



# The African Division OUTLOOK



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

VOLUME XXI

KENILWORTH, CAPE, OCTOBER 15, 1923

NUMBER 20

(Registered at the General Post Office as a Newspaper)

## Folks Like You

You mustn't think when things go wrong,  
And all your plans fall through,  
That folks have "got it in" for you,  
It really isn't true.  
You've blundered? Everybody has,  
At almost everything.  
Pick up your courage! Hold it high!  
Folks like you! Work and sing!

Don't droop and frown; look up and smile,  
A better way by far!  
The chances are you're really worse  
Than people think you are.  
Don't be afraid to greet the folks  
You meet along the way,  
With cheerful smiles and kindly words,  
Folks like you! Smile away!

They really do appreciate  
The work you've tried to do.  
They may be slow about their thanks  
And praises; so are you!  
You'll never know the burning thirst  
Quenched by your cooling cup,  
Until we reach the Better Land.  
Folks like you! Keep it up!

You didn't hear their prayers last night  
And mark the thankful note,  
Or see the tear that fell upon  
The letter that you wrote.  
You didn't know the healing of  
Those gentle words you said.  
There's none else could take your place!  
Folks like you! Go ahead!

—Norma Youngberg.

## Opportunities of Big Week

As we lay our plans for the Big Week early next month, it is encouraging to keep in mind what we are endeavouring to accomplish by this campaign.

For a long time our native workers have been calling for much needed message-filled literature to take to the homes of the people. For several years, no new books have been added to the list of native books, but our native workers have been doing their best with the meagre assortment of books that we have had. During the last few months we have completed a new book in the Xosa language, "God's Answers to Man's Questions," containing 190 pages, well illustrated and attractively bound. This book has been received with open arms, and our native workers in this language are sending in splendid reports from records that they are making with this book.

The Zulu field is in desperate need of this same book in their language. The goal for the Big Week Publishing Extension Fund is £200, which will enable us to go forward with this book in the Zulu without delay.

With such an urgent need for this book in the Zulu language as an incentive to endeavour, we should go out fully determined to raise the amount of our goal, and if possible exceed it. If more money is raised than is needed for the printing of the first edition in the Zulu language, it will be added to the Publishing Extension Fund and will be used for printing other needed books in the native languages.

When we realise that books of this character are the most effective agencies for placing the truth be-

fore these multitudes of people, we may indeed regard it as a precious opportunity to help in finishing the work before us.

So sure are we that our people will rally to this call, that we have already had this manuscript translated into Zulu, and while the campaign is being conducted, we shall be well along with the preparation of the book for the press. So urgent have been the calls to supply the Zulu field with this book by the earliest date possible, that we are undertaking the work before the money has actually been received, that our brethren may not be delayed.

Two years ago, the brethren of the Review and Herald territory conducted a campaign very similar to our coming Big Week. From the splendid profits that were turned over to the General Conference to be sent on to us, we have been able to furnish the Sentinel Publishing Company with machinery, type and other equipment which has made it possible for us to print and bind these books here in our own building. No longer do we need to have either printing or binding done in outside publishing houses. Since the workers in America responded so nobly to the call to equip the Sentinel Publishing Company for efficient work, can we do less than show our appreciation by doing our best in this campaign to raise a literature fund that the presses may have work to do?

Best of all, let us keep before us the sure results of sending out our silent messengers,—the winning of souls to Christ. Remember the date, November 3-9.

J. G. SLATE,

## Sketches of the Past—No. 10

### Our Place in Prophecy

Four chapters of Revelation, beginning with the eighth, are given to the exposition of the prophecy of the "seven trumpets." Of these trumpets, the first four, dealing with the Barbarian invasions that led to the downfall of the Western division of the Roman Empire are found in chapter eight. The fifth and sixth trumpets, of which there is quite a general agreement regarding their application to the Saracen and Turkish powers, are given in detail in chapter nine. The seventh trumpet is not introduced till the latter part of the eleventh chapter. In between these two, there is thrown in, as it were parenthetically, the tenth and most of the eleventh chapters.

Mention has been made of the publication by Josiah Litch in 1838 of an exposition of the seven trumpets, in which he took the position, which was afterward vindicated by the events, that on the 11th day of August the close of the sixth trumpet would be marked by the loss of the independence of the Ottoman Empire. This being true, we might logically expect that the movement described in the tenth chapter would follow in close connection. And in the finding of their sure foundation, the disappointed believers soon saw the whole Advent movement through which they had passed clearly depicted by the symbols of this chapter. A brief examination of these symbols and a comparison with the facts that have been brought before us should help us also in the confirmation of our faith that this message was divinely foretold.

