

The African Division

OUTLOOK



VOLUME XXII

KENILWORTH, CAPE, JUNE 1, 1924

NUMBER 11

(Registered at the General Post Office as a Newspaper)

The Need of the Hour

"It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest."—"Testimonies for the Church," Vol. IX, p. 45.

These words from the pen of God's servant are certainly wise words of counsel to us today as we launch out in another Appeal for Missions campaign. Jesus bids us "GO." "This little word prefaces the character of the Christian church. In its comprehensive sweep, it includes every believer, and it sends each forth assured of the Lord's presence in every ministration of loving service." If, like Paul, we can realise that we are debtors to all men, we will then esteem it a privilege to have a part in this campaign as real heart missionaries. Shall we not all set a goal for ourselves, and at the same time determine that we are going to stick at it until we reach it? "Spasmodic efforts will do little good."

A very excellent and attractive magazine, in both English and Dutch, has been provided for use in this work. A leaflet containing several brief canvasses and many practical suggestions, has been sent, in liberal quantities, to all of the churches. This can be had on application, if the reader has not already received one. A thorough knowledge of the contents of the magazine, a belief in the work that we are doing, and a few well chosen words of appeal, will enable us to "arrest the attention" of the people. The solemnity of the times in which we are now living demands that "we must be deeply in earnest."

"If we, as God's servants, would take a wise and prudent course, His good hand would prosper us in our efforts. . . . Men of prayer should be men of action. Those who are ready and willing, will find ways and means of working. . . . Through diffidence and backwardness, we often fail of securing that which is attainable as a right, from the powers that be. . . . As long as we are in this world, as long as the Spirit of God strives with the children of men, so long are we to receive favours as well as to impart

them. . . . We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in behalf of His cause."—Mrs. E. G. White.

The special need of the Lord's work is always the reason for the call. Isaiah heard the Lord saying, "Whom shall I send, and who will go for us?" The Lord had something to be done, and was looking for someone to do it. Isaiah heard this and quickly responded to the call. It is estimated that an average of fifty per cent of our church membership in the African Division collected just a little more than £2,700 in the campaign in 1923. What about the other fifty per cent? An excellent opportunity is afforded us now of gathering funds for our world-wide mission work, and at the same time of giving substantial financial help to the Spion Kop College. The need of the hour, therefore, is the successful mobilisation of the entire church membership for service in our Appeal for Missions campaign during this, and next month. God's people shall be willing in the day of His power. We appeal to our brethren and sisters throughout the African Division to join with us in making this the most successful Ingathering campaign ever conducted in this country. Shall we not all make June 1 to 7 a real Big Week, and then keep at it until we have all reached our goal? "Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life: that both he that soweth and he that reapeth may rejoice together." John 4:34-36. Let us all work while it is day. "Soon the night cometh wherein no man can work."

G. S. JOSEPH.

**APPEAL FOR MISSIONS CAMPAIGN JUNE-JULY
REMEMBER JUNE 1-7 IS THE BIG WEEK**

A Word to Our Treasurers

(THE following article from the pen of Elder I. H. Evans, is taken from the *Asiatic Division Outlook*, and as it so clearly sets forth the policy of the General Conference regarding the work of our treasurers, and the handling of funds, we take the liberty of reproducing it here.)

THE Far Eastern Division field is using in its work a large sum of money. It has about fourteen hundred employees who are directly dependent upon the successful operation of the field for their salaries or commission with which to support their families. This large working force necessitates system, regularity, and continuity in handling of funds, so that all may have enough; but no field should have a large surplus, while others have a shortage. It is the duty of the responsible committees and boards in each field to see that all in that field operate on the same policy, and none should launch independent plans and policies involving funds that have not been generally agreed upon.

Our treasurers play an important part in our success or failure. There must always be sufficient funds on hand for all. This means that there should be a continual equitable distribution of these funds so that none are caused to suffer.

We look to our treasurers as stewards, or deacons, who see that our working force have their regular allowance, and that none have more nor less than their just proportion. This equitable, prompt distribution of funds entails great responsibility on our treasury department, for the entire salaried working force look to them for a regular supply of funds, which mean food, clothing, and life itself.

In order for the treasurers to help to make it easy for the superintendents, directors and workers of the field, they must keep in close touch with each section of their field, and be capable of appreciating needs, special providences of God, and emergencies, and encourage our workers to do their best in winning souls to Christ, while the treasurer does his best to see that no one need worry about his salary coming regularly and on time.

Since the Far Eastern Division is the General Conference operating in this part of the world, it is desirable that General Conference policies be carried out in the management of the field. It might be well here to state the policy of the General Conference regarding the work of the treasurers and those responsible for the distribution of mission funds.

