



# The African Division OUTLOOK



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

VOLUME XXI

KENILWORTH, CAPE, AUGUST 1, 1923  
(Registered at the General Post Office as a Newspaper)

NUMBER 15

## Sketches of the Past—No. 6

### The Spread of the Message

As the time of expectation drew near, not only was the message accepted by increasing numbers of people, but strong helpers were raised up who united with William Miller in the proclamation of the prophetic message. Notable among these was Joshua V. Himes, of Boston, Mass. Through his influence a paper was printed, beginning with 1840, entitled *The Signs of the Times*. This paper soon had a large circulation, and was a very important factor in spreading the message not only throughout the United States, but to various parts of the world where it was sent.

It is interesting to note that it was during this period and in connection with this Advent movement that the plan of camp-meetings became popular. In some cases as many as ten thousand believers in Jesus' soon coming came together to hear the evidences of the glad tidings. These again returned to their homes fired with enthusiasm, also spreading the conviction that William Miller and his associates were correct in their reckoning of the prophetic periods.

The message was translated into hymns and sung its way into the hearts of thousands. A representative group of these songs may be found in the Seventh-day Adventist "Hymns and Tunes," numbers 1140 to 1190.

Another preacher of note associated with William Miller was Josiah Litch. In 1838 he published a book expounding the seven trumpets of Revelation 8 to 11. He followed the general exposition of most Protestant commentators in applying the 5th and 6th trumpets of Revelation 9 to the Saracens and Turkish powers. But he went farther than any before him in making the assertion that the "hour, and a day, and a month, and a year" of Revelation 9:15 referred to the period of Ottoman supremacy, and that on August 11, 1840, Turkey would lose her independence.

Such a bold prediction naturally created a widespread interest, not only in this specific prophecy, but in the whole movement of which it was a part. In July 1840, one month before the appointed date, a council of the great powers met in London to determine the issue of the conflict then in progress between Turkey and Egypt. The conference drew up the terms of settlement and compelled Turkey to forward these terms to the Pasha of Egypt. This ultimatum

arrived at Alexandria, Egypt, on August 11. On that day also in Constantinople, in reply to a question as to what should be done if the Pasha of Egypt failed to accept the terms, the Sultan was informed by the representative powers that he need not concern himself over the issue.

These events occurring on the very day specified were regarded as a striking fulfilment of the prophecy. The interest of the people in fulfilled and fulfilling prophecy was intensified, and great impetus was given to the Advent message.

Of the spread of the movement Joshua V. Himes wrote in "The Advent Shield and Review," May 1844:

"We have no means of ascertaining the number of ministers, and others, who have embraced the advent faith. We only know that there are several hundred congregations, and a still larger number of ministers, who have publicly professed the faith, besides many who still remain in the churches of the land. Those who have espoused this cause have honestly believed in the coming of the Lord 'about A.D. 1843.' And, as honest men, they have kept to their work of sounding the alarm. All peculiarities of creed or policy have been lost sight of, in the absorbing inquiry concerning the coming of the heavenly Bridegroom. Those who have engaged in this enterprise are from all the various sects in the land, Protestant Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Close Communion Baptist and Open Communion Baptist, Calvinistic and Arminian Baptists, Presbyterians, Old and New School Congregationalists, Old and New School Lutheran, Dutch Reform, etc."

### He's Coming

[One of the old Advent hymns: number 1169 in "Hymns and Tunes."]

How sweet 'are the tidings that greet the pilgrim's ear  
As he wanders in exile from home;  
Soon, soon will the Saviour in glory appear,  
And soon will the kingdom come.

There we'll meet ne'er to part in our happy Eden home,  
Sweet songs of redemption we'll sing:  
From the North, from the South, all the ransomed shall come,  
And worship our heavenly King.

"As early as 1842," says E. R. Pinney, in his "Exposition of Matthew 24," pages 8 and 9, "second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them; and frequent inquiries respecting it are made of them." D. E. ROBINSON.

### Sister Brown's Mistake

(Concluded from last issue)

On the Sabbath the meeting was excellent. The Spirit of God was present in power, and many were in tears, warm testimonies were borne, and good confessions made. Brother Brown was happy, and even Sister Brown was visibly affected. Backsliders were reclaimed, and nearly all the youth came forward for prayers. The elder went to Brother Brown's children and invited them to come with the others; but they were as hard as flint. Jane laughed in his face. The mother went to them, but they soon silenced her. Said Jane, "Mother, you have no more confidence in this than I have. It won't last a month. I am better than they are now." The mother had no answer.