In this chapter an angel is introduced with a message to the effect that "there should be time no longer." Such was the nature of the message preached by Lacunza, Wolff, Irving, Henzepeter, Miller, Himes, Litch, with hundreds of others.

Again, the world-wide sweep of this message was clearly indicated by the fact that this angel was seen standing with one foot on the sea, and one on the land, and that he cried "with a loud voice, as when a lion roareth."

That there were some features of the movement that were not at the time clear is also strongly inferred by the "cloud" with which the angel was clothed; and by the mysterious message of the seven thunders, that were by divine command sealed up that they should not be announced by the prophet.

A messenger speaking with a "little book" in his hand, shows a relation between the message and the book. The Advent message was based upon hitherto understood prophecies of the little book of Daniel. And this is of especial significance in the light of the words of the last chapter of that prophecy:

"And thou, Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

In the eating of the book, its sweetness in the mouth, and its bitter aftermath, is graphically portrayed the experiences of the believers in receiving

the words of the prophecy, the inexpressibly sweet anticipation of their transfer from this world to the joys of eternity only to be followed by the awful disappointment of their hopes, and the biting sneers and scoffings of the unbelievers after the passing of the time of expectancy.

Thus every detail of chapter ten finds its exact counterpart in the experiences of the believers in the Advent message just prior to 1844. And amid their disappointment, as they reviewed their experiences, some there were who maintained their faith in the divine leading. The angel had been seen as surrounded by a rainbow, the special signal of God's presence and favour.

When light had shone upon the Sanctuary question, it was then seen by some that there was a remarkable parallel between their experiences and that of the disciples. In Christ's time they had seen the ending of the first portion of the twenty-three hundred day period, and had gone forth to proclaim, "The time is at hand." But they had failed to understand the true Scriptural setting forth of the events that were to occur at the ending of that time. Hence they were bitterly disappointed, when He whom they had expected to reign as eternal King, was by cruel hands taken, and suffered on the cross. "We trusted that it had been He which should have delivered Israel," they lamented.

But just as to the disappointed disciples Jesus soon made known through the Scriptures that what had taken place was in exact fulfilment of the "law and the prophets," so after the passing of the memorable 22nd of October, 1844, the light immediately began to dawn. And the very method of the dawning of that light is shown.

"There was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple (sanctuary) of God, and the altar, and them that worship therein. *But the court, which is without the temple leave out, and measure it not.*" Chap. 11: 1, 2.

We have seen how by divine direction, on the very day following the disappointment Hiram Edson had been directed to heaven as the place of the "sanctuary" that was to be cleansed at the end of the twenty-three hundred days. Their mistake had arisen by regarding the earth as the sanctuary. But now they saw that the *earth*, where Jesus the Lamb of God was slain, had been prefigured by the *court*, wherein the earthly sanctuary the sin-offerings were slain before the altar of burnt offering. Thus they were led to "leave out the court," the earth, in their measurement of the sanctuary.

And it was through their consideration of the sanctuary that they were led to see in the opened temple "the ark of His testament," (Rev. 11: 19) and there to see the altered fourth commandment. Thus the Sabbath was the logical conclusion of their divine guidance.

A comparison of the message of Rev. 10: 6 and that of Rev. 14: 7, shows them to be the same message.

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**PUBLISHING BIG WEEK, NOVEMBER 3-9**

Therefore we see that the message prior to the ending of the twenty-three hundred days was identical with the first of the three-fold messages. In fact it had been given in the very words of that message. And when in the summer of 1844, the churches had repudiated the message and had disfellowshipped those who accepted it, they had with equal assurance given the message, "Babylon is fallen." And now logically there is to follow that third message, with its elucidation of the "beast," and his "image," and the "mark." Thus in the Seventh-day Adventist movement there are the very essentials necessary to mark that work which is to prepare a people of whom it will be said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Then instead of being perplexed because of the relationship of the present movement with that which ended in disappointment, let our faith be rather confirmed; for it was following the bitterness of the disappointment as indicated by the eaten book, that the angel said:

"Thou [those who had passed through this experience] must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

Our relationship to the Advent movement that preceded 1844 is exactly that shown in the prophecy. It is the explanation of that movement, and it is rapidly fulfilling the commission of again giving to the world a message of warning regarding the coming of Christ, and the preparation necessary for that great event.