1. The appropriating of funds is the work of the committee having supervision of the work for which funds are to be used, and of the superior committee, which is custodian of trust funds held for that work.

2. The treasurer is the man who disburses the funds according to the committee's actions, and keeps such records, vouchers and notations as will make every dollar passing through his hands traceable at all times.

3. The treasurer is to keep his books in balance, take a monthly trial balance, and at the end of each fiscal year to make out a financial statement which includes receipts and disbursements, gains and losses, assets and liabilities. This applies to all treasurers either of institutions or of mission fields.

Some treasurers have hesitated in making out these

yearly statements, understanding that the financial statement should not be made out until the books were audited. This, however, is not the policy of the General Conference. The treasurer is to make out his financial statement, and it is to be correct in every detail according to his books. Later the auditor will make out his own statement, showing whether the treasurer's statement is correct, and wherein it is wrong. Thus the auditor really checks the work of the treasurer. But when the treasurer makes no report, does not complete his work, and leaves postings and footings to the auditor, then we do not have the kind of report we need from the auditor. The auditor then audits portions of his own entries and work. We want to know how capable our treasurers are, and the exact conditions that the auditor finds in each office. The auditor's work should show how the work is being done, and what changes should be effected to safeguard the funds.

4. Copies of financial statements and trial balances both of institutions and mission treasuries should be regularly sent to those directing the work, as follows:

(a) The Division treasurer shall send one copy of his financial statements and trial balances to the General Conference, Takoma Park, Washington, D. C., one to the chairman of the Far Eastern Division, and keep a file in his office.

(b) The Union treasurers and the treasurers of all institutions, should send a copy of their financial statements and trial balances to the chairman, and the treasurer, of the Far Eastern Division, to the superintendent of the Union mission, to the chairman of the committee or board under which he works, and keep a copy on file in the Union treasurer's office.

(c) A conference or local mission field treasurer should send a copy of his reports to the Union treasurer, to the superintendent of the Union, and to the director of the mission field. The Division treasurer also desires a copy by special request.

(d) The auditors should follow the above plan in filing copies of the reports of the books which they audit.

5. We greatly desire that each treasurer co-operate with the committees in seeing that each field and institution operates within its budget allowance.

6. That no worker be allowed to overdraw his account beyond his ability to settle at the end of each month, without a special action of the responsible committee.

Most of these policies are self-evident. By co-operation we can make ourselves strong. It may entail a little more work for some, but others are already carrying out these plans and have been for some years. We have the privilege of uniting in making this field one of the best organized and most co-operative of any of our great Divisions. To this end let us all work.

I. H. EVANS.



ELDER W. K. ISING, the secretary of the European Division, in a personal letter to this office writes: "Our work is onward in this Division, and you will be pleased to learn that by the end of last December our membership had increased to 29,305, with an addition during the year in baptisms and vote of 11,369."

AFRICAN DIVISION CONFERENCE

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

The Spirit of Prophecy

QUESTIONS frequently come in to us concerning the relation of the work of Mrs. E. G. White to our movement, and the relation of her writings to the Bible. Some have taken the position that her writings are in every way on a par with the Bible, while others have felt that they should be interpreted in the light of the Bible, and that they were given as a divine magnifying glass to reveal truths which were already taught in the Bible, but which were not seen and understood.

In the "Special" edition of this paper published April 15 last, we referred to the work of Sister White in replying to an opponent who had endeavoured to cast reflection upon her work, and we made the statement that she "never claimed to be a prophet."

Now, in making this statement we do not desire to in any way minimise the importance of the position this gift occupies in the church; we were only quoting her own words. In speaking of this matter in the Battle Creek Tabernacle some years ago, she said:

"I have not stood before the people claiming this title, (prophet) though many called me thus. I *have been instructed* to say, 'I am God's messenger, sent to bear a message of reproof to the erring and of encouragement to the meek and lowly.' With pen and with voice I am to bear *the messages given me*. The word given me is, 'You are faithfully to reprove those who would mar the faith of the people of God. Write out the things which I shall give you, that they may stand as a *witness to the truth* to the end of time. . . . That which I have written is what *the Lord has bidden me write*.'"

Also in Volume V, pp. 663-669, we find the following statement, made concerning her work and writings, setting forth their relation to the Bible:

"That the Testimonies were not given to take the place of the Bible, the following extract from a testimony published in 1876 will show:

"Brother R. would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the Word of God; but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His Word, to give them a clearer understanding of it.' 'The Word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study, are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow.' 'The Word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles.' . . .

"If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings. . . .

"Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse.