The meetings lasted two weeks, and a good work was done. Rose and Stephen arose for prayers once, but Jane ridiculed them when they got home, and they went no further. Jane and Rose had many a laugh over the awkwardness of "green Brother Green," as they called him. The father was pained. He reproved them, but the mother laughed at their wit. In meeting, however, she often spoke of her children with tears, asked prayers for them, and prayed earnestly for them herself. But the meeting closed, and they remained unconverted.

The father's heart was sad, but he said little. The mother wondered why it was that after all her careful training and her many prayers, her children should not be converted. Elder Green cautiously intimated to her one day that he feared she might have injured her children by so freely talking over the faults of the brethren and sisters before them, thus destroying their confidence in the church and in the only ones who might have influenced them for good. She could not believe it, and justified herself by saying, "The children have eyes, and can see these things for themselves. I cannot call wrong right, nor a hypocrite a saint." So he said no more.

About a year later Jane was taken very sick. After a week of careful nursing, the parents became alarmed, and summoned a physician. He could give them little hope. The chances were that she must die. Anguish filled their hearts, especially as she was unprepared. Brethren and sisters came in and watched with her day and night, but she was so low they dared not tell her her danger nor talk with her about her soul. The mother was almost distracted. Must her child die without hope in God? The father wept in silence. Rose and Stephen trembled with fear, and sobbed bitterly at the sight of their unconscious, but dying sister. Earnest prayer was offered by the church. After two weeks of intense suffering, she partially recovered, but her constitution was broken,

A fatal disease had fastened upon her, and the doctor said she could live at most only a few weeks.

Cautiously and tenderly her father informed her of her condition, and inquired after the interests of her soul. "O father," she said sobbing, "I cannot die, I cannot die. I am afraid of God. I have hated everybody." She shuddered as she buried her face in the pillow. The father's strong frame shook with emotion, and the tears flowed fast as he grasped the hand of his hopeless child. Gaining control of his feelings, he told her of the mercy of God and how Jesus died for sinners. But she was not comforted. Her mother coming in, tried to soothe her.

"One year ago," began Jane, "when Elder Green was here, I was convicted that I ought to be a Christian. I felt deeply, and wished I could make a start. Once I thought I would; but when I remembered my feelings against the different members of the church and what we, mother and I especially, had said about them, it was too humiliating for me to ask their prayers, to join in with them, and become one of them. Besides, I had come to be almost an infidel, to feel that all were either fools or hypocrites. So I resisted my convictions till they left me. Then I hindered Rose and Stephen all I could. Mother, forgive me for saying it, but all this came from our habit of constantly talking about the different church members. In this way I came to dislike them and to lose confidence in everybody, and then in religion generally. If it had not been for father's godly life, I should have lost all faith in man. Mother, you did not mean it so, but if I am lost this will be the cause of it. For the sake of Rose and my brothers, for whom there is yet hope, I beseech you never to ridicule any one, or speak evil of any, in their presence again. Do as father does."

As the terrible nature of the work she has been doing, the evil seed she had been sowing for long years, was thus flashed vividly upon her soul for the first time, the mother cried out, "Oh! what have I done?" and fell fainting to the floor. For days they feared she would lose her reason; but a marked change came over her. She became calm, peaceful and subdued. She called her family together, and penitently confessed her great wrong in thus sowing the seeds of distrust and hatred in the hearts of her children.

"The scales have suddenly fallen from my eyes," she said, "and I abhor myself. Jane, will you, can you, forgive me, my child?"

"Yes, mother, but there is no hope for me. It is too late now," and she wept bitterly.

Father and mother tried to assure her of hope, but she was in despair. Elder Green was sent for. He dealt plainly with her, for he knew that her soul was at stake. Then he pointed her to the Saviour, who would freely wash away the deepest stains of sin. Light and hope came gradually into her mind. She believed and realised the love of God. By her request Brethren Williams, Ward, and others, were called in together. She confessed how she had ridiculed them, talked against them, and despised them. Now she saw that they were better than herself, and that God loved them even as He loved her. The mother also made full and humble confession. Together they prayed, wept, and rejoiced. Calling Rose and Stephen, she warned them not to follow her example, to speak dis-

respectfully of no one, but to cultivate confidence in all as far as possible. As she held each by the hand, they promised to give their hearts to God.

Elder Green remained two weeks and a precious work was wrought for the church, Sister Brown being the most tender and humble of all. Rose and Stephen made a good profession. After careful preparation, first Jane, then Rose, and lastly Stephen, were baptised. Brother Brown's cup was full. He had peace in his family, and they were at peace with all. Jane lived for a few weeks and then sweetly fell asleep in Jesus. In a conspicuous place in the house was hung the motto: "Speak Evil of No Man."—*"Southern Union Worker."*

### AFRICAN DIVISION CONFERENCE

W. H. BRANSON, *Chairman*. W. B. COMMUN, *Secy.-Treas.*  
OFFICE ADDRESS: *Grove Avenue, Claremont, C. P.*

#### Special Notice

At the present time our institutions find it necessary to pay off some of the loans which they have been carrying, and, in order to do so, they are open to accept new loans, bearing interest at the rate of 4% per annum.