Then let us take courage, for God has established this work, He will care for it, and in His own time will cut it short in righteousness. The ultimate triumph is just as sure as is the fulfilment of that which has gone before.

D. E. ROBINSON.

THE END.



### "Earthquakes in Divers Places"

AGAIN my attention has been called to both the words of Scripture and the "Testimonies" by the terrible things which have happened in Japan recently. On that Sabbath morning while we were quietly worshipping, and doubtless our brethren and sisters in Japan were doing the same, the earth quaked, and in a few moments thousands of lives were snuffed out, and millions of property destroyed. Please note the description of this scene as given by the prophet Isaiah:

"For He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down even the feet of the poor, and the steps of the needy." Isa. 26:5, 6.

The prophet calls these calamities "judgments," and then gives the reason for them:

"Yea, in the way of thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early: for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Verses 8, 9.

Please turn to Volume IX of the "Testimonies,"

page 97, and carefully consider the following words:

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, He is warning the inhabitants of the earth of His near approach. . . . In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed."

"In quick succession" will come "fire and flood and earthquake, with war and bloodshed." The first three came suddenly, unexpectedly, and almost immediately after, the papers warned us of the danger of war among several of the nations of Europe.

The reason for these judgments is clearly stated in the following words:

"Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realisation of the sinfulness of their course."—*Ibid.* 93.

"God cannot forbear much longer. Already His judgments are beginning to fall in some places, and and soon His signal displeasure will be felt in other places."—*Ibid.*, p. 96.

Notice why God has been "holding back His judgments":

"The mercy of God is shown in His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!"—*Ibid.* p. 97.

Consider how God longs to save the lost at the time when His destructive judgments are in the world:

"O, that the people might know the time of their visitation! There are many who have not yet heard the testing truths for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter."—*Ibid.*, p. 97.

It may be well to study other expressions regarding these judgments:

"We are living in the time of the end. The fast fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude."—*Ibid.*, p. 11.

Consider the exhortations given to us in view of the conditions in the world:

"My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of His will? Is it in vain that He sent you warning after warning of the nearness of the end? Do you believe the declarations of His Word concerning what is coming upon the world? Do you believe that God's

judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent?"—*Ibid.*, p. 27.

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of the thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be labourers together with God, will triumph with it. The time is short; the night soon cometh when no man can work. Let those who are rejoicing in the light of present truth now make haste to impart the truth to others. The Lord is enquiring: 'Whom shall I send?' Those who wish to sacrifice for the truth's sake are now to respond, 'Here am I; send me.'"—*Ibid.*, p. 135.

W. S. HYATT.

## AFRICAN DIVISION CONFERENCE

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

### An Important Notice

THE Division committee at its last session, considered the fact that though our native Sabbath schools are provided with uniform lessons, they are not studying them on uniform dates. The following resolution was passed:

"Voted, to ask the field, commencing with the first Sabbath in January 1924, to arrange for all the native Sabbath schools to study the first lesson in the second pamphlet (six-monthly). It is particularly desired that all our schools come in line on this plan, even though some may have already studied some of the lessons in the pamphlet."

Since each Sabbath school officer is but a channel between the demonination and its Sabbath schools, each will surely do his best to have his particular field or school carry out the above request. Indeed, we do not have the right to carry out our own idea, do we?

There are many advantages to be gained by the same lessons being studied at the same time. For many years the European schools have proved it so. Here are some of the advantages: Our leaders know what we are studying and are thus able intelligently to provide for our needs in times of emergency; picture rolls and memory verse cards sent us gratis from America, just meet our needs when our needs are alike; the native Sabbath school workers who are able to read English may use the excellent help provided in the *Sabbath School Worker* dated six months earlier; though some of our native believers must necessarily use simpler lessons than others, yet the subject may be the same (hence intermediate lessons for the South African Union Conference and the South Rhodesia mission fields, and primary lessons for other mission fields); and this uniform study means that each school is truly part of the great whole and the whole mission field Sabbath school department is taking the same steps in Bible knowledge; and as they rise together higher and still higher in the pathway of faith, they obtain together the preparation for that day when we "shall be caught up together to meet the Lord in the air."

