



The African Division OUTLOOK



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

VOLUME XXI

KENILWORTH, CAPE, JULY 1, 1923
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PRAY WITHOUT CEASING

Unanswered yet, the prayer your lips have pleaded
In agony of heart, these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer.
You shall have your desire, sometime, somewhere.

Unanswered yet, though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done?
If years have passed since then, do not despair
For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded.
The promises of God forever stand.
To Him, our days and years alike are equal.
"Have faith in God." It is your Lord's command.
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered.
Perhaps your part is not yet wholly done
The work began when first your prayer was uttered
And God will finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered
Her feet are firmly planted on the Rock.
Amid the wildest storm, she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere."

—Mrs. F. G. Burroughs.

Sketches of the Past—No. 4

The Advent Message in Europe

THE prophetic conference, of which mention has been made as having been attended by Joseph Wolff in 1826, had been called by Edward Irving, pastor of the Caledonian church in London, a preacher whose eloquence was sufficient to merit mention by George Canning on the floor of Parliament. The chairman was Hugh MacNeile, D. D., a distinguished minister, later for many years rector of Liverpool, also an eloquent speaker whose sermons and lectures passed several editions. Among those present was another devoted and learned man, James Hatley Frere, to whom Irving was indebted for his interest in the prophecies of Christ's soon return. The gathering was held at Albury Park, at the country home of Henry Drummond, a rich and influential banker, and a friend and supporter of Irving.

After six days of study and prayer, the attendants at the conference went out to spread the results of their studies regarding the termination of the twenty-three hundred days, and, as they firmly believed, the soon return of Christ. They were joined by many other helpers, until in the Church of England alone there were seven hundred preachers of the message, besides many ministers of other denominations.

The activities of these messengers were ably supplemented by the press. Books, tracts, and pamphlets were widely circulated. A brief quotation from one of these books written in 1841 by Matthew Habershon, may be of interest as typical of some of these writings:

"There appears to be no presumption in the attempt to direct the anxious mind to the chronological periods which God has given, and to inquire how far they support these anticipations. I have done so, as have likewise almost all that have gone before me in these studies; and the results of my inquiries, as they run throughout the whole of this work, and as they appear in the chronological chart in my former work, must, by this time, be familiar to the reader. It will be perceived they all point to a very early period, the year 1844; and although it is fashionable to object to the fixing of dates, yet so long as it is said, 'Things that are revealed belong to us and to our children forever,' I see not on what sufficient ground."—*An Historical Exposition of the Prophecies of St. John*, pp. 285, 286. London, James Nisbet & Co.

Though we have not the names of many of the leaders of the movement in Germany, yet we know that it was not less remarkable than in Great Britain. An interest in and a love for the appearing of Christ had been kindled in the hearts of many by the writings of Johann Bengel in the preceding century. In Schaff-Hertzog's *Encyclopedia of Religious Knowledge*, mention is made of his firm faith in "the full inspiration and absolute authority of the Bible," also of his principles of interpretation, which were "to put nothing into the Scriptures, but to draw everything from them, and suffer nothing to remain hidden that is really in them." The article further says, "He united profound reverence for the Bible with an acuteness which let nothing escape him. In 1740 appeared his *Exposition of the Apocalypse*," and in 1741 his *Ordo Temporum*." In both these works he fixes the beginning of the millennium in 1836."

The conclusions of such a prominent theologian naturally created a spirit of expectancy as the above mentioned date drew near. But twelve years before this time, a learned school master began to write, his first pamphlet entitled "*The End Near*," containing an exposition of Matthew 24, being printed in Bavaria. In 1835, a larger pamphlet, with the same title, appeared in Stuttgart. The conclusions of the author are set forth in the title page, as follows:

"The end comes, proven in a thorough and convincing manner from the Word of God and the latest events; invalidating totally all prejudice against waiting for the coming of our Lord, or reckoning of the time; showing plainly how prelate Bengel erred seven years in reference to the great decisive year; for not 1836, but the year 1843, is the terminus at which the great struggle between light and darkness will be finished, and the long expected reign of peace of our Lord Jesus will commence on earth."