"The first number of the Testimonies ever published, contains a warning against the injudicious use of the light which is thus given to God's people. I stated that some had taken an unwise course; when they had talked their faith to unbelievers, and the proof had been asked for, they had read from my writings, instead of going to the Bible for proof. It was shown me that this course was inconsistent, and would prejudice unbelievers against the truth."

Thus it will be seen that instead of claiming the title of "prophet," Sister White states that she was instructed by the Lord to say, "*I am God's messenger*;" and such she has been to this people and movement since this gift was first placed upon her and she was bidden to speak to God's people. Through her preaching and writings, great floods of light have been shed upon the truths contained in the Word of God. As a result of having received the gift of the spirit of prophecy, she has been given a deeper insight into God's plans and purposes than have those in the church who have not had this gift. That is why during her life she was foremost among us in preaching and teaching the great truths of God's Word to the church and the world.

Therefore, while she never claimed to be a prophet, yet her work as God's messenger, was in every way equal to that of a prophet, and has been so regarded by us from the time she began her work.

Commenting upon the statement made by her that she had not claimed to be a prophet, the editor of the *Review and Herald*, writing in 1905, had the following to say:

"If with great flourish of trumpets and with loud-sounding phrases, Sister White had made extraordinary claims for herself, like John Alexander Dowie, there would have been nothing said about the 'fall of Seventh-day Adventism,' but when she made no claim for herself, and did not assert her right to the title of prophetess, but simply called herself 'God's messenger,' and emphasised her work rather than her position, she is branded as a deceiver.

"But what is the work of a prophet? Let us read the Lord's commission to the prophet Ezekiel: 'Son of man, I send thee to the children of Israel, . . . and thou shalt say unto them, Thus saith the Lord Jehovah. And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them. . . . And He said unto me, Son of man, go, get thee unto the house of Israel, and speak with My words unto them.' *Is not a prophet God's messenger?*

"Consider the reply of Amos the prophet to Amaziah the priest of Bethel: 'Then answered Amos, and said to Amaziah, I am no prophet, neither am I a prophet's son, but I am a herdsman, and a dresser of sycamore trees: and Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.' Was Amos a deceiver because he did not boastfully claim to be a prophet and in the line of the prophets?"

"Of John the Baptist it is written, 'Behold, I send my messenger before thy face.' And when he was asked concerning his work, he said, 'I am the voice of one crying in the wilderness.' But of this same John the Baptist, Jesus said, 'Among those that are born of women there is no greater prophet than John the Baptist.' And of the people it is said, 'All verily held John to be a prophet.' On his own part John simply claimed to be a voice in fulfilment of the promise to send a messenger to the people; but that is the work of a prophet, and Jesus and the people recognised him as such. Was John the Baptist a deceiver?"

"It ought to be apparent to all unprejudiced people that in her statements Sister White sought to make clear what her work is rather than to exalt herself, but those who have known her work most intimately for more than half a century know that it is the work of a prophet. And the Scriptures quoted show that in not making any claim in her own behalf to the office of a prophet, she was in harmony with the statements of acknowledged prophets of the Bible."

Now while it is thus recognised that the work of Sister White was of God, it is made clear by her own statements quoted above that her word is not to be made the basis of the doctrines taught by this people to the world. Our appeal must always be to the Bible and the Bible only. The Scriptures are sufficient unto salvation and to "thoroughly furnish" unto all good works. The work of the Spirit of Prophecy in the remnant church is to lead us back to the Bible; to shed light upon the mysteries that have been hidden there for ages and to lead the church into a condition of unity and perfection that will place it in a position to preach the Word with pentecostal power in these days, when it is so lightly regarded among men.

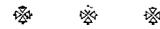
Some have asked whether belief in Sister White's writings is a test of fellowship in the church. In a strict sense it is not. There are very few real tests of fellowship which are applied to members of our church. Some of these are: Belief in the Bible as the Word of God; belief in Jesus Christ as the Son of God; keeping the seventh-day Sabbath; belief in the ten commandments as the rule of God's government, and a willingness to obey them through the grace of God, etc. A member who yields his faith on any of these points would not be retained in the church.

But someone will say, "Are not candidates for membership questioned as to their belief in the work of the Spirit of Prophecy upon being admitted into the church?" Yes, certainly. So are they questioned in regard to refraining from the use of swine's flesh, payment of tithe, etc., and where they deny faith in these doctrines, or state that they do not understand them, this should be sufficient evidence that they should be advised to wait awhile, that they might be more fully instructed before becoming church mem-

bers. On the other hand, however, if after one has united with the church, he should give up his faith in these doctrines, he would not on that ground alone be disfellowshipped. True their condition would be considered serious, and if persisted in, invariably leads to a falling away on other points which would be regarded as tests. In speaking of such individuals, Sister White says, "It is time then to labour with them, that the weak may not be led astray by their influence."—"Testimonies," Volume 1, page 328. She, however, makes it clear on pages 327-329 of this same volume that belief in her work should not be a test of church membership.

