



Proceedings of the Orange River Conference

Held at Kimberley, January 8-17, 1926

THE first meeting of the twelfth session of the Orange River Conference convened in the Kimberley Town Hall, Sunday morning, January 8, 1926, with Elder J. N. de Beer in the chair. The meeting commenced promptly at 11:15 by singing the beautiful hymn, "Joy to the world, the Lord will come." Elder De Beer took as his opening text the fifty-second chapter of Isaiah, sounding the call to awake to the great work which lies before us, and Elder Wright offered prayer.

It was voted that the recently organised church at Kimberley be accepted into the conference.

The roll was called, and forty-three delegates responded and took their seats. The chairman extended a hearty welcome to all present, and expressed his appreciation of the help and counsel which the Division and Union delegates were able to give.

EXPRESSION OF SYMPATHY

WHEREAS, The hand of death has moved among us since last we met, having removed two of our European members, Brother Haupt and Sister Moolman, and three of our native believers, therefore

Resolved, That we express to the sorrowing relatives our deep sympathy with them in their hour of sorrow.

PRESIDENT'S REPORT

The chairman rendered his report for the year, and which contained many interesting features. It was especially encouraging to note the rapid strides which have been made during the past year along evangelistic lines, resulting in forty-three Europeans being baptised, and seventy natives. Although reports had not come in from all the churches on time, yet there was an increase in tithe receipts over the previous year

of £43. Should the remittances which came in after the records were closed be added to this amount, the increase would be a little over £100.

It is much regretted that the conference failed to reach the goal set for the Harvest Ingathering Campaign. This, however, was partly due to the attitude taken up by the Kimberley Municipality in prohibiting the solicitation of funds from door to door in this town, which, aside from Bloemfontein, is the largest in our conference. It was further pointed out that only one-third of our membership lives in large towns, the other two-thirds being about equally divided between the country villages and farms, the former having the privilege of meeting together for Sabbath services once a quarter, while the latter scarcely ever come in contact with those of like faith. Thus it is exceedingly difficult to promote campaigns.

Better success was enjoyed with the Big Week, however, and our goal was exceeded by £11-2-9.

In the native department, a shortage was shown in both tithes and offerings, and the chairman explained that definite plans had been laid whereby it was hoped much better results would be obtained in this department in future.

TREASURER'S REPORT

The treasurer's report showed that small gains were made on the year's working in both departments. In order for the cause of God to be advanced within our territory as it should be, a spirit of greater faithfulness in bringing in tithes and offerings is needed among us. To this end we earnestly pray that God will give us a larger vision, and a willingness to sacrifice as never before in order that the good work may go onward.

REPORT OF THE NOMINATING COMMITTEE

The following report was submitted by the Nominating Committee, and it was unanimously adopted:

Conference President: J. N. de Beer.

Secretary-Treasurer: T. L. Bulgin.

Book and Bible Society Secretary-Treasurer: T. L. Bulgin.

Field Missionary Secretary: S. J. Fourie.

Home Missionary Secretary: J. N. de Beer.

M. V. and Educational Secretary: E. M. Howard.

Sabbath School Secretary: Mrs. A. F. Tarr.

Executive Committee: J. N. de Beer, R. C. Sharman, Dr. J. J. Bell, P. A. Venter, Jr., G. W. S. Marais, S. G. Hiten and F. Snyman.

REPORT OF COMMITTEE ON PLANS AND RESOLUTIONS

WHEREAS, The hand of God has been over His people in this field during the year that has passed, and has prospered the proclamation of His message, thereby winning souls to this Truth, and has blessed our laity in basket and store, and has kept them faithful in serving the Lord, and in the giving of their tithes and offerings that further work may be done, therefore

Resolved, That we express our heartfelt gratitude to our Heavenly Father for the many blessings bestowed upon His people during the past, and that we dedicate our lives and our children and our possessions to the finishing of the work of God in the earth.

Resolved, That we adopt the following mission offerings goals for 1926:

European workers: 5/- per week per member.

European laymen: 2/6 per week per member.

Native members: 3d. per week per member.

Resolved, That we continue the observance of Self-Denial Week during the year 1926, and that we set the date as June 5 to 12.

WHEREAS, The British and Foreign Bible Society is accomplishing an excellent work in the distribution of the Scriptures in heathen lands, thereby assisting in the proclamation of the gospel, and

WHEREAS, Funds are greatly needed by this society for the carrying forward of its work, therefore

We recommend, That our churches throughout the conference set apart a Sabbath's collection during 1926, for the purpose of assisting this society, and that we set Sabbath, April 17, as the day on which this collection should be taken.

To facilitate and encourage the work of our mission department in the handling of tithe and offerings,

We recommend, That a cash box be placed in the hands of each local church treasurer, and that all tithes and offerings be placed in this box, and that the giver's name, the amount and the fund to be credited, be entered in a cash book at the same time. These cash boxes are to be gathered at least once each quarter by the president of the conference, or superintendent of the mission field, or some other person duly authorised.