If any of our people have money which they would be willing to loan to the cause, please write to the undersigned:

W. B. COMMUN.  
*African Division Conference Treas.*

### SO. AFRICAN UNION CONFERENCE

J. W. MACNEIL, *President*. A. FLOYD TARR, *Secy.-Treas.*  
OFFICE ADDRESS: *Box 4565, Johannesburg, Tol.*

### MISSIONARY VOLUNTEER CORNER

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

**The Love of Christ Constraineth us**

#### The Standard of Attainment

THE Standard of Attainment is a regular course of study, outlined by the Missionary Volunteer Department of the General Conference. Work is required in two subjects—Bible Doctrines and Denominational History. Examination questions are prepared, and tests conducted every six months. The studies may be pursued at home, and the tests written before the church elder or one appointed by him.

#### WHO MAY TAKE PART

Any one may enrol and take the course of studies. The Department makes no charge for its services. The test questions are prepared and sent out, the

examination papers are carefully graded and the certificates awarded, to successful applicants, free. Many have availed themselves of the benefits to be obtained in this course. Just a few days ago, I saw a certificate that was framed, and was hanging between two college diplomas. The owner was justly proud. Those who possess a Standard of Attainment certificate know its value, for it represents hard work and personal improvement.

#### WHO SHOULD TAKE PART ?

"Believers are not to rest in suppositions and ill-defined ideas of what constitutes the truth. Their faith must be firmly founded on the Word of God, so that when the testing time shall come they may be able to give a reason for the hope that is in them." Vol. 5, p. 708. Every believer should know the truth for his own safety. "Only those who have been diligent students of the Scriptures and who have received a love for the truth will be shielded from the powerful delusions of the last days." "Great Controversy," p. 625.

Why study Denominational History? Can you look back over the history of the denomination and point out where the Lord has led? Can you show that through the providences of God, the work that was begun, in so small a way, less than a generation ago, has grown to be a world-wide movement? Do you know why our denominational name was chosen? Who started our school work? The man or woman who can prove the fulfilment of Bible prophecy in the development of the message, who can point to the providences of God that are connected therewith, who can show His guiding hand in the history of the Advent movement, can inspire others with hope and faith in God and in His work.

#### BOOKS NEEDED

The books that are required are few. The Bible, The Standard of Attainment Manual, being all that is needed for the study in Bible Doctrines. In addition to these "The Great Advent Movement," "The Outline to Mission Fields," and the *Review and Herald* are required for studying Denominational History.

#### WHY NOT START NOW ?

There is plenty of time, if one really studies, to complete Denominational History this year. It may not be as essential as Bible Doctrines, but it is important and strengthens one's faith in the truth. In the history of the movement you will see the hand of God as it is made bare the second time to gather Israel. You will see them by the Red Sea of difficulties, and watch them drink of the bitter waters of disappointment. You will see them draw joy out of sorrow and faith out of failure. You will hear again the call, "Come out of her," and you will see coming from all classes, nations and creeds, a people responding to the call of God. You will admire the Advent people as you see them accept the responsibility laid upon them by the Lord—the divine stewardship, the custodians of His law—and accepting the privilege of giving "the gospel of the kingdom to all the world." As you watch the movement take definite shape and organise to do the work given it of heaven, but all the while remembering that their few members have

but lately come from the four winds, you exclaim with one of old that this people "which in times past were not a people, are now the people of God."

S. A. U. MISSIONARY VOLUNTEER DEPARTMENT.



### Lest You Forget

THAT the disappointments of 1843 and 1844 were a fulfilment of prophecy:

That many of the early Advent people never accepted the Sabbath truth:

That the Judgment Hour Message—The Advent Movement—was foretold in the Bible, and a result of prophecy:

That Seventh-day Adventists have never set a time for the Lord's return:

That though the Seventh-day Adventist denomination is young, yet its message is the "old story"—"the gospel of the kingdom," and is "present truth:"

That "we have little to fear for the future, except as we shall forget the way the Lord has led us, and his teachings in our past history."—*Mrs. E. G. White.*

Lest you forget: That God has led and is leading His people in the giving of the "gospel of the kingdom" to all the world, enrol today, and study Denominational History with the Standard of Attainment class of Missionary Volunteers.

FRANK E. THOMPSON.