If this were to be made a test, then it would mean that before people in heathen lands could be admitted into the church, the writings of the Spirit of Prophecy must be translated into their languages and be taught to them. Such a task would be as impossible as it would be unreasonable.

W. H. BRANSON.



Japan and Korea

For many weeks, we have been studying the needs of our work in Japan and Korea. June 28 is the day when all the Sabbath schools in the world will try to meet the goal of £17,454 as their special offering to those mission fields. The weekly articles from the *Missions Quarterly* give us interesting views of conditions in heathen lands, and inspire us with an interest in missions. Our work has not met with such marked success in Japan as in Korea, yet in both countries divine guidance and control are clearly evident.

Could we read the book of Acts as it is still being compiled in heaven, what a wonderful revelation it would be! However, the divine textbook of sacred history is within our reach. Much of the history of later than Bible times has been given to us by reliable writers. But the experiences of the remnant church come to us as present history through the medium of the *Review* and other of our literature, including the *Missions Quarterly*.

So let all Sabbath school officers be faithful to have this missionary exercise every Sabbath. Members should be trained to give the readings in an interesting and instructive manner, so that both adults and children will learn the progress of the message in the mission fields. Let us form the habit of studying these countries, of watching the entrance of truth into new fields and the peculiar conditions that influence its development.

Probably we shall not be able to discern when the message will have accomplished its purpose in any field. But surely the time is near when we shall gather the last thirteenth Sabbath offering, when the last missionary will have finished his task, when the harvest will be past and the summer ended. Therefore, "behold NOW is the acceptable time; behold NOW is the day of salvation." R. V.

MRS. A. P. TARR.



THE Zambesi Union has moved their office from Main Street, to No. 116, Jameson Street, Bulawayo.

SPION KOP COLLEGE

E. D. DICK, *Principal*

Private Bag, Ladysmith, Natal.

Clothing Factory

DOUBTLESS most of the readers of the OUTLOOK know that one of the industries operated by our college is the making of clothing. The object, however, is not essentially that of making clothing, but rather that worthy young people may earn a portion of their way at college by working in the factory.

The principal articles of manufacture are shirts and trousers. A good quality of material is used and a high standard of workmanship is maintained. Thus, for this year the factory has been specialising in cottonades, khaki shirts, trousers and shorts, and is prepared to give immediate delivery in any of these lines at very conservative prices. Apart from this we also carry good lines of trousers at the following prices:

Serge 21/-, Gaberdine 25/-, melton 25/-, grey flannel 15/9. All sizes from 3 to 7 stocked. Cash with order.

We make a statement of this kind in the columns of the OUTLOOK, feeling that our brethren throughout the field might be glad to know of this and be able to send their orders to us to mutual advantage. We have enjoyed a good patronage as the result of advertisements in other papers, and believe that we can render our people an appreciable service.

Doubtless many of our brethren employ considerable help, and would like to purchase supplies of clothing for them at a reasonable figure, and thus increase our production and also in turn allow us to provide more labour for needy students.

E. D. DICK.

ORANGE RIVER CONFERENCE

J. N. DE BEER, *President*. MISS E. M. ROWLANDS, *Secy.-Treas.*
OFFICE: 41 West Burger St., Bloemfontein, O. F. S.

Besoek aan Kerke een Verwyderde Lede

DIE laaste drie maande het ek baie rondgegaan om onse gemeentes en verwyderde lede in die Oranje Rivier Konferensie te besoek. Oral waar ek was, het ons 'n geseënde tyd gehad. Die Here was in al onse vergaderinge, en almal het krag ontvang om aan te hou met die stryd teen Satan.

Viral was dit my goed gewees om die broers en susters te ontmoet in Upington, Kuruman, op die Berg, en in Taungs. Nietteenstaande dit die eerste keer was, dat ons mekaar ontmoet het, nogtans was daar nie vreemde gevoeltes onder ons nie. Die Waarheid bring liefde en eensgesindheid onder ware Sewende-dags Adventiste.

Onse vergaderinge in Upington was gehou in die huis van Broer en Suster Loots. Broer F. N. J. Human en gesin het 60 myl gery met 'n donkey kar, van hulle vader se plaas af, om die dienste by te woon. Uitnodigings was gegee aan die publiek om na die aanddienste te kom, en die opkoms was goed. Almal

was dankbaar vir wat hulle gehoor het, en het my 'n vriendelike uitnodiging gegee om weer te kom.

In Upington en distrik is heel wat mense wat belangstellend is in die teenwoordige waarheid, as gevolg van boeke wat hulle gelees het, en werk wat broers Human en Loots gedaan het.