WHEREAS, There is constant need of earnest study and consequent growth on the part of the gospel workers, and

WHEREAS, The Ministerial Association makes a careful selection of helpful books each year for evangelistic and institutional labourers, therefore we earnestly

Recommend to all our workers, the Ministerial Reading Course.

WHEREAS, Our tract society is dealing largely with bound books and Bibles, therefore

Resolved, That we adopt the Union Conference recommendation and call our tract society, "The Free State Book and Bible Society."

Resolved, That in order to assist the African Division in carrying out its educational programme in building up the new training school, we join the Union Conference in its efforts to raise £4,000 to build a girls' dormitory, setting our goal at £1,500.

WHEREAS, The influences for evil are rapidly multiplying in the world, and the insidious designs of Satan are particularly directed against our young people,

We recommend, (a) That our people be encouraged to protect our youth by the establishment of church or home schools, wherever possible.

(b) That our people be encouraged to help worthy Seventh-day Adventist youth in our midst to attend the Spion Kop Training College by rendering financial assistance to them, wherever possible.

(c) That our young people be encouraged to avail themselves of the following opportunities for study offered by the Missionary

Volunteer Society: The Bible Year, Standard of Attainment, Reading Courses, and Morning Watch.

WHEREAS, Many souls have been won to the Message in the past through the Home Missionary work done by our people, therefore,

We recommend, That all our members be urged to continue in this good work, and to put forth stronger efforts to bring the Truth to their neighbours.

We recommend, That the Sabbath school time be limited to one hour and a quarter, and that we discourage the using of Sabbath school time or organisation, for the gathering of missionary reports, for the planning and conducting of Harvest Ingathering or other campaigns, or for the promotion of any other object, not directly related to Sabbath school work.

WHEREAS, 50% of the mission funds is expected from the Sabbath schools, and since the needs of the mission fields are so urgent,

We recommend, That a Sabbath school offering shall not at any time be dropped when some special offering is about to be taken.

WHEREAS, The Investment Plan has been welcomed wherever presented, it is urged that the present interest be fostered by our conference and mission workers, and that prominence be given to it in all our churches.

It is further suggested that the date for opening the Investment containers be the sixth Friday in each quarter.

WHEREAS, The *Signs of the Times, Africa's Prophetic Monthly*, our missionary paper, is filling a need of long standing in our missionary endeavours, and

WHEREAS, There is urgent need of building up the circulation of this paper and thereby increasing its usefulness, therefore

We recommend, That constant efforts be made throughout the year by our conference officials and workers to encourage our churches to take clubs for local missionary work, and that the members be encouraged to increase the subscriptions to the *Signs* among their neighbours.

We recommend, In harmony with the Union recommendation that the Big Week campaign be from May 1 to 8, and that the goal for our conference be set at £60.

Resolved, That our Harvest Ingathering goal for 1926 be £400.

REPORT OF COMMITTEE ON CREDENTIALS AND LICENSES

The following credentials and licenses were granted for the ensuing year:

Ministerial Credentials: J. N. de Beer, S. G. Hiten.

Ministerial Licenses: P. A. Venter, Jr., R. C. Sharman.

Honorary Ministerial License: S. J. Stevenson.

Missionary Credentials: S. J. Fourie, T. L. Bulgin.

Ministerial Credentials (Native): M. D. Kalaka, J. Rasmeni.

Ministerial Licenses (Native): Lucas Modisi, George Mashwa, Joshua Ndabambi, Hans Shai, Andrew Xaba, John Ross.

Missionary Credentials (Native): Matthew Africa, John Morris, Mrs. John Morris, Ephriam Phomane and Johanna Rasmeni.

J. N. DE BEER, *Chairman*,
T. L. BULGIN, *Secretary*.

NATAL-TRANSVAAL CONFERENCE

B. M. HEALD, *President*

A. E. NELSON, *Secy.-Treas.*

OFFICE ADDRESS: Joubert Street, Johannesburg.

Over the Top Items

THE members of the Natal-Transvaal Conference will be pleased to note in what respect they have exceeded during 1925, the results of 1924. Paul says, "Seek to excel," and our loyal members faithfully and willingly sought to excel in 1925.

1,700 more papers were distributed than in 1924, a total of 59,465. Books, periodicals and tracts loaned, sold or given away, amounted to 78,486. Five times as many books were sold by church members than in 1924.

Our people exceeded their Harvest Ingathering goal by £50. Johannesburg, Durban, Maritzburg, Pre-

toria, Spion Kop, Hlobane, Potchefstroom and Doornpoort churches went beyond their goals.