As elsewhere, a great religious awakening followed the proclamation of the advent message in Germany, and this in turn resulted in bitter opposition and persecution. As the churches were closed to the messengers, they held their "stunden" or "hour" of worship in private homes, hence their name "stundists." Large numbers left Germany and went to Southern Russia, which became a centre from which the light penetrated to the most distant parts of Siberia and the Trans-Caucasus.

In other countries also, the Spirit of God moved upon the minds of earnest Bible students to give special attention to the prophecy of Daniel 8. In Holland, an able minister by the name of Henzepeter, keeper of the Royal Museum at the Hague by regal appointment, was impressed by a dream to investigate the prophecy, and brought out pamphlets in 1830 and in 1841, in harmony with other investigators, though he knew nothing of their work.

The chosen messengers were divinely adapted for the fields in which they laboured. In Catholic Spain, a Jesuit priest, Lacunza, led out in proclaiming the near return of Christ. He also travelled extensively through South America with the message. And the influence of one of his books was largely responsible for the work of Edward Irving in England.

In some countries where the law forbade preaching except by ministers of the state church, youth and children were moved to preach the message. In one instance King Oscar of Sweden especially intervened and ordered the liberation of two boy preachers in their teens, who had been cruelly tortured by imprisonment and beating. In still other places little children of five years of age were moved by the Spirit of God to preach the hour of God's judgment with a power that led to deep repentance and sincere conversion.

D. E. ROBINSON.



"If you think you've missed the mark, use a smile;
If your life seems in the dark, why just smile;
Don't give up in any fight;
There's a coming day that's bright,
There's a dawn beyond the night, if you smile."

—Selected.

AFRICAN DIVISION CONFERENCE

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

In The Belgian Congo

ELDER BRANSON writes from Elizabethville that he and Dr. Reith were detained there longer than they had expected. Brother Boger has quite a live interest at Elizabethville, and the prospects are good. Several well educated natives have already accepted the truth. It is estimated that some forty thousand natives from all parts of the Congo and Rhodesia work in and around Elizabethville. As the brethren counselled over the situation, it was decided that that would be logical place for our first training school in the Congo. In no other part could such an educated class be worked for, and this means quick results. A site three miles from town, about 200 acres, has been chosen for the mission training school. The spot is well wooded, and has a river running through it. Brother Le Butt will locate on this mission immediately, and help to open up and develop the work.

From Elizabethville, Elder Branson and Dr. Reith, accompanied by Brother Boger, have gone several hundreds of miles north, and the last place from which we heard was Kongolo.

Let us follow the development of the work in the Congo with much interest, and seek Heaven's blessing upon the work and workers in that vast unentered field.

W. B. COMMIN.

SO. AFRICAN UNION CONFERENCE

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

Cape Conference President

SOME few months ago, there was a report in the OUTLOOK to the effect that Elder McNay had resigned the presidency of the Cape Conference, owing to his desire to immediately return to America to take up medical studies.

This resignation came to us so suddenly, that we did not know at the time whom to secure to fill the vacancy. Elder French very kindly consented to assist us by accepting the presidency of the Cape Conference until we could secure someone to permanently fill the position.

After careful counsel the Union Conference recommended Elder U. Bender to the presidency of the Cape Conference. We secured the release of Elder Bender who has been, until recently, director of the Solusi Mission. Elder Bender is well and favourably known to the brethren in the Cape Conference, having been president of the Cape Conference for a short time a number of years ago. We believe that the Cape Conference has secured a man who will not only be a good leader, but who will bring spiritual uplift to the churches in the conference.

Elder Bender is a man of much experience in our work, having served several conferences in America as

president, and for a number of years he was president of our West Indian Union Conference.

We believe that the members of the Cape Conference will give Elder Bender their whole-hearted support and co-operation, and that by working together we shall soon see a much stronger constituency than we have in the past.