In Kurumanse distrik het onse mense by mekaar gekom op Broer J. H. le Roux se plaas, en hier weer het ons 'n geseënde tyd gehad en viral met onse Nagmaal op Sabbat.

Van Kuruman het ons gegaan na die Berg, en volgens bepaling het onse mense wat in daardie deel woon, bymekaar gekom op Waterbank, Suster M. M. Brand se plaas, en die twee dae wat ons daar bymekaar was, sal ons nie lig vergeet nie, want ons het droppels van die "Spade Regen" ontvang.

Broer Stoffel Swanepoel, wat reeds lank oortuig was van die Waarheid, het besluit om die Here te gehoorsaam, en was gedoop deur die skrywer. Dit was treffend vir almal om die broer te sien sy Heer volg deur die watergraf.

Terwyl daar nou 13 naby mekaar woon op die Berg, het almal die voorstel, om daar 'n gemeente te stig, goedgekeur. Die gemeente was toe georganiseer, en die volgende persone was gekies as leiers:

Ouderling, Broer T. D. Brand; Diaken, Broer P. A. Swanepoel; Diakones, Suster M. M. Brand; H. S. Sekretaresse, Suster D. T. Brand; Sek.-Tesourier, Broer H. Swanepoel; S. S. Leier, Broer P. A. Swanepoel.

Planne was gelê vir werk wat die gemeentelede moet doen, en ek het alle vertrouwe dat die broers en susters van die Berg hulle uiterste sal doen om die pligte, wat hulle opgelê was, na te kom.

Op Taungs het ek ook die voorreg gehad om onse witte en gekleurde gemeentes te ontmoet. Die Here was met ons en hy het ons rykelyk geseën.

Op Schmidtsdrift, waar ons laaste jaar 'n korte poging gehou het onder die Kleurlinge, was dit my 'n heerlike voorreg om siele te begrawe in die watergraf met hulle Heiland, as die eerste vrugte van die saad, wat daar gesaai was. Binnekort sal daar meer bereid wees om gedoop te word.

Ek moet ook melding maak van die aangename besoek wat ons gehad het op Klippits by onse ou broer van Druten en sy kinders en kindskinders. Die broer is een van die allereerste mense wat uitgestap het vir die Waarheid in Afrika, en die Waarheid is tot heden toe nog vir hom die dierbaarste skat op aarde. Hier was dit ook my geseënde voorreg om van ou broer van Druten se kinders en kindskinders te doop, ses in getal.

In Kimberley en Beaconsfield het ek ook 'n paar dae deurgebring. Op Sabbat, by die Nagmaaldiens, het almal wat teenwoordig was 'n ryke seën ontvang. Op Sondag het ons daar die besigheidvergadering gehou, en die rapporte, wat voorgelees was, het getoon dat die lede heel wat werk gedaan het gedurende die afgelope kwartaal. Sondagaand was 'n preek gelewer oor die doop. Uitnodigings was gegee aan die publiek, en die opkoms was so goed, dat al die sitplekke in die kerk vol was. Na die preek het drie siele met hulle Heer in die Watergraf begrawe geword.

Broer D. B. Lee is gevra om vir 'n tyd in Kimberley

en Beaconsfield te arbeid, en ons is seker dat sy werk 'n groot hulp vir die Beaconsfieldse gemeente sal wees. Die gemeente neem 500 *Signs* en *Wachters* elke maand om in die stad te versprei, en planne is gelê vir elke lid om aan die goeie werk deel te neem.

Die Bloemfonteinse gemeente het ook besluit om werk met onse blade te begin, en neem 'n "club" van 400 *Wachters* en *Signs* elke maand om te versprei.

Die verspreiding van die *Wachter* het ook opgeneem geword in die Boschberg, Bolivia, en die Berg gemeentes, en by onse mense in die Kuruman distrik, en ek is bly om te sê dat almal hulle ondersteuning gee het aan die werk. Ek hoop dat ander van onse lede wat dit nog nie gedaan het nie, wanneer hulle dië lyne sal lees, ook so goed sal wees om 'n bedrag na onse Kantoor, in 41 West Burger Straat, Bloemfontein, te stuur; want die som wat ons so ver ontvang het, is nog nie voldoende nie om die onkoste te dek van die getal *Wachters*, waar die O. R. Konferensie verantwoordelik voor is.

Broers en susters, die versekering is aan ons gegee in Jes. 55:10, 11, en Psa. 126:5, 6, dat onse poginge om siele te win nie tevergeefs sal wees nie; en terwyl ons weet dat die tyd vir werk nou baie kort is, laat ons al onse kragte inspan om siele te red van die ewige verderf. God seën u allen.