In 1924, our faithful colporteurs reached £5,035-17-10 worth of sales, and in 1925, £6,070-18-9, thus exceeding 1924 by £1,035-0-11.

Sixty-seven were added to our European membership and 176 to our mission department. Our mission offerings per capita reached 2/0 $\frac{3}{4}$.

Brethren and sisters, let us now say, "By the help of Jesus, I will be more faithful in my weekly mission offerings, tithe and Christian service than I was in 1925."

B. M. HEALD.



A Student's Auto-Bungalow Canvassing Tour

WHILE my parents and I were travelling by motor-bungalow from Maritzburg to my canvassing field, East Griqualand, I felt that I should let you know a little of the trip we had through Pondoland, and also a few of my experiences.

Pondoland appears insignificant on the map, but it is quite an extensive country. It has advanced very little in modern civilisation, but its natural beauty surpasses much of that of the provinces.

It is very mountainous. For about a stretch of ninety miles, we travelled on a level piece of road for only three miles. Two of our heaviest climbs were at the Umkomaas and Umzumkulu Rivers. From the valley of the Umkomaas River we climbed for four miles at an average degree of 54, and the temperature was 103 in the shade. Father and I had a swim in the Umkomaas River, where beautiful trees overshadow its banks. We heard afterwards that we were right in the home of the mambas.

We left this place and after a few hours came to the beautiful valley of the Umzumkulu River, and then we circled a mountain eighteen hundred feet high, climbing continually for six miles.

After reaching the top, we stopped for a little while. It was wonderful to look over mountain tops, not rugged or capped with bare rocks, but as regular, green-carpeted domes. In some parts, they are covered with wattle plantations, while on others are flourishing different kinds of wild trees. What drew my attention especially was a deep, green valley on our left, about three miles long, which was dotted all over with little groups of neatly thatched huts. I counted almost sixty groups, and wondered what those Pondos knew of a Saviour. And as I looked farther in the distance, the blue mountains disappeared, and I realised that there in the valleys are hidden thousands of unwarned souls.

As we left the borders of Pondoland and drew nearer to Kokstad, the country gradually changed into quite good stretches of flats. Only here and there, huge rocky mountains could be seen towering above the horizon. Mt. Currie, at whose base lies Kokstad, reaches over 9,000 feet.

The Lord greatly blessed my three weeks' canvassing in Kokstad. From here, we left for Cedarville, a very small village on the main road to Matatiele. I

was prospered here too, but I reached the climax of my experiences in Matatiele.

While canvassing in Matatiele on Thursday afternoon, the 17th of December, I met a French Presbyterian native missionary. He did not order a book, but somehow I felt impressed that I should go on talking to this man. I saw a stone-built church in his yard and admired it. He then offered to show the church to me. While we were inside, he became very friendly. This gave me courage to ask the question, which flashed into my mind when I saw the church. I ventured the question and asked him if I could not preach to his congregation on the Sunday. To my surprise he consented, and I grasped the opportunity.

So, that Sunday morning, I preached to quite a large congregation, for they wanted to come and listen to the missionary who came from a far country. My topic was, "The Greatest Need of this World." I dared not speak on a doctrinal point, but I was personally impressed with the world's great need of Christianity. I told them that I took the privilege of speaking to them, because Christianity is not a creed nor a theory, but it is practical.

After the meeting, I gave them an opportunity to order some of my books, which they gladly accepted, with the result that I took fifteen orders for small books, and I ordered three dozen others, which the native missionary will sell for me.

On the 22nd of December, while canvassing just on the border of East Griqualand and Basutoland, I heard of the Sesuto chief, Jeremiah Moshesh. He was not very far, and so I set out to canvass him that afternoon. After about an hour's travelling, I reached his kraal of over two thousand huts, which was near the base of the "Twins" in the Drakensberg range. After conversing with him in English, I found that he had passed his Matriculation at the Cape. So I started in with my business, and told him that I had one of the most valuable kinds of literature which he could possess. He listened very intently to my canvass and when I had finished, said, "That is a grand book. Dot one down for me." A little later in our conversation, I asked him if he would notify his people that I would be there on a certain date to sell some good books to them. He said, "I will do so. Let me know the date for sure."

Truly, the ground is prepared here among the natives for the seeds to be sown. The Lord has opened the way. Not ten miles from where I was canvassing the Catholics have one of their strongest missions. Their buildings are worth over £10,000 and they have six hundred students every year. Nevertheless, God's hand is ruling for His cause. They educate, and we sell the books that explain the Bible.

"Bible Readings" that were sold here among the Europeans some years ago, have been read, for I have looked through many of them and the majority show marks of study.

The African field is ripe and ready for the harvest. Men and women everywhere are seeking for more light. They accuse their ministers of preaching out-of-date doctrines. They are dissatisfied because there is no vitality in the food they receive. The burning coals from God's altar are wanted.