So if the first lesson of the second pamphlet (six-monthly, subject, "Israel's Journey to Egypt," Text, Gen. 46:1-7, 26-34; 47), for the first Sabbath in January 1924, means reviewing some work, or grouping some studies in order not to skip lessons, do not feel that your individual field or school should be a law unto itself, but consider cheerfully how you might plan to be in harmony with all the Sabbath schools on the first Sabbath of next year.

MRS. A. P. TARR.

## CONGO MISSION FIELD

E. C. BOGER, *Superintendent*.

ADDRESS: *Box 250, Elizabethville, Belgian Congo.*

### Katanga Mission, Belgian Congo

AFTER the very interesting article in our good paper, dated August 15, by Elder Branson about the new mission in Elizabethville, I am sure many of the OUTLOOK readers will be pleased to know that good progress has been made on the Katanga mission.

It is certainly very encouraging to see the twenty-nine students at study in the temporary school building, and each one shows a keenness that is very satisfactory to the teachers. In spite of the fact that Teacher James Malinki has just lost his wife through death, credit is due to him for the way he is teaching, and good progress is being made as the result of his untiring efforts.

In the early hours of the morning, all the boys are out making bricks for our permanent buildings, or cultivating the mission ground.

We have some educated natives with us, including three Standard 4 boys, one Standard 3 boy, and last week four Standard 1 boys joined us. Two native nurses (men) from the local hospital are joining us after their contract is finished.

A good spirit is always manifested in the services, which are attended very often by natives from Elizabethville. Last Sabbath, we had eleven visitors at the service. To show the converting power of God seen on the mission, I will relate two testimonies that were given during a fellowship meeting.

One native (Singano) told us how a witch doctor had come to him many years ago and told him how he might become rich, if he would pay the doctor some money. After the necessary payment was made, the deceiver gave him some beads to wear on his wrist. These, he said, would make him rich. Singano wore the beads, but his riches never came. After learning of Jesus, this false worship troubled him. "But," he said, "I have laid my sins at the feet of Jesus," and he handed in the beads with the words, "I have worshipped these for seven years, but now I know the true God."

The second testimony was given by a well-educated native (Jabezi), who said he was trained in Rhodesia, but instead of giving his services to God he went into the world to make riches. He worked several years in a store, but he was never satisfied until God sent a Seventh-day Adventist to him, and he learned and accepted the truth. However, while working on the mission, he had secretly used tobacco. This troubled him a good deal until he read in the Bible that if

he confessed before men, Christ would confess his name before the angels. With the words, "I lay my sins at Christ's feet, and place this at His disciple's feet," he handed the writer his tobacco.

Elder Boger has been away several weeks, visiting Songa mission and the surrounding villages. His letters are full of encouragement. Almost in every village an appeal is made for a teacher, and in some instances they have promised to build a school if we will teach them. "Lift up your eyes, and look on the fields: for they are white already to harvest."

I know our brethren and sisters will unite with us in asking God to make this infant mission like a beacon set on a hill, lighting up the remotest corners of the dark Congo. A. C. LeButt.

### SO. AFRICAN UNION CONFERENCE

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

### News Notes

PLEASE remember the Colporteurs' Big Week, November 3-9. If you cannot possibly go out at all that week we shall look for you to at least give one day's salary toward the progress of the publishing work in Africa.

THE Zulu field is greatly in need of the new book "God's Answers to Man's Questions."

Will you help us during Big Week to print this book, and give it into the hands of the native colporteurs to sell to the great Zulu race?

ELDERS HYATT AND BIRKENSTOCK were recent visitors at the office.

ELDER MACNEIL left a few days ago to conduct a special week of prayer that is being held at Spion Kop. We are sure that the students will all be greatly encouraged by these meetings.

BROTHER G. S. JOSEPH is visiting the Transvaal Field in the interests of the colporteur work, and is spending some time at Johannesburg with Brethren Olmstead and Blennerhassett. He will leave here in time to attend the colporteurs' institute which is to be held at Spion Kop following the week of prayer.

PLEASE remember the coming camp-meetings. We are looking for a large attendance at each one of these gatherings.

THE camp-meetings will give you an opportunity of meeting Elder E. R. Palmer, the General Manager of the Review and Herald Publishing Association, who is visiting Africa this season as a representative of the General Conference.

### CAPE CONFERENCE

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

### A Trip Through the Eastern Province

THE month of August was spent in the eastern part of the Eastern Province. Reeston, East London, Cathcart, Queenstown, Komgha, Butterworth and King William's Town were visited in turn. I greatly enjoyed these visits.