J. N. DE BEER.

Potchefstroom Effort

THE effort at Potchefstroom commenced at the end of last October. The attendance was good from the start. Hundreds flocked to the tent each evening to listen to the lectures.

The opposition against our work was strong. At times extreme bitterness was exhibited on the part of religious leaders. Potchefstroom being a theological training centre of the Dutch Reformed Church, one naturally would expect that the professors and ministers in connection with the local university, would defend their views. This they certainly did.

The effort is now a matter of the past. Just over fifty souls have embraced the truth as a result of the work done. Thirty-three have been baptised while the others await the next opportunity. A church of forty-three, a Sabbath school of seventy-two members, and a Missionary Volunteer society have been organised. Pastor B. P. de Beer is remaining to care for the flock. Miss C. Dixie, who assisted in connection with the effort, has left for Dundee to carry on Bible work there. Brother P. van der Merwe is still at Potchefstroom, but is planning to leave soon. Brother J. H. Raubenheimer and myself are now at Harrismith conducting an effort.

Pray for the work here.

J. J. BIRKENSTOCK.

Natal-Transvaal Conference

Report of Tithes and Offerings for Quarter ending March 31, 1924

EUROPEAN DEPARTMENT)

Church	Tithe	S.S. Off.	13th S. Off.	Annual	Misc.	Total Off.
Conference	59 16 9	1 16 6			13 4	2 9 10
Barberton Co.	1 19 0	4 12 1				4 12 1
Durban	256 10 6	29 13 4	12 3 2		445 12 0	487 8 6
Ermelo	69 16 1	5 11 6	10 8		30 3 10	36 6 0
Hlobane	172 10 8	19 12 3	1 11 0	1 0 0	1 8 6	23 11 9
Johannesburg	325 15 0	36 5 10	8 2 8	16 17 6	64 16 10	126 2 10
Norwood Co.		7 12 4				7 12 4
Maritzburg	409 18 1	20 15 3	9 15 2	1 0 0	117 19 1	149 9 6
Potchefstroom	3 0 0	4 2 8	10 10		7 10 0	12 3 6
Pretoria	20 16 6	8 7 11	1 2 6	14 6	7 6	10 12 5
Spion Kop	14 4 10	9 2 3			4 6	9 6 9
Standerton	6 5 6	1 12 8	15 4	4 6	1 18 4	4 10 10
Sweetwaters	54 2 6	9 11 3	7 16 0		17 5	18 4 8
Totals	£1394 15 5	158 15 10	42 7 4	19 16 6	671 11 4	892 11 0

Week of Sacrifice 113 2 7

Total Mission offerings Due 984 15 0 Rate 2/6 p. w. p. m.

„ „ „ received 892 11 0 „ 2/3 „ „

Short £92 4 0 3d.

COLOURED, NATIVE AND INDIAN DEPARTMENTS

	Tithe	Offerings
Coloured	6 2 6	6 15 9
Native	41 11 11	21 19 6
Indian	4 10 4	1 6 8
Total Mission Offerings due	40 6 0	rate 6d. p. w. p. m.
„ „ „ received	21 19 6	„ 3d. „ „
Amount short	£ 18 6 6	„ 2d. „ „

Obituary

SATES.—Amanda Maria Theresa Sates, the beloved wife of Brother F. Sates, was born October 3, 1871, at Finsterbergen, Germany, and died April 25, 1924, at Maritzburg, Natal.

Sister Sates had been a great, but patient, sufferer for several years. Last year it was her privilege to accompany a lady friend to Germany, where she saw many of her old friends and relatives. On her return last December, we thought she was much better, but she soon began to fail. A short time before her death, her friends persuaded her to go to the City Hospital, and there she received good care and attention; but she suddenly became worse and passed away.

Sister Sates accepted the message at Port Elizabeth in 1897, under the labours of Elders Hankins and Edmed. Her life has been one of faithfulness to God and His cause, and now she rests in the hope of the first resurrection. Her husband and four sons, besides many friends, are left to mourn their loss. She was a true wife, and a loving mother. To the very last, this mother-love was manifested toward her boys, and we trust it will not be forgotten.

Elder Armitage officiated at the funeral, basing his remarks on Rev. 14:13. Just a little while and the Life-giver will come and then will be the happy reunion.