### Bible Year Outline

AUGUST 6—AUGUST 19

6. Isa. 52-55. Suffering of Christ, gospel invitation.
7. Isa. 56-58. Blessings of Sabbath keeping.
8. Isa. 59-62. Reproofs, promises, blessings.
9. Isa. 63-66. Gentiles called; new heaven and new earth.
10. Jer. 1-3. The call of the prophet.
11. Jer. 4-6. Exhortations, lamentations, judgments.
12. Jer. 7-9. Call to repentance; sin and punishment.
13. Jer. 10-13. Folly of idolatry, the linen girdle.
14. Jer. 14-16. Pleadings; types of doom.
15. Jer. 17-19. Types—the potter and earthen vessel.
16. Jer. 20-23. A message of doom; Christ the Branch.
17. Jer. 24-26. Type—good and bad figs.
18. Jer. 27-29. Type of bands and yokes.
19. Jer. 30-32. Deliverance and return promised.

### NATAL-TRANSVAAL CONFERENCE

W. S. HYATT, *President*,                      A. A. PITT, *Secy.-Treas.*  
OFFICE ADDRESS: 8 Stranack St., Maritzburg, Natal.

### Interesting News

ON June 22, Brother D. F. Tarr came over from Johannesburg to spend the week-end with us. On Sabbath we celebrated the Ordinances, and were glad to have with us Brother P. Vermaak as well as several isolated members from the country. In the afternoon Brother Tarr gave a stirring address on "The Law and the Gospel." Sunday night, he again addressed a well attended meeting, and pointed out the importance of obedience. On making an appeal, the audience almost unanimously rose to their feet.

the audience almost unanimously rose to their feet. Ings for missions, and received £16-5-3, our biggest donation being £1.

Last night we spoke on "The Change of the Sabbath," and ten responded to an appeal to keep the Sabbath. Time will reveal how many of these precious souls will take their stand for the Lord.

We earnestly pray that the Lord of the harvest will give us fruit for our labour.

D. B. LEE.

### CAPE CONFERENCE

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

### Five Hundred Miles With a "Ford"

OUR party, consisting of my wife, three children, Elder Bender and the writer, left Port Elizabeth at 4.30 A.M. Friday, June 29, bound for Aberdeen, 175 miles distant.

The city was very quiet and sleepy at that early hour and the weather gave promise of rain. We made Uitenhage in good time, however, but about two miles further on we struck a bad bit of road which made necessary a little help, in the line of pushing, to get the car along. It is wonderful what a "Ford" can do when pushed. This revived in our memory the road experience when on our way to Bloemfontein to attend the camp-meeting last November. After this bit of help, all went well and we passed Glen Connor, Barroe, Mount Stuart, Klipplaat, Oaklands and Aberdeen Road. Leaving the rail line we came, at 3.30 P.M. to Aberdeen, our destination. This gave us ample time to prepare for Sabbath.

Early in the evening, we met at Brother Henning's home where Elder Bender spoke to the brethren and sisters who had gathered in from the farms. Two brethren came from Miller Station nearly fifty miles distant. After a long sermon the people still sat in their places, so a good social meeting was held. Following this, questions were asked and answered until about eleven o'clock.

Sabbath school and preaching service were held Sabbath morning, and the Ordinances were celebrated in the afternoon. In the evening, another preaching service was held.

On Sunday, the business meeting of the Aberdeen church was held, followed by a baptismal service at a place about eight miles distant on the river, when three brethren and one sister followed their Lord in this rite. The day was finished by a preaching service in the evening.

On Monday we went to Miller Station where two meetings were held. One brother and six sisters were baptised and the Ordinances were celebrated. We returned to Aberdeen about dark Tuesday evening.

Wednesday morning we went out to Brother Henning's farm, where we had a quiet visit with the family, returning to Aberdeen Thursday. That afternoon we said our "good-byes," ready to depart on the morrow. At two o'clock on Friday morning we

(Continued on page 5)

**Report of Literature Sales for June**

Natal-Transvaal					
NAME	HRS	ORDS	VALUE	HELPS	TOTAL
<i>Great Controversy.</i>					
L. A. Hertogs	74	21	24 19 0	16 16 0	41 15 0
Mrs. Hopkins	36½	6	7 9 6	2 4 6	9 6 6
E. Weiss	84			3 14 6	3 14 6
Misc. Sales.	14		16 14 0		16 14 0
<i>Patriarchs &amp; Prophets.</i>					
Mrs. Tickton	25	2	2 17 6	1 7 0	4 4 6
<i>Seer of Patmos</i>					
Miss M. J. Dixie	21			3 0 0	3 0 0
<i>Ladies' Handbook.</i>					
Mrs. L. Kreuiter	10½	5	8 2 6		8 2 6
Mrs. M. Smith	34	8	11 5 0	12 0	11 17 0
<i>Practical Guide.</i>					
P. J. Vermaak	135	30	37 0 6	3 6 0	40 6 6
Agents 8	420¼	86	108 8 0	31 0 0	139 0 6