At Reeston, I stopped with Brother and Sister A. P. Tarr. This is out from East London about eight miles. Sister Tarr goes in to East London each Sabbath and Wednesday to give Bible studies, and to help the little company in their Sabbath school. This work gives promise of good results among a good class of people.

At Cathcart, Mother Tarr and the four children, yet at home, still hold up the light of truth. I spent from Thursday to Monday here. We did not have preaching, but talked and prayed together, as we sat about the table or in front of the fire in the evenings. From this place, I went to attend the Board meeting at Spion Kop and the Union committee meeting at Johannesburg.

I spent a week-end at Queenstown. I did not find Sister Schmiedt, although when I was in town I saw Sister Marsberg. Sabbath I spent in the country with Brother W. P. Staples.

At Komgha, I had the pleas-

ure of meeting Dr. and Mrs. Bell and Henry. Brother and Sister Kearney and family live in the country, and Sister Schulpfort went out with us on Sabbath to the Sabbath school at the farmhouse. It is not often that these people have been visited and they do so appreciate having someone come. We had a good meeting together Sabbath afternoon, and planned for one Sunday, but the people who planned to come could not make arrangements to get a cart.

Butterworth is the rail station for the Bethel mission. Here Elders MacNeil and Anderson and Brother Floyd Tarr also came. We met to counsel with Brother Patchett concerning the work of the mission, and I can say that the school seems to be full of interest for the students. Miss V. Sutherland teaches here, as do also two native teachers. I had the pleasure of visiting Brother and Sister Smailes and Norman, who live about a mile distant from the mission.

I had visited King William's Town on my way out. At that time the church was organized, and it seemed as though the work there was finished for this time. On my return I was glad to learn that the Sunday night meetings are well attended, and new people seem

### Camp-meetings for 1923

CONFERENCE	PLACE	DATE
Bechuanaland, Native	Kanye, B.P.	Oct. 16 to Oct. 21
Cape Conference	Port Elizabeth	Nov. 26 to Dec. 2
O. R. Conference, Native	Emmanuel Mission	Dec. 4 to Dec. 9
Natal-Transvaal Conference	Pietermaritzburg	Dec. 10 to Dec. 16
Orange River Conference	Bloemfontein	Dec. 18 to Dec. 23

interested in the message. Pastor and Sister Sturdevant feel full of courage, and desire to battle further before moving away from King William's Town.

May the Lord remember all His faithful ones in these different places, and grant them daily mercies according to their needs.

I met our native brethren in only four places. We are having an institute for our native workers at Debe Nek beginning September 18. When this institute is finished, we will write more fully about the work among the native people. U. BENDER.



### Sow Beside All Waters

Eighteen years ago, I held Bible readings with a man and his wife at a place now called the "Goodwood Estate," and, although these people were honest Christians, yet they could not see their way clear to keep the Sabbath. In my travelling about after this, I lost sight of them. Recently, I was sent to this place to visit Brother Stephens, who has accepted the truth as a result of Elder Branson's effort, and, as I was passing the house of the people above mentioned, the wife called to me and invited me in. I told her that I had a meeting elsewhere, but that when I came again I would call in. The next week, I called on them. The husband was also present. They said, "We are glad you came, as our two younger children are very ill." I asked them if they had a doctor, and they said, "Yes, but they won't get better." I asked if they wanted me to pray for the little ones, and they said they would be glad. So we knelt down, and I asked the Lord to heal these children. After I had prayed the children were better.

The next Sabbath the man came to church. I asked him where his wife was, and he said she wanted to see me again, so I went to visit her. Before I left she decided to accept all of God's commandments. Three weeks from that time, Brother and Sister Dettie were baptised in the Salt River church, and, although Brother Dettie has lost his job through keeping the Sabbath, yet he rejoices to think that he is worthy to suffer for Christ's Sake. D. J. MAY.



### Sabbath School Rally at Rokeby Park

THE church at Rokeby Park was full on Rally Day. Many old members helped support our numbers, and several visitors not only helped us with their presence, but also took part in the programme.

The programme was varied so as to take in many phases of the Sabbath school work. The missionary feature has appealed to many. As Sister A. W. Staples told us, there was a time when every child brought a penny, but now they all bring "tickies," and coppers are seldom seen in the plate.