S. SWANEPOEL.

CONGO MISSION FIELD

E. C. BOGER, *Superintendent.* D. A. WEBSTER, *Secy.-Treas.*
ADDRESS: Box 250, Elizabethville, Belgian Congo.

An Interesting Report

SINCE my last report to the OUTLOOK, we have had an institute for native teachers, and some very interesting Harvest Ingathering experiences.

When Brother Giddings and his family arrived in the Congo, they remained with us for about three weeks and I went with them to Bukama, where Elder R. P. Robinson met us with machillas and an extra bicycle for Brother Giddings. My bicycle was taken on the train from Elizabethville. Brother Robinson took us and our things to the camp, previously prepared for us for our first night on our short trek.

It took us three days to make the trip from Bukama to Songa mission, a distance of one hundred miles. Thanks to the kindness of one of Brother Robinson's friends, who came along the last day of our journey and took Brother Giddings and family in his motor lorry on to the mission, a two day trek was made in one. Brother Robinson and I hurried our bicycles and thus managed to get there by the time the others did.

Sister Robinson and children welcomed us. Most of the teachers, too, were there to bid us welcome. I was glad to see several boys who had been sent from Katanga mission.

As the institute started, we could see the native workers entering heartily into the spirit of their calling. Brother Giddings had charge of Bible, Brother Robinson of geography, Sister Giddings of arithmetic, and I took the pastoral training, methods and simple hygiene. The native teachers taught penmanship, sight-singing and other review classes. For practical experience in teaching, all the teachers had opportunity for practice work in the regular school which was carried on in the afternoons. For experience in preaching, we held several meetings in the native village near by. This work is new to most of us, and we made mistakes which we hope to avoid in our future work. Our institute, however, was profitable to all.

After returning from Songa, Brother Webster and I took a try at Harvest Ingathering. It was with the usual dread and fear that we started out, but we asked God to bless, and He surely did, as at the first place we visited we each received one hundred francs (one pound). That gave us courage and enthusiasm. At one place, Brother Webster received five hundred francs (five pounds), and at no place did we receive less than twenty francs (or four shillings). The two of us went over the Union goal in five or six hours' time. We had a very enjoyable time. We are truly thankful that the Lord moved these business men of Elisabethville to give so liberally.

B. E. SHAFFNER.



THE secret of success is constancy of purpose.—
Disraeli.

ZAMBESI UNION MISSION

F. E. THOMPSON, *Supt.* C. W. BOZARTH, *Secy.-Treas.*
OFFICE ADDRESS: P.O. Box 573, Bulawayo, Rhodesia

Calls from North Rhodesia

THE work is onward in Northern Rhodesia. The workers are of good courage and are fighting the battles of God with vigour. God is giving success in this field.

A few months ago, one of our native evangelists went to a village where there was an interest in the Truth, and after preaching for two weeks reaped a harvest of seventy men and women for Christ. The head-man sent me his pipe and snuff box, and earnestly pleaded for a teacher to come and live among his people in order that they might learn more fully of the things of God. Since then, this call has been renewed several times, but for lack of means and workers we have been unable to respond. For the present, the best we can do is to visit these people as we have time.

Less than a year ago, one of our evangelists came into touch with an educated Christian Barotse. Our Truth was presented to him, and after a time accepted. To accept was a struggle, for he realised that it meant turning away from the ways of the world which he had previously believed could be followed while following Christ. He knew it meant giving up work at £5-0-0 per month and working at the mission for possibly £1-0-0, or even less. This new convert was sent to Rusangu mission, where he studied our Truth more fully. Yesterday, I received a letter from him expressing his willingness to go anywhere he might be called to go, in order to help give this last message of love and warning to his sin-enslaved brothers.

Villages, which have known of our people for years, but which have hitherto seemed indifferent, are apparently waking up. Calls for help are coming from every part of the jungle. Several villages, which have been under the influence of other societies, are now asking us for teachers.

The people of the Barotse district, through their paramount chief, Yeta III, have sent several messages to us during the past year asking us to visit them, with the object in view of requesting us to establish our work among them. Barotse is by far the largest district in North Rhodesia, both in respect to inhabitants and square miles. Surely, we should try to enter Barotseland soon. Great consideration is given by the Government to the wishes of Chief Yeta, and for him to request us to enter his territory is of significance.

We thank God for these open doors. Truly, God is making bare His mighty arm for the speedy finishing of the work in our field.

N. C. WILSON.



Lower Gwelo Mission

OUTLOOK readers will kindly note the change of address of the South Rhodesia mission field and Somabula mission, and that all correspondence should be directed to P. O. Box, 78, Gwelo, South Rhodesia.