Native Sales	£95 15 6
Magazine sales	£71 7 6

**Cape**

<i>Bible Readings.</i>					
D.D. Toerien	154	48	59 5 0	9 8 0	68 13 0
H. J. Spence	36	20	24 17 0	6 0 0	30 17 0
<i>Daniel &amp; Rev.</i>					
D. J. Kruger	108	17	12 7 6	3 10 0	15 17 6
A. Renou	69	39	42 17 6	13 10 0	56 7 6
<i>Practical Guide.</i>					
B. H. Wienand	42	39	49 2 6		49 2 6
<i>Past Present &amp; Future</i>					
Miss Bush	65	6	4 15 0	8 4 6	12 19 6
<i>Crisis Series</i>					
J. Donaldson	35			5 7 0	5 7 0
Agents 7	509	169	193 4 6	45 19 6	239 4 0

Native Workers					
Griffith Mayaba	36		3 18 0		3 18 0
Magazine sales					£9 5 6

**Orange River**

<i>Daniel &amp; Rev.</i>					
A. N. Bulgin	71	48	32 8 0		32 8 0
<i>Great Controversy</i>					
S. J. Fourie	47	24	28 7 0	1 5 6	29 12 6
A. G. Gilliers	24	10	11 17 6	9 0	12 6 6
J. J. Van Zyl	36	1	1 12 6	2 7 6	4 0 0
<i>Practical Guide.</i>					
C. E. Sparrow	20				
<i>Miscellaneous</i>					
			15 2 8		15 2 8
Agents 5	198	83	89 7 8	4 2 0	93 9 8

Periodicals	23 9 0
Native Sales	24 1 10

**Sales for May and June**

**Bechuanaland Mission Field**

A. Grobler	79	51	20 4 6	3 0	20 7 6
M. O'Reilly			35 10 0		35 10 0
<i>Miscellaneous</i>					
			10 0		10 0
P. L. Billes	3½	5	3 7 6	6 0	3 13 6
Agents 3	82½	56	59 12 0	9 0	60 1 0

Native Sales	30 3 2
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**Book Totals for June 1923**

Natal-Transvaal Conference	£139 0 6
Cape Conference	239 4 0
Orange River Conference	93 9 8
Bechuanaland	60 1 0
Zambesi Union	No report
Agents 23	£531 15 2
<hr/>	
Native Sales	£153 17 8
Magazines Sales	£50 12 0

**Five Hundred Miles With a "Ford"**

(Continued from page 4)

started home and, after a little visit with Brother and Sister Staples at Uitenhage, arrived home at 1.30 P.M. well pleased with the trip and the time spent among those of our faith:

We praise the Lord for His goodness to all His people, and for the faith of these scattered brethren and sisters. Let us remember in our prayers those recently baptised, also those isolated members whose homes are far away.

J. G. SIEPMAN.



**Items of Interest**

MRS. M. SUTHERLAND, of Plumstead, Cape, is visiting her daughter, Mrs. Theunissen, at Uitenhage.

A SPECIAL meeting of the Cape Conference Committee was held at the conference office, No. 21 Chapel Street, Port Elizabeth, on Tuesday and Wednesday, the 10th and 11th of July.

Elder J. W. MacNeil and Brother A. F. Tarr arrived from Johannesburg on Saturday night. At the Sabbath service it was announced that Elder MacNeil would speak at the mid-week meeting, and each member was asked to bring a friend so as to ensure a good attendance. Wednesday evening turned out rather cold and damp, but this did not damp the spirits of the members and there was quite a good attendance, which included several strangers. Elder MacNeil gave a very interesting sermon, choosing as his subject: "Seek ye first the Kingdom of God and His Righteousness." At the conclusion of the meeting all felt that it was good to have been there.

Early on Tuesday morning the other members of the committee came in. Brethren Fortner and Bozarth arrived from the Cape, and Brother Patchett from Butterworth. We were glad to hear from Brother Patchett how the work is progressing at Bethel Mission.



**Harvest Ingathering Notes**

THE members at Salt River, Cape, have reached their goal, which is £30-0-0.

THE members of the European company at Uitenhage have all but reached their goal of £25-0-0.

THE little company at Aberdeen have been doing very well also in the campaign. We have received from them over £13-0-0 up to the present.

THE coloured brethren at Port Elizabeth, under the leadership of Mrs. Bull, have been working very faithfully to reach their goal, and we trust their efforts will be rewarded.