All letters intended for the Cape Conference should be addressed to 21 Chapel St., Port Elizabeth, C. P.
JNO. W. MACNEIL.

CAPE CONFERENCE

U. BENDER, *President*, MISS. O. M. WILLMORE, *Secy.-Treas.*
OFFICE ADDRESS: *21 Chapel St., Port Elizabeth, C. P.*

Please Read This

WHEN sending in the new address of the Cape Conference and Cape Tract Society for publication in the OUTLOOK, it was given as 23 Chapel Street, Port Elizabeth. Please note carefully that it should be 21 Chapel Street, Port Elizabeth, C. P.

NATAL-TRANSVAAL CONFERENCE

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

News from Standerton

ABOUT a fortnight ago, Brother Philip Wessels fetched me for a visit to Hoogekraal. I had much pleasure in accepting the kind invitation, and arranged with Brother Pienaar to take the Sabbath service here.

On Friday, I visited Sister Ashurst and Brother and Sister Grobelaar, and arranged for the Sabbath meetings. They live some distance from each other, and in consequence it took us almost an hour to walk to each home.

On Sabbath morning we gathered at about 10.30. After the service we had a testimony meeting, and a season of prayer. It grieved us to hear how discouraged some had been, being so far remote from a church, yet we were glad to hear the good resolutions to be carried out by the grace of God.

When one visits these isolated believers, he cannot help realising what a blessed privilege it is to gather with an organised company of believers in a chapel every Sabbath.

In the afternoon, we visited Brother and Sister Grobelaar, at whose home we had another meeting. The Lord blessed us, and we felt that it was good for us to have been there.

Brother Wessels visits the believers every Sabbath to encourage them. I feel that we should never forget to pray for those who are scattered in the country.

The work in Standerton is still progressing favourably. The believers are of good courage, and our public meetings are well attended. Frequently the seating accommodation is taxed to the utmost.

We ask the prayers of all our brethren and sisters that God may give us "rain and grass on the field."

D. B. LEE.

The Latter Rain

"Ask ye of the Lord rain in the time of the latter rain; so the Lord will make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1.

On the day of Pentecost, when the Holy Ghost came in fulfilment of the Saviour's promise given in the upper room that "another Comforter" would come to take His place in the church, was fulfilled the prophecy of Joel concerning the "former rain." Joel 2:23. This same prophecy also speaks of the latter rain,—a second outpouring of the Spirit,—for the strengthening of the church and the ripening of earth's harvest. And as surely as the former rain came upon the church, so surely will the latter rain also come.

We are exhorted to ask, or pray, for rain "in the time of the latter rain." The time is here. Are we praying for and receiving the rain? In response to the prayer, the Lord promises to give "showers of rain." The result of this outpouring of the Spirit is that "the floors shall be full of wheat, and the fats shall overflow with wine and oil." Joel 2:24. The latter rain will give force and power to the closing work of the gospel, and the earth will be lightened with the glory of the truth. "I heard those clothed with the armour speak for the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest, who had been prevented from hearing the truth, now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. . . .

"Servants of God, endowed with power from on high, with their faces lighted up and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.'"

—"*Early Writings*," (old edition) pages 133, 134.

For this glorious result we are to look and to pray earnestly, under the influence and power of the latter rain. We must not make the mistake of looking for the evidence of the latter rain in some great demon-

stration or spectacular performance. Rain does not convey the idea of show or display. "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognise the manifestation of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern nor receive it."—"*Special Testimony*."

This is a startling statement. It is only those who are advancing in Christian virtues who will either recognise or receive the power of the latter rain. All about them are those whom God is visiting, but those who are failing to make advancement in the Christian life are passed by. Surely this would be a sad experience!

This brings us face to face with what it means to us individually to receive the latter rain and share in the final triumph of the work of God. From the Testimony from which I have already quoted, I make another extract:

"It was by the *confession and forsaking of sin*, by earnest prayer and *consecration* of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in a greater degree, must be done now."