At recent committee meetings of both the Union and local field, it was decided to change the name Somabula mission to Lower Gwelo mission. It was with regret that this change had to be made, but it was considered necessary owing to the fact that a post office now exists at Somabula Siding, and on a number of occasions letters and goods, although addressed Somabula mission, Gwelo, have been found after several weeks and in some instances months, to be lying at the Somabula Siding post office, and there is good reason to believe that some important letters have gone astray altogether.

Therefore, in future will kind friends, instead of directing letters to Somabula mission, address, Lower Gwelo mission, P. O. Box 78, Gwelo, South Rhodesia.

F. R. STOCKIL.

SO. AFRICAN UNION CONFERENCE

J. F. WRIGHT, *President*, A. FLOYD TARR, *Secy.-Treas.*

OFFICE ADDRESS: Box 468, Bloemfontein, O. F. S.

Ministerial Institute

(Additional testimonies have been received from some of our workers who attended the Ministerial Institute held at Kimberley last month, and we are pleased to publish these).

SLOWLY, stealthily and almost imperceptibly, the end is certainly creeping upon us. The Apostle Paul, however, points out, "But ye brethren are not in darkness that that day should overtake you as a thief." To those who were privileged to attend the recent Union conference at Kimberley, this gathering will certainly stand out as one of the happiest and most harmonious in recent years. From the first meeting, there was manifested a spirit of co-operation and brotherly love among the delegates, emanating doubtless from the sincere desire on the part of all present to consecrate their lives to the finishing of the work. This was the keynote of every testimony and was worked out in every problem.

The work is teeming with more difficulties and is becoming more trying as the years go by. At Kimberley, many of these problems were beyond human solution, but as the Spirit of the Lord worked on willing minds and surrendered hearts, all was made plain, for, "It is not by might or by power, but by My Spirit saith the Lord." Surely, the spirit of concord and co-operation is not only a sure sign of the rapidly approaching end, but is certainly the stamp of discipleship, for we are told, "By this shall all men know that ye are my disciples."

E. W. H. JEFFREY.

As I leave this Union constituency meeting to return to my field of labour, I do so with a very real confidence in the Message and in those upon whom God has placed the burden of carrying it. Sister White was shown that as the end drew near a spirit of love, unity, and a "pressing together" would be manifest among the brethren. As I have seen these statements fulfilled, confidence has gladdened my heart.

These meetings have witnessed the manifestation of this spirit, and as I have shared in the renewed

consecration, I go to my work with a new and living hope in the early triumph of this great Message.

WILLIAM H. HURLLOW.

My impressions of the Union Conference held in Kimberley are the best I have ever had, especially the spirit of love and unity which was seen at every meeting. The Lord was in our midst, and I feel sure will continue to be with each worker as we return to our different fields of labour.

I am looking forward to seeing many souls won for the kingdom of God during 1926.

My prayer is that we may all be given grace to live up to the consecration made during this good gathering.

S. G. HITEN.

"BLEST be the tie that binds

Our hearts in Christian love!

The fellowship of kindred minds

Is like to that above."

These words were brought forcibly to my mind as I sat in the Union Conference constituency meeting at Kimberley, and beheld the spirit of love and unity which came in.

I have been in this country only a few months, but to my mind, this meeting was one of the best, if not the best, that I have ever been privileged to attend.

The Lord came very near, and our hearts were all encouraged to return to our respective fields of labour, determined to uphold one another by our daily prayers and conversations, and to press on with renewed determination and consecration, the battle in which the Lord has called us to engage.

A. V. EDWARDS.

AFRICAN DIVISION CONFERENCE

W. H. BRANSON, *Chairman*. W. B. COMMINS, *Secy.-Treas.*

OFFICE ADDRESS: Grove Avenue, Claremont, C. P.

Summary of Mission Offerings for 1925 As Compared with 1924

	1924			1925		
Harvest Ingathering	£3130	8	4	£2919	8	5
Camp-meeting	1637	15	5	852	5	5
Week of Sacrifice	478	10	8	475	19	11
Big Week	124	12	5	288	0	6
Annual Offerings	358	15	7	321	4	3
Foreign Missions	138	5	11	210	16	7
Sabbath School	2603	8	8	2750	12	9
13th S. S. Offering	705	15	6	769	6	11
Totals	£9177	12	6	£8587	14	9

The above report gives the results of the years 1924 and 1925 from the several campaigns and also of our regular mission offerings. We are sorry that the record for 1925 shows a less amount received from the campaigns with the exception of Big Week. As the result of the united efforts of our church members the 1925 Big Week Campaign was very successful.

Our readers will note with interest the growth of our Sabbath school department, and the increase in its offerings in 1925 over 1924.

W. B. C.

When Satan Called a Committee Meeting

It came to pass about eighteen hundred years after the twelve apostles had been placed in their silent tombs, that as the time for the second coming of Christ drew near, Satan sent out a call to each of the imps of his chief committee. The call was for a special session of that busy body.