Our new missionary map was studied with great interest, as the superintendent explained its colours. She showed what a large amount of work is still to be done in order to spread the gospel throughout the world. The recitation of the wonderful missionary hymn was given very clearly by a little visitor, Miss Joyée Cousins. The solo, "Winning Precious Souls," sung by Hope Davies, and supported in the chorus by all the girl visitors and members, inspired us with new zeal.

We separated with a strong desire to study the Guide Book to heaven more than ever before. We wish to join up in the short work soon to be completed, by giving, so that our goal may be reached. We wish to be ready for the Master, and to meet Him with our arms full of sheaves gathered out of this poor sin-stricken and dying world.

DR. HESTER DAVIES.



### Native Workers' Institute in Kafirland

AN institute for the native workers in the Kafirland field was conducted at Debe Nek, September 18-25. A large tent was pitched in the native location about one mile from the village.

About three and one half hours each forenoon were devoted to general instruction, and during these meetings very careful consideration was given to such subjects as "Organisation;" "Proper Methods of Labour;" "Preparation for Evangelistic Service;" and, "Loyalty to the Message," etc. All of the native brethren present much appreciated the instruction and counsel given by Elders MacNeil and Bender.

The evening meetings for the public were well attended by the native people in the location, and on several occasions by Europeans from the village and nearby farms. No doubt some heard the message for the first time.

On Sabbath, September 22, Elder MacNeil preached on "The Closing Message." At the close of this meeting all of the workers came forward as an expression of their desire to reconsecrate themselves to God for the finishing of the work. In the afternoon Elder Bender preached on the subject of "Love," basing his remarks on 1 Corinthians 13:13. A social meeting followed in which all of the workers, and a number of visitors, took part; many expressing confidence in this message, and a determination to live the victorious life.

In addition to the instruction given by Elders MacNeil and Bender each forenoon on the evangelical side of the work, a class on gospel salesmanship was conducted by the writer each afternoon. It has been planned that about twelve of these brethren will take up the sale of the new book "God's Answers to Man's Questions" in Xosa. The clear and simple manner in which this book is written appeals strongly to the Xosa-speaking people, and, with this good corps of colporteurs working on it, we feel confident that large sales will be made. As all of these workers return to their respective fields feeling greatly benefitted by the instruction received, we feel encouraged to believe that this institute will mark a new era in the history of the evangelical and literature work in the great Kafirland field. G. S. JOSEPH.

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### NATAL-TRANSVAAL CONFERENCE

W. S. HYATT, *President*,

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

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

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### Big Week, November 3-9

AGAIN our people are asked to rally for a Big Week with our literature, the profits of the Big Day of this Big Week to be used to print native literature for our

field. Surely this should be an incentive to encourage everyone to do his or her best.

Long ago God sent His servants into South Africa to prepare the way for the last message, and today there are thousands of natives who can learn the truth from the printed page, just as well as the Europeans. This is the most inexpensive way known to us of giving the message.

To publish books in the many tongues is a big work; but all can help, and this will make the burden light. Here is the plan: Get all our people interested, and many of them will sell literature during the Big Week and donate to the cause the profits they make on their Big Day. But there may be some of our people whose business will not allow of this. Accordingly all such are invited to unite with our canvassers in giving the profits of their Big Day during this Big Week to forward this work. Possibly the profits of their Big Day may be more than that of the canvasser or the minister, but it may be no greater sacrifice on their part.

Brethren and sisters, shall we not unite in this effort, and make it a success? Will you become one of the faithful band who will devote the profits of the Big Day to this good work? Remember the words of the Psalmist: "Gather my saints together unto Me; those that have made a covenant with me by sacrifice." Ps. 50: 5.

W. S. HYATT.



### Attention !

We should like to draw the attention of our people in this conference to the Big Week Campaign which has been planned for November 3-9.

Please write to the tract society office as soon as possible for full particulars about books, prices, etc.

A. A. PITT, *Secretary*.



### Mahamba, Swaziland

DURING the month of August, we were visited by Elder Armitage. Before his arrival, I invited some of the people in the vicinity, belonging to other denominations, to attend the meetings. I am glad to say a good number came. The Lord was present by His Spirit, and we all felt the power of God's love working in our hearts. After the service we were invited to visit some of the people in their homes the following day. This we gladly did.

After the first meeting, we invited the people to remain to the baptismal service to see some of their relatives baptised. The service was a striking one, and all the people went away satisfied and rejoicing in the Lord. I thank God that He is opening many hearts to the message, and I pray our Heavenly Father to send His blessing upon this work among my people.