The key, then, that unlocks the storehouse of blessing, and brings us to the blessed experience of the latter rain, is *consecration*. Earnest and importunate prayer and the forsaking of all sin are included in this. This consecration, we are told, is to be carried forward to "a greater degree" than before Pentecost, when the promised Paraclete took his place in the church. The reason, then, why the latter rain is withheld must be that those who are expecting it are not ready to receive it.

Nothing is clearer than that a Christian receives power from God in proportion to the completeness of consecration, or surrender. So before the *fulness* of the latter rain, there must be the *fulness* of consecration. *Great power means great surrender*. "In conversion we receive, in consecration we give; in the one we accept eternal life from God; in the other we offer up ourselves in self-surrender to God; in the one we appropriate the work of Christ done for us, in the other we fulfil the work of the Spirit in us."

True consecration is illustrated by the device seen on an ancient seal. It is that of a burning candle, and underneath is the inscription, "I give light by being myself consumed." We give light only by *giving up our lives*. All must be laid on the altar, a living sacrifice. And when we unreservedly place ourselves on the altar, God will kindle the fire.

The seal on the tomb of Adam Clarke is a candle burned down to the socket. Underneath are the words, "In living for others I am burned away." Rev. Charles L. Loodell says: "A good picture for every pastor's study is the scene of Newburyport, with Whitefield, on the last night of his life, 'weary in his Master's work, but not of it,' standing on the stairs of his humble home, holding a light in his hand and talking to the people till the candle burned to its socket and went out. Then the old hero goes to his

(Continued on page 5)

Report of Literature Sales for May

Natal-Transvaal

NAME	HRS	ORDS	VALUE	HELPS	TOTAL
<i>Great Controversy.</i>					
L. A. Hertogs	78	30	38 9 6	19 17 0	58 6 6
J. Stander	17	6	7 17 0	1 6	7 18 6
D. J. Grabe	25	8	8 12 0	1 6	8 13 6
Mrs. Grabe	81	47	57 6 0	2 18 6	60 4 6
T. J. Mijnhardt	23				
D. A. de Beer	38			3 0	3 0
Mrs. Hopkins	86	9	9 17 0	2 16 0	12 13 0
E. Weiss	186	28	34 6 0	7 4 0	41 10 0
G. W. Shone	39½	12	14 0 0	1 17 6	15 17 6
R. v. d. Molen	40				
<i>Seer of Patmos</i>					
M. J. Dixie	28	29	10 17 6	5 9 6	16 7 0
<i>Ladies' Handbook.</i>					
Mrs. M. Smith	45	14	19 5 0	1 11 6	20 16 6
Mrs. E. Dahl	36½	8	12 10 0	16 6	13 6 6
Mrs. L. Kreuiter	21	14	22 10 0		22 10 0
<i>Practical Guide.</i>					
P. J. Vermaak	174	34	40 19 0	3 12 0	44 11 0
<i>Miscellaneous</i>					
Agents 15	978	252	292 5 6	50 5 0	342 10 6

Native Sales	200 11 4
Magazine sales	12 8 6

Cape

<i>Bible Readings.</i>					
D. D. Toerien	89	60	72 12 6	9 11 0	82 3 6
A. Renou	27	23	28 15 0	1 14 6	30 9 6
D. Kruger	42	5	5 12 6	2 5 0	7 17 6
<i>Past Present & Future</i>					
J. Donaldson	95	8	5 14 6	2 6 6	8 0 6
Mrs. J. Yubel	24	1	12 0	1 18 0	2 10 6
Miss Bush	71	20	13 12 6	10 5 0	23 17 6
<i>Practical Guide.</i>					
B. H. Wienand	54	19	27 5 0		27 5 0
Agents 7	402	136	154 4 0	28 0 0	182 4 0

Native Sales	7 0 0
Magazine sales	13 7 11

Book Totals for May 1923

Natal-Transvaal Conference	£342 10 6
Cape Conference	182 4 0
Orange River Conference	No report
Bechuanaland	" "
Zambesi Union	" "
Agents 22	£524 14 6
Native Sales	£207 11 4
Magazines Sales	£25 16 5



"DAY by day God instructs His children. By the circumstances of the daily life He is preparing them to act their part upon that wider stage to which His providence has appointed them. It is the issue of the daily test that determines their victory or defeat in life's great crisis."—*"Desire of Ages," p. 382.*

The Latter Rain

(Continued from page 4)

chamber. As the light of the morning breaks, the lamp of his life goes out. There you have your burning and shining light."