When the stated time for the committee meeting arrived, all the imps were present. Satan, the chairman, seemed to be deeply concerned over something, and in fact looked so sober and gloomy that his committee knew some of his plans must be proving a failure. In a hoarse voice he began to speak:

"I am very sorry to have been compelled to call you from your important work, for I know that of all imps you are the most busy; but I have an important matter to which I wish to call your attention."

All the imps changed position and leaned forward to learn what was troubling their chairman. After a pause he continued:

"Many times in the past I have called you together to consider questions, and your counsel and advice have been much appreciated. I feel, however, that the matter we must consider at this meeting is of greater importance than any matter we have ever considered before. It has kept me awake nights; in fact, has troubled me exceedingly for several years: and as there are at present no signs that it will soon cease, I decided to discuss the matter with you."

"What is the matter, captain?" excitedly shouted the imps of his committee.

"Well," said Satan, "of all the people on the earth, I hate the Seventh-day Adventists most, for they are teaching men to keep the commandments of God and to prepare for the second coming of Christ. As soon as men and women begin to do this, I lose my hold on them. I have hoped that that denomination would be short-lived and soon pass into history, but those Seventh-day Adventists are so active, and their denomination is growing so fast, that I fear they will undo all that we have accomplished during the past fifteen hundred years, and ruin our kingdom. Now I crave your advice. Tell me what you think I can do to hinder any further growth of the Adventist denomination."

The imp Intemperance sprang to his feet, saying:

"I'll tell you, Mr. Chairman; I think I can handle the situation. I know those people quite well. I thought I had them once by getting other denominations to accuse them of being in league with the saloon keepers because they fight Sunday bills; but I found that well-informed men knew better, so I will try another plan. I'll influence Seventh-day Adventist ministers, as I have other ministers, to speak less against the liquor traffic. I'll get some of their members to smoke and chew tobacco, and some to drink tea and coffee, and some to disregard health reform. In this way I will—"

"Oh, nonsense," interrupted Satan, "you ought to know better; you can never get those people, as a whole, that way. You might get a few, but we must be more cunning than that, or we'll never get them."

"Oh, I know," exclaimed Love of Style, "I'll get their women to wear flowers and feathers and rings, and to dress like the world. All you imps know that

Seventh-day Adventist ministers preach against those things. If I can only keep the members from living up to their profession, I'll have them all in no time, and I'll make them the laughing-stock of the world."

"That's good, but it will not fill the bill," stated the chairman; "you can get some of them that way, but you'll never get the real ones so easily."

Worldly Gain was the next one to speak. "I have a plan up my sleeve that will beat that completely," he said. "Those Seventh-day Adventists can't push their 'message' without money, and I'll get their money makers to save up all they earn and invest in farms, houses, mining stock, or have them put it in the bank; in fact, I'll get them to put their money anywhere except in the 'message,' and if I can get them to love worldly gain, I can get them to do anything for money. Some will even raise hogs! If I can keep their money out of the 'message,' they can't hire any more preachers, can't print books, tracts, or periodicals, and their institutions will be weighed down with large debts. Their most talented ministers will be so busy trying to raise money with which to pay off the debts, that they will have no time to preach the 'truth.'"

The eyes of Worldly Gain sparkled as he saw the smiling face of his captain.

"That's very good! It surely is the best plan that has been suggested yet. We are getting down to business now. But I'm afraid you can't get them all to love worldly gain, can you?"

"I've a plan," said Persecution; "I'll get busy persecuting 'em. I'll get the popular D.D.'s to preach against 'em; I'll get people to call 'em Jews, and laugh at 'em, and mock 'em, and ridicule 'em; and then I'll get Parliament to pass Sunday laws, taking their freedom away from 'em. I'll have some of 'em cast into prison, and drown some, and kill some of 'em, and then I'll—"

"Sit down!" yelled Satan, "you must be out of your mind. If you had dealt with Seventh-day Adventist people as I have, you'd know better than to talk that silly way. I've tried that plan before; their church is much purer and in far better condition in times of persecution than in times of peace. You kill one, and a dozen will stand up to take his place; you drown one, and a hundred will reconsecrate themselves to our enemy, Jesus Christ. If you get Sunday bills into Parliament, then they will scatter thousands of 'extras' everywhere, which will get several thousand people more to fight Sunday bills. Oh, no, my dear sir; you've got a lot to learn about Seventh-day Adventists. Your plan is a wild one."

"Now listen to my plan," said Mr. Do-nothing; but Satan replied: "Just wait a moment; Mr. Nurse-a-Grouch has the floor."