It might encourage the OUTLOOK readers to know that one member of the Port Elizabeth church has already collected £20-0-0 for the Harvest Ingathering Campaign, and plans to do still further work along this line.

CAPE TOWN and Claremont churches are doing their share in the Harvest Ingathering Campaign, and do not mean to leave this work until their goals are reached. According to the latest reports, Cape Town has collected over £80-0-0 and Claremont about the same.

### True Missionary Success

THIS is not an obituary notice. And yet I am to record a death.

I wish to speak of the death of Frank Abels, which took place at Wynberg about two months ago. Frank was a young man of eighteen years of age, of quiet mien, of earnest disposition, of industrious habit, of few words and steady action, a nice boy, very retired, whose great object in life seemed to perform his appointed duty, and do it well.

Frank was an orphaned boy, father and mother having both succumbed to that dire scourge, lung-consumption. He was living with his step-grandparents, and by his looks, his get-up, his behaviour, was well cared-for, and under good influence.

Not long before Dr. Reith went on his trip to the Belgian Congo, this boy suddenly stopped coming to the works. When I inquired about him, I received the brief reply: "Down with consumption." He was visited by the workers' doctor, and reported on. Afterwards he appeared again—almost a different boy, but feeling much better, he said. The sun was out at Wynberg, after a dreary and long spell of rain and cold, but the next spell had hardly set in, when he absented himself again, and this time for good.

The doctor reported that he was beyond help, that nothing could be done, that he had only a little while to live.

Just when that report reached us, I came home from a visit to Bonnie Vale church. I consulted with some people, and we decided to supply him with fresh eggs and milk; also that he should be visited by some of our church members. Several of them regularly and faithfully visited the boy; and I also sent an invitation to Dr. Reith to go and see him. This he kindly did. What happened at that visit is not known, but to our doctor himself. But it had a wonderful effect. Frank had been living possibly quite near the kingdom, but had never been shown how to reach the door of the fold. It was Dr. Reith's high privilege to supply this craving need in one brief visit, not a professional visit, but one in which a true Christian was able to take a poor wanderer by the hand, and lead him home. The interview had an electrical effect on Frank's mind and heart. He lingered on for a few weeks yet. But the many reports received from those who visited him were all of the same tenor: "Frank is dying, and he is fully aware of it; but he seems to have perfect peace, and is very happy."

At last, one Monday morning, I got a message through one of the workers, urgently requesting another visit from Dr. Reith. I knew at once that this was impossible. Dr. Reith was even then packing to leave in an hour or so. However, I tried but failed, and sent Frank the disappointing news. He informed me that it was alright, only he

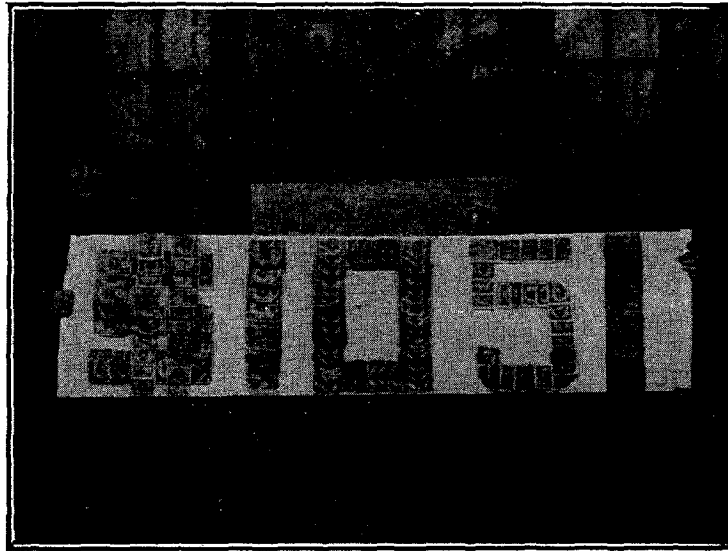
would have so loved to see that doctor again. "For you know," he added, "he showed me the way." Very shortly after this the boy turned his face to the wall, laid his hand quietly into his grandfather's, who had acted as his nurse, and slept away in the most peaceful fashion imaginable.

The manner of his death made a deep impression on his fellow-workers.

I have held this report over on purpose, lest the doctor should have missed it. God has greatly blessed this our brother in allowing him to lead one of Jesus' little ones home. Oh, the delight to know that our life has been the means of saving another! The blessedness of knowing that in the great day of reunion, some one will be ready to grasp our hand, and repeat the gladsome message: "You showed me the way!"

Fellow believers, who will read these lines, have you been favoured with any such experience? If so,

(Continued on page 8)



TWO HAPPY SISTERS IN CHINA

They are the wives of missionaries in Peking, who have spent two weeks in the Harvest Ingathering work, receiving in offerings the sum of \$1051. The figures on the board are made up of some of the notes they collected. Query: Are the people in China more generous than in South Africa?