Another impressive illustration of consecration, and the power of the Holy Spirit which was manifested as a result, is seen in the life of this noted divine. He was the companion of the Wesleys in their work. He tells us he spent whole days wrestling, Jacob-like, with God for His blessing. He found this blessing, and thus speaks of his experience at his ordination:

"When the bishop laid his hands upon my head, if my evil heart doth not deceive me, I offered up my whole spirit, soul, and body to the service of God's sanctuary. Let come what will, life or death, depth or height, I shall henceforth live like one who this day, in the presence of men and angels, took the Holy Sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I call heaven and earth to witness that, when the bishop laid his hand upon me, I gave myself up, to be a martyr for Him who hung upon the cross for me. Known unto Him are all the future events and contingencies. I have thrown myself blindfolded, and I trust without reserve, into His almighty hands..."—*Stephen's "History of Methodism," Vol. I, page 105.*

Concerning the result of this complete surrender in the life of Whitefield we are told that "from the very first sermon of Whitefield when fifteen were driven to an agony of conviction, to the last, this was the uniform result of his ministry. John Newton records of him in a single week he received no less than a thousand letters from those distressed in conscience under his preaching. Surely this was not the fruit of his 'graceful oratory,' which Franklin and Chesterfield so much admired, but of that power from on high which is promised to those who are ready to tarry in Jerusalem until they be endued with it."

Is there any reason why the people who expect Christ to come in a few brief years, who are longing and praying for the latter rain to come and finish the mystery of God in the earth, should not make as full and unreserved surrender to God as did Whitefield? Should not every minister on whom the hands of ordination are laid, place himself "without reserve" in God's hands, "to be a martyr for Him who died on the cross?" Should not workers in every line do the same? If not, why not? Should not the lay members of the church throw themselves "blindfolded" into His hands? Can we trust God and His truth to lead us as far as this?

What a mighty transformation the outpouring of the Holy Spirit will make in churches and individual experiences! It will change a wilderness into a fruitful field. We are told that when Sir Samuel Baker was exploring in the upper Nile valley, he pitched his tent one night in the bed of a large river long since dry. The heat was stifling, and the country apparently dead. That night the river rose in a torrent. He had scarcely time to escape with his Arab attendants. When the morning broke, the entire scene was transformed. Birds were singing, people were rejoicing, and a large broad river was flowing on to the sea.

The natives began immediately to irrigate, and the whole atmosphere of the place was surcharged with life. It was nature's baptism. With such a baptism does the Holy Spirit fill the soul and change the life.

It is a glorious hour which awaits the church in the outpouring of the Holy Spirit in the closing work of the gospel. "Thank God we are not going to be dragged on forever like Pharaoh with the wheels off his chariot. Our hearts may truly rejoice with the thought that very likely many of us shall live to see the outpouring of the Spirit in the latter rain when the sons and the daughters of God shall prophesy, and the young men shall dream dreams. Perhaps there will be no miraculous gifts, for they will not be required; but yet there shall be a miraculous amount of holiness, such an extraordinary fervour of prayer, such a real communion with God, and so much vital religion, and such a spread of the gospel message, that everyone will see that verily the Spirit is being poured out, and the latter rain is descending from above."

In view of the solemn hours that are drawing near, when the test will come to every soul, will anything less than the fulness of the Spirit suffice? And as surely as God gave to Whitefield, and to others whom we could mention, the power of the Spirit, so surely He will pour upon His remnant people the latter rain. Shall we not individually get ready to receive it?