W. S. HYATT.

Report of Literature Sales for April

Natal-Transvaal

NAME	HRS	ORDS	VALUE	HELPS	TOTAL
<i>Our Day.</i>					
E. L. Branson	38½	22	19 19 0		19 19 0
C. B. Jeffrey	27½	12	10 2 6		10 2 6
M. C. de Lange	129	198	78 8 0	11 7 0	89 15 0
C. R. Botha	68	45	32 18 6	5 15 0	38 13 6
J. M. H. Claase	59½			1 6	1 6
W. Tarr	96	13	10 3 0	11 0	10 14 0
J. v. d. Merwe			Delivering		
<i>Great Controversy.</i>					
P. J. Vermaak	71	6	7 17 6		7 17 6
<i>Daniel & Revelation.</i>					
E. Enochsen	3	8	10 0 0		10 0 0
T. J. Mynhardt	99	22	14 2 6		14 2 6
<i>Practical Guide.</i>					
E. L. Branson	57	25	37 10 0	4 14 6	42 4 6
C. B. Jeffrey	59½	27	36 5 0	2 6	36 7 6
P. J. Vermaak	47	1	1 7 6		1 7 6
<i>Ladies' Handbook.</i>					
Mrs. M. Smith	43½	7	10 2 6	1 10 6	11 13 0
Mrs. Mynhardt	84½	24	34 5 0		34 5 0
Agents 12	883	320	303 1 0	24 2 0	327 3 0

Native Sales 56 5 10

Cape

<i>Daniel & Revelation</i>					
D. J. Kruger	33	7	5 12 6	9 19 0	15 11 6
<i>Bible Readings.</i>					
D. Toerien	109¾	27	31 5 0	9 8 0	40 13 0
A. Renou	51	19	25 7 6	9 0	25 16 6
<i>Our Day</i>					
P. Marks	109½	28	20 18 0	3 11 6	24 9 6
F. van Bart	84	11	9 5 0	14 0	9 19 0
<i>Past Present & Future</i>					
Miss Bush	49½	3	2 5 0	4 11 6	6 16 6
<i>Ladies' Handbook</i>					
Mrs. Robinson	63	35	55 17 6	1 17 6	57 15 0
<i>Miscellaneous</i>					
A. Priest	155		45 19 6	3 8 6	49 8 0
Agents 8	654¾	130	196 10 0	33 19 0	230 9 0

Native Sales £10 12 6

Magazine Sales 15 16 10

Orange River

<i>Practical Guide.</i>					
B. H. Wienand	11	10	12 10 0		12 10 0
A. J. Wessels	66	18	23 12 6	3 0	23 15 6
<i>Great Controversy</i>					
C. E. Sparrow	9		Delivering		
A. G. Cilliers	75	18	22 10 0	3 0	22 13 0
<i>Miscellaneous</i>					
			23 14 7		23 14 7
Agents 4	161	66	82 7 1	6 0	82 13 1

Native Sales 19 6

Magazine Sales 6 8 5

Zambesi Union

<i>Miscellaneous</i>					
					161 5 3
<i>Native Sales</i>					
					13 8 3

Book Totals for April 1924

N-T Conf	883	320	303	1	0	24	2	0	327	3	0
Cape Conference	654¾	130	196	10	0	33	19	0	230	9	0
O. R. Conf	161	66	82	7	1	6	0		82	13	1
Zambesi Union			161	5	3				161	5	3
Agents 24	£1698¾	516	744	3	4	£58	7	0	801	10	4

Native Literature Sales 81 6 1

Magazine Sales 22 5 3

Congo Mission Field

On the 4th of March, the writer left Bloemfontein to respond to the invitation to serve as secretary-treasurer of the Congo Mission Field.

The headquarters for this new field are at Elizabethville. This is a very pretty little town and quite up-to-date. Somehow I feel as though I am only a few hundred yards away from South Africa, instead of nearly three thousand miles. Elizabethville has quite a large white population, and there are thousands of natives in the villages. There are very few English-speaking people here, the language spoken being French. I am well pleased with the Congo and enjoy my work very much.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. We look forward to the time when these words will find their fulfilment here in the Congo. Our work is onward and we believe that, with the blessing of God, great advance steps shall have been taken in this field before the year closes; but we need more workers. We were expecting Brother and Sister Priest to join us in the work here, but unfortunately circumstances prevented their coming. However, we believe that this is one of the "all things that work together for good."

At the present time, we have over ninety in the baptismal class at Katanga mission and fifteen at Songa. There are three out-schools round about Songa mission, and we are hoping to get some started in the Katanga district before long. The natives are thirsting for the life-giving water, and they are coming from far and near to listen to the last message that is being given to the world. We need funds to carry this truth to those who cannot come to us.

I wish it were possible for the readers of the Outlook to pay a visit to the Katanga mission. It would be most interesting to see the boys working as hard as they possibly can in making bricks for the permanent school building and also for the superintendent's house. They are very anxious to see the school building finished, so that they might complete their studies and as quickly as possible be fitted to take their message to their own people. I must not forget to mention that while the boys work, they enjoy singing hymns. Their favourite hymn is No. 882 in "Christ in Song."

