are expected to arrive home from the Belgian Congo this week.

BRETHREN C. W. BOZARTH AND O. O. FORTNER have recently been away from the Cape, attending the Cape Conference committee meetings at Port Elizabeth.

OUR church schools in the South African Union are just about to open after the half-yearly holiday. Miss Renou, of Claremont, spent the vacation at Contant. C. P., Miss Cooks, of Port Elizabeth, with her mother at that place, and Miss Visser, of Bloemfontein, with her parents at Kenilworth, Cape.

ELDER D. E. ROBINSON is planning to be away from office for about ten days. He expects to leave the beginning of the week for Arundel, C. P., where he will spend the time with an isolated brother, who has become acquainted with the truth through reading our literature, and who has waited long for one of our ministers to pay him a visit.

WITH this number of the OUTLOOK, we are beginning the publication of a series of special articles for our Missionary Volunteers, written by Brother F. E. Thompson, Educational and Young People's secretary for the South African Union Conference. We are sure all our young people throughout the Division will follow, with much interest, the articles which will appear in the Missionary Volunteer Corner.



### You Never Know

You never know what you miss while you are missing it. But you don't want to miss it any longer. If you could hear the chorus of approval and thankfulness from the fathers and mothers and teachers for the good they have been getting out of *Home and School* the past year, at least you would get hold of the special July number and see for yourself.

The greatest work in the world is the work of the home, and the second greatest is the school. Not the publisher, nor the physician, nor the nurse, nor the

preacher, is the most responsible agent in the doing of God's work in the world; the greatest is the parent. *Home and School* is for the father and the mother, and for the primary teacher—who is often the mother. Every father and mother in the land needs the benefit of the teaching and the practical, cheerful help this magazine gives in the training of the children.

*Home and School* is a most human magazine. It laughs with you, it weeps with you; it consults with you, it instructs you; it tells you stories to tell your children, it gives you incidents of parental conduct; it deals with serious matters seriously, and it presents cheerfully the joys of home life. You need it in your home.

Take a look at about one-third of the titles in the July issue: "The Best Kind of Fruit Growing in the World," "Fairy Tales and Heaven," "The Little Shaver," "A Little Child," "Two Families I Know," "When Little Children Preached," "High Office of the Primary Teacher," "There Shall Be No Defeat," "Joe," "Bless the Lads," "Education of the Baby." Then get the magazine and read all the articles in it. And then subscribe for the year.

*Home and School* has tripled its subscription list in nine months. If it triples it again this next year, there will still be room in the Seventh-day Adventist denomination to triple it the third year, and then it will have twenty thousand subscribers. When you get acquainted with the departments, "Father and Son," "Young Mothers," "Teaching Suggestions," "The Story Circle," and "I Was Wondering," besides the special, live articles with which every number is filled, you will be like the worker who recently wrote, "It is the first paper I open and read."

*Home and School* must go into every Seventh-day Adventist home this year—and stay in seven thousand of them. Will yours be one? Get the July number now. The subscription price is 6/6 a year. Order through your tract society or book depository.

A. W. SPALDING.



"OUR way is never so completely blocked as when we get in the way of ourselves."



"THE man who is ready to risk all for God can count upon God to do all for him."

### Obituary

DIED, at Klerksdorp location, July 6, 1923, at 11.30 A.M., of typhus fever, my beloved daughter, Hilda Rachel Ada, at the age of twelve years, eleven months and one week.

She was born at Ndabeni location, Cape Town.

The funeral service was conducted by Rev. A. Nkomo, of the Wesleyan Methodist Church. Rev. Joseph H. Mohloping, of Wolmaransstad and five other ministers of different denominations were also present. The funeral service took place Sabbath afternoon at 2.30. The text used was 1 Cor. 15:26. About 112 people went with us to the cemetery. Rev. Abram Nkomo had previously made a special appeal to the people in the location to help us, and they gave us £2-10-0 to pay some of our expenses. We are very thankful to him.

Our daughter died feeling sure that she will meet Jesus when He comes.

L. S. MOLOKOMME.