Then Mr. Nurse-a-Grouch, with shrewd foresight and keen eyes, made known his plan, saying:

"None of you have hit the mark yet. I'll do what none of you can do; I'll get the leading men among Seventh-day Adventists to look at little details in different lights, then I'll get some of them to become stiff-necked and unwilling to recognise the rights of others. In that way I'll get some of them to slip off from the main track and start little factions of their own. Then I'll be just as busy as I can be, finding all those who profess to be Seventh-day Adventists

who are nursing a grouch against the church, for some reason or for no reason at all, and I'll get these people to join the different factions. Then I'll place my hand over 1 Cor. 3:3, 4 and 2 Cor. 13:5, while I get some to say, 'I am of Paul,' or 'I am of Apollos,' or 'I am of some one of more recent date,'—in fact it does not make much difference to us what they say 'I'm of,' as long as they do not say, 'I'm of Christ.'"

All the imps shouted, "Good for you, Nurse-a-Grouch;" but Satan did not look so pleased, and soon expressed the reason by saying:

"Your plan does not amount to much; for if you carry it out, you will only weed out of the church those who wouldn't help it even if they stayed in. I've found in my wide experience that Nurse-a-Grouches never help any church along very much. We do not need to carry on a campaign against that class of members. What I want to know is, How shall we hinder the real Seventh-day Adventist Church from making further growth and development? The factions need not trouble us; it is the real Seventh-day Adventists I want to hinder. How shall we do that? That is what I called this meeting to discuss."

"Then listen to me," said Mr. Do-nothing, "I'll tell you how it can be done. I'll do all that has been mentioned by all of you fellow committee imps, and much more too, and do it all in one stroke. Not many of the church members will be very concerned over what I shall do because of the way in which I'll do it. I will get all the church members to take it easy. I'll get them to think that Home Missionary work is of no importance; and, furthermore, I'll get them to think that it is wrong to report what little work they may chance to do."

"If I can keep the Home Missionary spirit out of the church, then the members will not be too busy to listen to my temptations, and it will be an easy matter to get them to find fault with each other and with the church officers and the conference officers; thus I can bring in division among them. Soon they will lose courage in the 'message,' and begin to grow careless about keeping the Sabbath and about paying tithe, then they will not attend the midweek prayer meeting. The Sabbath school and prayer meeting will be only an interesting form to them, and many will drop out of the church. That will discourage the ministers quicker than anything else."

"Outsiders will see that Seventh-day Adventist members are wrangling among themselves, and that will keep them from joining the church. The church will not be in a condition to supply the working force with ministers, Bible workers, nurses, colporteurs, or magazine workers; hence the converts to the 'truth' will be very few in number."

"When I get the church members to do these things, there is nothing I can't do; then you, my fellow imps, will have a splendid chance to come into the church and create intemperance, love of style, love for worldly gain, love of pleasure; and you, Mr. Nurse-a-Grouch, will be busier than you have been since the days of Cain."

"Mr. Chairman and my fellow committee members, you will agree with me that we don't have any chance at all of accomplishing anything in a church of which all the members are wide awake Home Missionary workers; because if all the members are workers, the

church is a real live spiritual power. The Sabbath school is so interesting that all the members attend regularly, and are on time, bringing large offerings. Then the prayer meeting and social service—well, they are so filled with the mighty Spirit of God that even our beloved chairman does not feel comfortable within several miles of the place.

"If the people put their hearts into the 'message,' they will put their money into it too, and the offerings for Home Missionary work and Foreign Missions will increase annually. The members will pay a faithful tithe, and prosper in every way. The church will furnish a large army of recruits for work in the homeland as well as in foreign fields. Their publishers will have to operate day and night in order to fill the demands for magazines, books, tracts, etc."

"While the members are actively engaged in Home Missionary work, they will grow strong in the 'truth,' and it will be hard for us to get hold of them. I'll prove, O Lucifer, that if I can stop the Home Missionary work in the Seventh-day Adventist churches and get the members to do nothing, our problems are solved."

"All honour to Mr. Do-nothing!" cried Satan. "Thou shalt be held in high esteem by all the imps in my whole kingdom, and shalt sit on the throne at my right hand. What do the rest of the committee say?"

"Let it be known that Mr. Do-nothing is the wisest of all imps," was the reply.

Satan continued, "You must act quickly, for the other imps cannot do much in the churches until you have accomplished your work."

"Hello, here's Mr. Messenger!" cried Mr. Do-nothing.

"What message do you bring?" demanded Satan.

"I've come to tell you some news," began Mr. Messenger. "The Seventh-day Adventist Church has just decided to greatly strengthen the Home Missionary Department. The leaders are urging every member to become a worker for Christ."

"Let all the imps of hell join me in cursing the Home Missionary work!" shrieked Lucifer, and then continued in his loudest tone: "Up! speed away, Mr. Do-nothing! Let all the imps in the realm help you keep Seventh-day Adventists from doing Home Missionary work; for in that way only can we hold our ground. Our kingdom is at stake. If all Seventh-day Adventist church members become workers for Christ, then that 'gospel of the kingdom' will 'be preached in all the world for a witness unto all nations;' and then the end will come."