G. B. THOMPSON.



All the Field One

BELIEVERS in all parts of the world are watching with joy the progress of the message in lands far away. The unity of interest in our world-wide work is illustrated by a paragraph occurring in a letter sent by Pastor J. Sprohge of Latvia, one of those new states of the Russian Baltic country. He says:

"I have been following with great interest the news of the progress of our work in the islands of the South Sea, of which we have read in our German papers. The working, yes, the wonderful working of the Spirit of God among those island peoples gives me power and joy to push forward in the good fight here also."

So the progress in one region inspires believers to greater endeavours in regions far away. The work is one and the field is one. The work will never be finished in any part of the vineyard until it is finished in all parts. So every field must help every other field until the world harvest is gathered in.—W. A. Spicer, in *Australasian Record*.

Things Easy to Do

1. IN the morning's hurry to forget the prayer-altar and let the devotional hour slip by.
2. To let the cares of the day shut out the sunlight, and in the fret and worry forget the prayer-song at night.
3. To fail in remembering the Sabbath and its coming, and so have it reach us unprepared.
4. To think so much of taking up the unfinished tasks that we anticipate the sunset and neglect the Sabbath-farewell. So the heavenly visitant departs without recognition.
5. To let companionship overrule conscience and so go in the way of the ungodly.
6. To toy with the moments and forget that each one carries a treasure that may be secured for eternity.

7. To look at evil, be charmed by the evil, and so do evil.

8. To forget that God hates sin, and though willing to forgive freely and pardon the sinner, it is only on condition that we "go and sin no more."

9. To risk reputation and character in the pursuit of something that has bewitched the mind without looking to see the end from the beginning.

10. To speak sharp, hasty words, when kind, sympathetic words would have accomplished our objective a thousand times better.

11. To gaze on foreign fields and forget that the truest test of service lies within our own doors.

12. To accept the easier task and leave for others the heavier burden.

13. To let the spirit of criticism rob our own life and the lives of others of all the sweetness that should be there.

14. To think that our business in life is to keep every one straight, but ourselves.—R. Hare, in *Australasian Record*.



"HE who would confess Christ, must have Christ abiding in him. He cannot communicate that which he has not received."—"Desire of Ages," p. 357.



"EVERY true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life."—"Desire of Ages," p. 195.

**GOD, THE TREASURY, AND MISSION FIELDS
CALL YOU TO THE FINISHING
OF THE
"Appeal For Missions" Campaign
VIGOROUS ACTION STILL NEEDED
MAKE JULY 1 TO 7 ANOTHER
Big Week**

Our "Appeal For Missions" Campaign

"I REGRET to say that the reports from the churches are coming in very slowly." "More has been gathered in, but we have not received reports from all our conference members, as they are so scattered, and it is very hard to get reports from them." So write the Home Missionary secretaries in sending in the reports of the first two weeks of the campaign. Knowing the deep interest with which this page will be watched by our readers, we would urge once more that isolated members and churches report promptly each week, so that the true results may be indicated.

Two questions arise, as we see the results of the first quarter of time set apart for the campaign. Can we reach the goal? Shall we do it? To the first, there is but one answer. We "can do all things through Christ," who strengtheneth us. The answer to the second question we must individually answer on our knees. A good beginning has been made. The great body has now gained a momentum that, with continued effort, will effect a powerful finish.