**"Appeals for Missions" Campaign**

OUR dynamos are driving towards the goal of £3,000. Complete reports have not yet been received from all of the conferences as a number of churches, companies, and isolated members have not reported.

The total amount reported up to July 22 is as follows :

**Seventh Week of the Campaign**

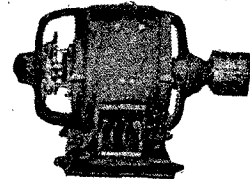
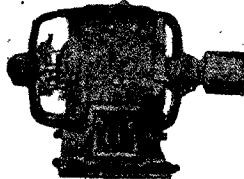
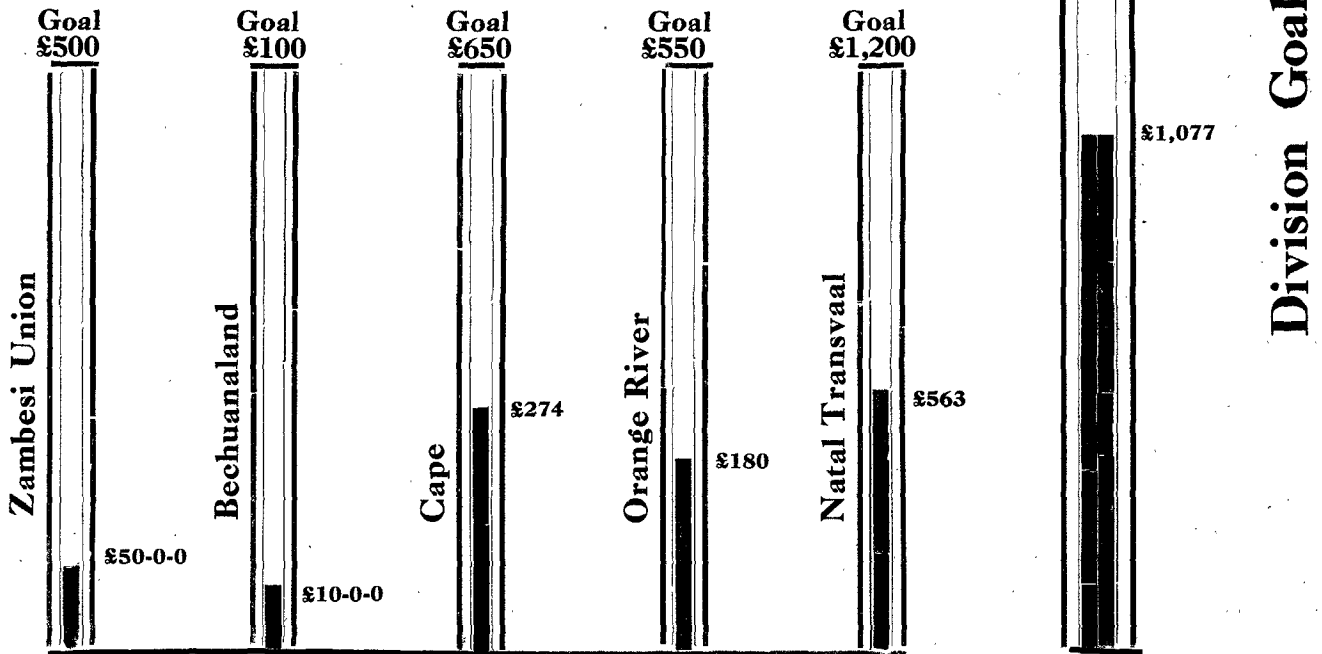
		per cent of goal
Natal Transvaal Conference	£563	47
Cape Conference.....	274	42
Orange River Conference...	180	53
Bechuanaland.....	10	10
Zambesi Union.....	50	10
Division Total.....	£1,077	36

The brethren in the Natal Transvaal Conference have made good progress since the last report was published two weeks ago, and they are responsible for more than 50% of the total amount collected in the Division up to the present time. As there are several weeks before the campaign closes we are confident they will still gather a further considerable sum towards their goal.

The amount of £274 reported by the Cape Conference does not represent the total cash in hand in this field, as the churches in the Cape Peninsula alone have collected more than £200. The Salt River church is, as far as we know, the first church in the Southern Union to reach its goal. The Claremont church has also done well; the treasurer informs us they have about £100 which represents four-fifths of their goal.