The echo of Satan's voice had hardly died away before he added: "After fighting Christianity for six thousand years, I am convinced that the law of faithful service is one of the surest ways of prospering Christianity."

S. A. RUSKJER.



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General News Notes

BROTHER D. A. WEBSTER reports that a Missionary Volunteer society has been organised at the Katanga mission, with a membership of forty.

BROTHER W. H. HURLOW was ordained to the gospel ministry at the time of the Union constituency meeting held at Kimberley last month.

THE Claremont church school opened on the 25th ult., with an enrollment of twenty-eight, and with prospects of three or four additional pupils a little later.

AT the Claremont church, on January 14, the marriage took place of Brother Sydney Perrow and Miss Twomey, of Wynberg. We extend to this young couple our best wishes.

BROTHER EDWARD TARR, of East London, has responded to a call for work in South Rhodesia. It is expected that Brother Tarr will act as secretary-treasurer of the South Rhodesia field.

ON the morning of the 25th ult., the R. M. S. "Edinburgh Castle" brought to our shores Brother and Sister G. E. Shankel and their little daughter. These workers will connect with the Spion Kop College.

ON the 13th of January, at Port Elizabeth, Brother Bert Honey and Miss Olive Willmore were united in marriage. Brother and Sister Honey are now at their home at Camelford, Transvaal. The following week, Brother Leslie Billes and Miss Edna Rowlands were married at the Johannesburg church, and shortly afterwards left for their new field of labour in the Belgian Congo. We wish these young people every future happiness and God's richest blessings.



The Reward for Soul Winning

ONE of the richest promises of personal reward in all the Bible is found incidentally, isolated from all relative texts, in Daniel 12: 3. Chapter eleven sets forth the rise and fall of kingdoms, the clash of nations, and should close with the standing up of Michael and the awful time of trouble spoken of in Daniel 12: 1. Then follows the resurrection from the dead and our text, "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Here is God's reward for winning souls to His kingdom. This reward seems special, and is to be received only by those who do soul-winning work. It is not a reward given to all the redeemed, but to the one who wins souls to serve the living God. Said the

wise man, "He that winneth souls is wise;" and this word is a complement to the statement in Daniel 12: 3, the "wise shall shine as the firmament."

When we consider the reward, we realise more truly the dignity and value of the service. Here is honour enough for the most ardent, self-sacrificing soul-winner,—a reward so great, so beyond our comprehension, that it staggers the imagination. It is a reward that marks the receiver from all the redeemed and as far as we know, from all others of the universe. There is something akin to the glory of God in this rich reward. It is unlike the perishing earthly things we see about us; unlike anything that mortality knows. The reward belongs to a new creation, and is an exaltation, a glory we do not yet comprehend. And as if this were not enough, there is added the thought, "And they that turn many to righteousness as the stars forever and ever."

"As the stars," enduring, serene, steadfast! And the service that wins this reward is the turning of many to righteousness. Not the holding of office, not even standing at the head as leader in the church militant. No! The reward is given to those who win souls from the realms of darkness to serve the living God.

This reward is to be looked forward to and claimed by faith as other men in days gone by rejoiced in their promised inheritance, while beholding it afar off. We have not long to wait to come into possession of this promised glory if we are reckoned as soul-winners. We are close to the great day when this reward will be given.

The great question for each one of us to face is, "Am I a soul-winner? Are these passing days, busied with a thousand worries and burdens and jealousies and cares, both in the church and at home, barren of fruitage in turning souls to righteousness? Or am I a fruit-bearing branch, leading many souls to know the Lord?"

Now is the time to settle whether or not the reward shall be ours. A personal choice must be made if we hope to win the special reward. Lost days are lost opportunities: never will they return. Nor tears nor prayers nor repentance and forgiveness can recall wasted time. A year spent with no souls won to Christ is a wasted year. Five years gone, and no nights of wrestling, no prayerful yearning over the lost, no credits earned in souls won to Christ, ought to make us most serious in our service. Are we to lose the eternal reward? If we have done something, could we have done more?

The saddest of all losses is the loss caused by neglect and indifference. Through carelessness, one suffers loss, the sting hurts, the pain is poignant. The present should be the day of our greatest activity. Tomorrow may not find us able for service.

I. H. EVANS,
in Far Eastern Division Outlook.

DALY.—Sister Wilhelmina Jacoba Daly, of Bloemhof, passed away December 7, 1925, at the age of 66 years. The deceased was a staunch believer in the Advent Message, and we believe she is resting in the hope of seeing Jesus at the first resurrection. We extend to the children and relatives of our departed sister, our deepest sympathy.

J. N. DE BEER.