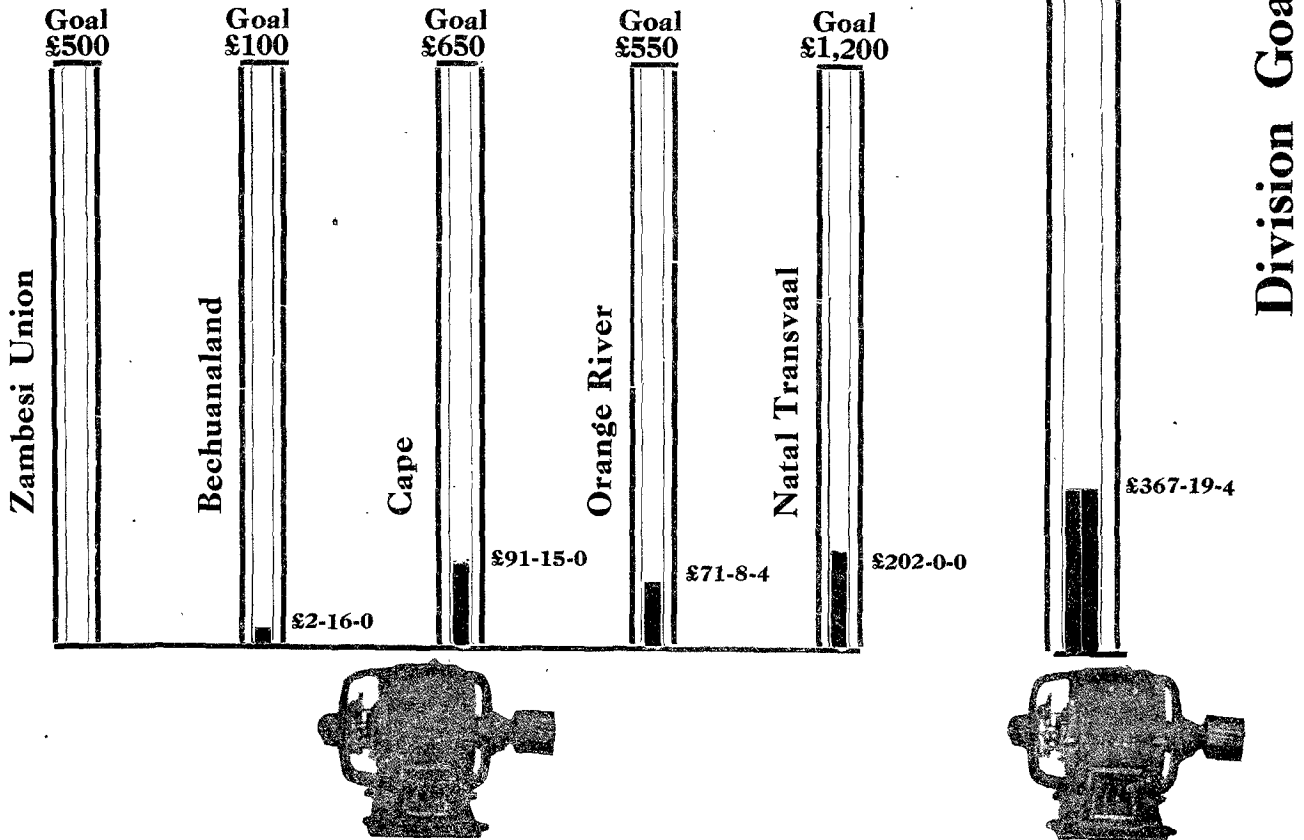
Considering the proportions of the individual conference goals now raised, Natal-Transvaal leads with approximately 17%; the Cape and Orange River

are nearly equal, with a slight balance to the credit of the Cape. They have raised 14 and 13% respectively. The totals for the Division show $\frac{1}{3}$ of the amount raised in $\frac{1}{4}$ of the time, which is just one half the proper ratio.

In justice to the Zambesi Union, it should be stated that owing to local conditions, their campaign is postponed to a more favourable period. We know, however, that they will make themselves heard in due time.

The most successful solicitor of which we have record is Nehemiah. Read the book, especially chapters 1 and 2. Note that he was intensely burdened over the destitute condition of the Lord's work (Chapter 1:4); he prayed earnestly (Verses 4-11); he confessed his sins, and got himself right with God (Verse 6); when he faced his prospective donor he was sore afraid (Chapter 2:2); he prayed "to the God of heaven," before he spoke "to the king" (Verses 4, 5); he asked for a large gift (Verses 5-8); his petition was granted at once; and he gave God the glory for his success (Verse 8, last part). Like Elijah, Nehemiah "was a man subject to like passions as we are," but God honoured his faith and prayer and his endeavour.