"One sweetly solemn tho't,
Comes to me o'er and o'er;
I'm nearer to my home today,
Than e'er I've been before.

D. A. WEBSTER.

THE AFRICAN DIVISION OUTLOOK

Published semi-monthly by the

General Conference of Seventh-day Adventists, African Division

Subscription price, five shillings

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 Grove Avenue, Claremont, Cape

Congo News Notes

WE are glad to report that Sister Le Butt is slowly improving in health.

BROTHER FERGUSON, wife and little daughter have left Elizabethville for the Kongola district, which is to be their future field of labour.

BRETHREN BOGER AND FRENCH, after paying a visit to Songa mission, will start out on their extended trip northwards, investigating the Kivu District.

BROTHER WEBSTER recently visited the Songa mission, spending several days there during which time he made an audit of the mission books.

THE other day Teacher James, after holding a Bible study with some native women, brought into the office some ear-rings, bangles, and stones, which they had discarded because of the light which has come to them.



General News Notes

MISS DOROTHY WEBB has joined the nursing staff at the Sanitarium.

BROTHER DELMER GIBSON AND MISS YVONNE RENOU have connected with the Division office.

ELDER BRANSON has left for Nyasaland, and expects to be away from the Cape for about six weeks.

BROTHER J. C. ROGERS writes from Durban: "We are circulating some 1600 of the new *Signs* and hope it will bring the message favourably to many. I am having some requests for Bible studies already through its circulation."

IN a recent letter from Brother William Hodgson, of Emmanuel mission, he says: "You will be pleased to know that our first tent effort in these parts is creating a good interest. The attendance at the meetings is good in spite of the cold weather; the people are telling others of the meetings and of the truths they hear, and several other chiefs have sent over inviting us to pitch our tent at their villages. Unfortunately, we have an outbreak of typhoid fever in the vicinity of the mission, and this is making demands on my time. There have been three deaths within the last ten days. One of our boarding students has it; his parents have just taken him home; and our eldest girl, Kathleen, is down very ill indeed. She has a very high temperature, and is delirious all the time. This is the second week. It seems that the infection has spread from a nearby spring.

"Those Seventh-day Adventist Mistakes"

THE special issue of the OUTLOOK for April 15, which was Elder Branson's reply to a tract recently published by the Rev. Charles Garratt, pastor of the Wale Street Baptist church, Cape Town, has enjoyed a very unusual circulation. The orders continue to come in and we are sending out a large number of these nearly every day. The largest order was for 3,000 copies for the Cape Town church. Before we could supply these, it was necessary to go to press with another 5,000 edition, which brings the total number printed to date to 10,000 copies.

We have received some very interesting letters with reference to this special issue of the OUTLOOK. From some of these letters we quote a few paragraphs:

"I am very much pleased with the special number of the OUTLOOK and I would very much like to have — dozen copies for the amount enclosed. Elder Branson gives splendid answers to the Rev. Garratt, which give me greater confidence in God's precious truth."

"Really this OUTLOOK has proved a great blessing to me and I would like others to share this blessing with me. I would therefore like you to send me — copies of the paper."

"Enclosed please find — stamps being payment for — copies of the last OUTLOOK. I have never read anything with greater pleasure in my life. Should you see Elder Branson kindly convey to him my warmest and heartfelt thanks for his splendid vindication of our church and of our dear old leader, the late Sister White."

The above paragraphs are only a few that we might give from the many letters that have been received at this office, showing the wide-spread interest that has been, and still is being shown in this special issue of the OUTLOOK. One interesting letter received, from which we have not quoted, was from a man not of our faith. He saw these papers advertised and ordered one dozen copies to distribute among his friends for their "studious consideration," as he put it. We have only about 2,000 copies left out of an edition of 10,000, and it will doubtless be necessary to print another edition in order to supply all the orders that will yet be received.

If your church has not yet sent for a club of these papers for use in your community, thereby making it possible for you to get your papers in this way, do not put the matter off longer, but order from your tract society at once. These papers will be sent direct to your address for 2d. per copy, post paid, or 1/9 per dozen. Where they are taken by the 100 the price is 14/- per 100, carriage or postage paid.

The Cape Town church members plan to give these papers out as they solicit funds during the Harvest Ingathering campaign. Every home that is visited will be supplied with a copy of this special OUTLOOK. We hope other churches in other parts of South Africa will also take up this work in this systematic way, for this number of the OUTLOOK answers many questions that our people meet all over South Africa. These objections are answered in such a way that no room is left for doubt in the minds of all who read the paper without prejudice.

J. G. SLATE.



"LET a man make a path into the region of secret sin, and it will not be long until someone discovers the way and seeks to follow after him."