Elder O. K. Butler sends us a very interesting report of how some of the teachers and students from Spion Kop spent a few days ingathering just recently. We quote the following from his letter :

"We sent a number of our best solicitors to the places we had assigned to us, and considering the territory and the times, I think they all did quite well. . . . All told we have just £100 in sight, on our Ingathering goal. . . . Besides this practically all the students who could not go out in the work have pledged a certain number of hours which they are putting in for the College, and the money for their work will be paid into the Ingathering fund."



**Division Goal, £3,000**

## THE AFRICAN DIVISION OUTLOOK

Published semi-monthly by the

General Conference of Seventh-day Adventists, African Division

Subscription price, five shillings

MISS PRISCILLA E. WILLMORE, Editor  
Grove Avenue, Claremont, Cape

### General News Notes

BROTHER G. S. JOSEPH is once again in the field in the interests of his work.

ELDERS FRENCH AND ANDERSON returned from South West Africa last week.

FROM a letter received by Brother W. B. Commin from Brother W. C. Flaiz a short time ago, we quote the following: "I am in the office this evening, having just returned from a most interesting trip to Bembezi with Elder Sparrow. The wife of the chief of the Fingoes has accepted the truth, and a large number of the people are interested. The chief says if his wife is going to be an Adventist, she shall have a church to worship in, so he is laying plans to build one. The old chief seems to be a very intelligent man, and is himself deeply interested, and is reading our books."

### September "Sentinel"

It is proposed to make the September *Sentinel* an issue of special interest and value. It will set forth in a positive way the great fundamentals of Christianity. The articles will include an address by Dr. Fitchett of Melbourne, Australia, in which he sounds a note of warning against the breakdown of faith in the theological colleges Pastor Charles Garratt, of the Wale Street Baptist church, Cape Town, expresses his firm belief in the authority of Christ in the intellectual sphere. Pastor Daintree, rector of the Anglican Church, sets forth in a striking way the authority of Christ in the spiritual realm. This issue will also include an article on evolution, one regarding temperance and prohibition, and one regarding the second coming of Christ and the signs of the times.

The wide circulation of this month's issue will go far in removing an unwarranted prejudice that we do not preach the real gospel of Jesus. It will help to link us more closely to a class of noble God-fearing men and women who are trying to stem the tide of modern criticism with its denial of the fundamentals.

Shall we not receive the hearty co-operation of our people in circulating this issue, and in securing new subscribers?

D. E. ROBINSON.

"THERE are many who need the ministrations of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbours, common men and women, had put forth personal effort for them."—*Desire of Ages*, p. 141.

## True Missionary Success

(Continued from page 6)

recount it to yourselves today. Rejoice over it again: it will do your souls good.

And if you have not been, desire earnestly of the Lord that He may use you too to show some one the true way. Your life will be void, and your profession vain, unless this be the outcome of your having taken a place under Emmanuel's banner! May to all of you be granted the privilege which has fallen to our doctor's share.

HUBERTUS ELFFERS.

### "Jesus Only."

NAUGHT of self to mar His glory,  
Naught of sin to make it dim,  
Just a glorious, glorious shining  
That the friends around see Him,  
Resurrection joys abounding,  
Every morning, mercies new,  
Every day, His conscious Presence,  
All my life one interview.  
Soon He'll come, then I shall see Him,  
See my Lord, 'The Crucified,'  
What a glorious day is breaking,  
He and I, quite satisfied."  
2 Cor. 3:18. Rom. 8:32.

### Afrikaanse Liedere

Dit verblyd my waarlik te hoor van die grote tevredenheid onder die Hollandse gemeentes oor die Liedere wat ons onlangs uitgegee het. Onse bede is dat die nuwe boekie tot groot seën mag gemaak word. en die harte van die gelowiges mag sterk en hulle geloof aanmoedig en vermeerder.

Verskeie van onse mense het die "Gezangen Zions," vandaar dat ek die nuwe Liedere sorgvuldig oorgegaan het om uit te vinde, hoeveel daar is wat op die wyse van die ou "Gezangen" kan gesing word. Ek het 46 gekry, en gee die lys daarvan hieronder. Net alleen wil ek nog eers opmerk dat Lied No. 118 verwys na No. 899 in "Christ in Song." Dit is 'n drukfout: die nommer in "Christ in Song" is 889.

Hier volg die lys wat die Hollandse broeders versoek word om tog goed te bewaar:—

Afrikaanse Liedere	Gezangen Zions	Afrikaanse Liedere	Gezangen Zions
2	334	76	542
4	49	77	216
5	509	80	350
18	295	87	348
19	240	99	299
31	367	105	146
32	431	106	253
37	14	107	1
38	553	108	466
39	619	111	467
40	556	112	39
43	604	114	217
44	552	115	192
52	390	117	62
53	478	120	52
56	227	121	459
67	535	122	217
75	406	124	215

HUBERTUS ELFFERS.