About two years ago, there was not a single Sabbath-keeper here. Will not the brethren and sisters in the African field remember the work done among the Swazi people before the Throne of Grace?

J. M. HLUBI.

### Notice

THE seventeenth regular session of the Natal-Transvaal Conference will be held in connection with the camp-meeting at Maritzburg, Natal, December 10-16, for the purpose of electing officers for the ensuing term, and for the transaction of any other business that may properly come before the constituency.

The first meeting will be held Monday, December 10, 1923, at 10 A. M.

W. S. HYATT, *President*,  
A. A. PITT, *Secretary*.

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### ZAMBESI UNION MISSION

W. H. BRANSON, *Act. Supt.* LLOYD E. BIGGS, *Secy.-Treas.*  
OFFICE ADDRESS: P.O. Box 573, Bulawayo, Rhodesia

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### Musofu Native Camp-meeting

BROTHER F. E. THOMPSON and the writer left August 27 for Walamba, on the Congo border, to attend the first of the native meetings in Rhodesia. Brother Wilson joined us at Lusaka. After a twenty-three mile bicycle ride from Walamba, we arrived at Musofu the night of the 1st of September.

Brother and Sister Wheeler are in charge of the out-station at Musofu. We were glad to meet these real missionaries pioneering among the Balambas.

The meeting began the 2nd and lasted until the evening of the 4th. A good number of natives came from villages far and near where we have out-schools. There was a good response throughout the services, and it was felt that it had been a profitable gathering.

The small corps of workers reported 160 new Sabbath-keepers, and goals were set for the coming year of nearly twice that number. On the last day of the meeting ten were baptised.

Pray for the work at Musofu.

T. M. FRENCH.



### News Notes

BROTHER AND SISTER G. L. WILLMORE passed through Bulawayo on the 25th. of September on their way down from Rusangu Mission. Brother Willmore has had to give up his work in this field on account of his health. They plan spending a few months furlough at the coast.

PASTOR J. V. WILSON, on account of his health, is leaving shortly for the south for a much needed rest. Brother F. E. Thompson will take his place as superintendent of the North Rhodesia Field.

BROTHER MARTER who has been connected with the work at the Cape passed through Bulawayo with his family on October 4, for Rusangu Mission, to take up work on that mission station.

THE native institutes and camp-meetings are now being held in Rhodesia and Nyasaland. The work is onward in this field.

BROTHER L. E. BIGGS is away from the office visiting the Nyasaland Field. He expects to return by the 25th of this month.

THE members in the Zambesi Union have collected to date £293-12-0 in the Harvest Ingathering Campaign.

# 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

## Report of Literature Sales for August Natal-Transvaal

NAME	HRS	ORDS	VALUE	HELPS	TOTAL
<i>Daniel &amp; Revelation.</i>					
H. C. Olmstead	136	191	134 11 6	6 12 0	141 3 6
T. J. Mynhardt	105½	58	40 7 0	3 0	40 10 0
<i>Great Controversy.</i>					
L. S. Hertogs	95	39	47 19 6	14 11 0	62 10 6
Mrs. Hopkins	58	11	14 6 0	3 15 3	18 1 3
<i>Practical Guide.</i>					
P. J. Vermaak	155	45	56 5 0	1 12 0	57 17 0
<i>Ladies' Handbook.</i>					
Mrs. M. Smith	75	23	31 17 6	2 6 6	34 4 0
<i>Miscellaneous</i>					
			17 7 6		17 7 6
Agents	6	624½	367 342 14 0	28 19 9	371 13 9
Native Sales £86 17 8					
Magazine sales 19 0 6					
<b>Cape</b>					
<i>Daniel &amp; Revelation</i>					
D. J. Kruger	62	18	13 18 0	2 2 0	16 0 6
A. Renou	104	13	13 0 0	17 18 0	30 18 0
G. W. Neuhoff	30	20	13 7 6	4 10 0	17 17 6
<i>Bible Readings.</i>					
D. D. Toerien	191	63	78 10 0	7 17 0	86 7 0
*H. J. Spence	105	25	43 15 0	3 13 6	47 8 0
A. Priest	66	18	21 10 0	32 15 0	54 5 0
<i>Practical Guide.</i>					
B. H. Wienand	62	58	69 5 0	4 6	69 9 6
<i>Past Present &amp; Future</i>					
E. M. Bush	74	11	7 12 6	6 16 0	14 8 6
<i>Crisis Series</i>					
Mrs. D. E. Robinson	20			6 15 0	6 15 0
Agents	9	714	226 260 18 0	82 11 0	343 9 0
*£16 4 6 not reported in June summary					
Native Sales 18 0 6					
Magazine sales £11 1 3					
<b>Orange River</b>					
<i>Great Controversy</i>					
C. E. Sparrow	71	65	79 7 0	1 2 6	80 9 6
A. G. Gilljers	105	28	34 16 6	13 6	35 10 0
S. J. Fourie	14	11	12 3 0	9 0	12 12 0
J. J. Van Zyl	26	2	2 10 0	1 6	2 11 6
<i>Christ Object Lessons</i>					
R. Giefziman	54	73	23 13 0	18 0	24 11 0
<i>Miscellaneous</i>					
			9 11 1		9 11 1
Agents	5	270	179 162 0 7	3 4 6	165 5 1
Native Sales 10 14 7					
Magazines Sales £16 15 6					
<b>Bechuanaland Mission Field</b>					
<i>Bible Readings, Great Controversy &amp; Practical Guide</i>					
A. Grobler	130½	10	12 4 0	10 6	12 14 6
<i>Miscellaneous</i>					
			2 12 6		2 12 6
Agents	1	130½	10 14 16 6	10 6	15 7 0
Native Sales 19 7 0					
Magazine Sales 1 13 0					