D. E. ROBINSON.



THE AFRICAN DIVISION OUTLOOK

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

"Just nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
(Whose courage is sinking low;
And if your lips do quiver,
God will love you the better so."



General News Notes

BROTHER JOSEPH has returned to headquarters, and is busy again with his office work.

BROTHER AND SISTER A. PRIEST and daughter, Lauretta, left by boat for Port Elizabeth on Tuesday, June 26.

MISS B. WEBSTER, recently of the Sanitarium staff, is spending a time with her people at Dewetsdorp. Miss L. Southgate accompanied her.

A PLEASANT social evening was spent by the Claremont Missionary Volunteer members on June 16, when about forty people met at the home of Dr. and Mrs. Reith. Everyone appeared to enjoy the music, games, etc.



What About that Interesting Experience

you have just had in your work? Remember all our readers would like to hear of it? We should be happy to publish it in the columns of the OUTLOOK; so just send it in.



Learn to Let Go

"If you wish to be healthy morally, mentally and physically, just let go.

"Let go of the little bothers of every-day life, the irritations and the petty vexations that cross our path daily. Don't take them up and nurse them, pet them, and brood over them. They are not worth while. Let them go.

"That little hurt you got from a friend, perhaps it wasn't intended, perhaps it was, but never mind, let it go. Refuse to think about it.

"Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice—let go of all such thoughts. Sweep them out of your mind, and you will be surprised at what a cleaning up and regenerating effect it will have upon you, both physically and mentally. Let them all go; you house them at a deadly risk.

"But the big troubles, the bitter disappointments, the deep wrongs and heart-breaking sorrows, the tragedies of life,—what about them? Why, just let them go, too. Drop them, softly may be, but surely. Put away all regrets and bitterness, and let sorrow be only a softening influence. Yes, let them go, and make the most of the future.

"Then that little pet ailment that you have been handing out and talking about, let it go. It will be a good riddance. You have treated it royally, but abandon it; let it go. Talk about health instead, and health will come. Quit nursing that pet ailment, and let it go.

"It is not so hard after once you get used to the habit of it—letting go of these things. You will find it such an easy way to get rid of the thing that may mar and embitter life, that you will enjoy letting go. You will find the world such a beautiful place. You will find it beautiful because you will be free to enjoy it,—free in mind and body.

"Learn to let go. As you value health of body and peace of mind, let go—just simply let go."



Sad News From Overseas

WHEN on January 14, we bade farewell to Brother and Sister A. V. Ward, who were returning to the States, we little realised how soon the hand of death should be felt in their family circle. A letter just received from Melrose, Massachusetts, brings the sad tidings that Sister Ward died at the New England Sanitarium on April 16. Besides her husband, she leaves two small children motherless. Sister Ward was a faithful helper to her husband, who acted as secretary-treasurer to the Southern Union Mission, until the time when that work was merged with the European.

Obituaries

DIED at "Bon Repose," Victoria, South Rhodesia, on the 1st of June, of black water fever, my wife, Josephine Elizabeth Viljoen (nee Gradwell). To mourn our loss are left, with me, our two little boys; but our hope is to meet her soon, when Jesus comes.
J. P. VILJOEN.

BREDENKAMP—Arvilla Ogden was born in Indiana, U. S. A., July 15, 1865. At the age of twenty-two she was invited by Elder C. L. Boyd to accompany his family to South Africa as a governess for his daughter, and thus she finds a place of mention among the first group of Seventh-day Adventists to bring the message to this field. After the return of Pastor Boyd, Sister Ogden remained, taking up colporteur and Bible work. July 16, 1894, she was united in marriage to Brother Bredenkamp. Besides her companion she leaves five sons and a daughter to mourn their loss. The influence of Sister Bredenkamp's Christian life still lives in her children, the eldest of whom is now in a mission field, and two others are attending our College at Spion Kop. For the last seven months she was a patient at the Sanitarium, and the rest came as a sweet release from suffering. In the Plumstead cemetery she sleeps awaiting the welcome call of the Lifegiver, in whose service her life has been spent.
D. E. ROBINSON.