## Book Totals for August 1923

N-T Conf	624½	367	342 14 0	28 19 9	£371 13 9
Cape Conference	714	226	260 18 0	82 11 0	343 9 0
O. R. Conf	270	179	162 0 7	3 4 6	165 5 1
Bechuanaland	130½	10	14 16 6	10 6	15 7 0
Agents 21	1739	782	780 9 1	115 5 9	£895 14 10
Native Sales					£134 19 9
Total Magazine sales					48 10 3

## General News Notes

JUST as we go to press, word comes that the Natal-Transvaal Conference has collected to date in the interest of the Harvest Ingathering Campaign £1,017.

In a letter written by Elder Anderson from Kanye, B. P., September 17, he says: "Yesterday Doctor Kretchmar and I went to Mashupa, which is a native town of about eight thousand people. I have visited the chief there three times before, but he would never commit himself. But yesterday we went over there, and I attended the church services, and they asked me to preach to them. I did so, and then in the evening I showed them some pictures with the lantern. There were about seven hundred at the lecture last night. We could not get them into the church so we held the meeting in the "kotla." That is where the chief meets his people for counsel. It is a big courtyard. As a result of these meetings that place is now open to us, and I hope to go over there before the end of the year and help them."

## Bible Year Outline

OCTOBER 16-31.

16. Matt. 27, 28: Crucifixion and resurrection.
17. Mark 1-3: John's ministry; baptism of Jesus; miracles.
18. Mark 4-6: Parables and miracles.
19. Mark 7-10: Pharisees reproved; miracles; transfiguration.
20. Mark 11-13: Triumphant entry; parables; prophecy.
21. Mark 14-16: Passover; crucifixion; resurrection.
22. Luke 1-3: The child Jesus; preaching of John.
23. Luke 4-6: The temptation; miracles; parables.
24. Luke 5-9: Miracles and parables.
25. Luke 10-12: The seventy sent out.
26. Luke 13-17: Parables; discourses; miracles.
27. Luke 18-21: Miracles and parables.
28. Luke 22-24: Last day of ministry; crucifixion; resurrection.
29. John 1-3: Jesus' baptism; water made wine.
30. John 4-6: The woman of Samaria; miracles.
31. John 7-9: In the temple; blind man healed.

## Obituary

MARY CAROLINE ANDREKA was born January 6, 1871, and died September 4, 1923. Sister Andreka accepted the truth fifteen years ago, under the labours of Brother Ernst. She was a faithful follower of Christ, and dearly loved the glorious message for this time, which was her support and comfort through the many months of terrible suffering she endured. Her hope was bright to the last, and often in her closing moments, she repeated the name of Jesus, and seemed fully conscious of His presence.

The company in Krugersdorp will greatly miss her wise counsel and help. Our dear sister now sweetly rests from her labours, awaiting the call of the Master at the great resurrection morn. The husband and six children mourn the loss of a faithful wife and loving mother.

D. F. TARR.