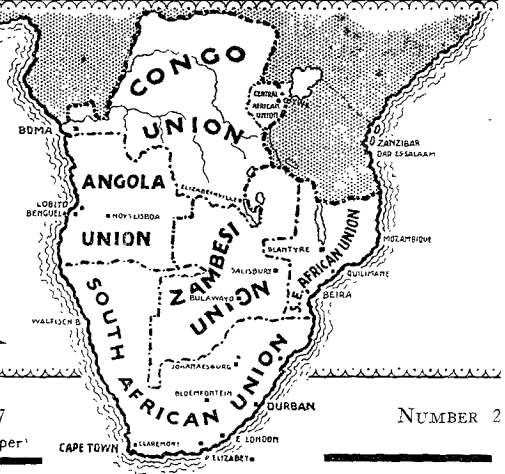


The SOUTHERN AFRICAN DIVISION OUTLOOK



VOLUME XXXV

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Seeking True Godliness

I. B. BURTON

IN the days of ancient Israel a time of great spiritual declension came in. Israel had expressed the desire to be like the nations around them. The seed sown that day had grown to such an extent that true Godliness in the nation was well-nigh dead. At that time God sent Elijah with a message that was absolutely clear, and which allowed no possible avenue of compromise: "How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal then follow him." Is that not the issue today when, because iniquity does prevail, there is danger that the love of some will wax cold?

It is very important that we believe the truth, but unless the heart is right, unless we actually are born again, then all the rest is just plain salvation by works—the same old foundation the devil laid down in the beginning. He does not care particularly what kind of a building we put on his foundation, whether it is just plain heathenish unbelief and idolatry, or whether it is the form of the purest doctrine, and even responsibility in the church. In fact the higher the profession placed on the foundation the better he likes it. It is perfectly easy to be a heathen Sabbath keeper, in fact one may have the form of all the doctrines and still be a heathen at heart, for a heathen is not necessarily one who does not know about God, but is one who does not build on God's foundation.

Today there is a tendency to preach and to desire to hear smooth things and if hard things are said then we like them to fit someone else and condemn someone else's sins. "This is a good point," we say, "it fits so-and-so squarely." My brother and sister, that is not what I want to talk about today, I want it to be a message direct to your heart and my heart.

The prophet Ezekiel, in vision, saw a man sent from God with a writer's inkhorn in his hand, commanded to go through Jerusalem—God's professed peo-

ple—setting a mark upon those who had a burden for souls because of the abominations done in the midst thereof. May there be among God's people today many who have that spirit of earnestness, those who know what experimental religion means.

Just before His crucifixion, Jesus, in prayer, desired of His Father that His people might be sanctified. A sanctified people are a people set apart for a holy use; a people in whom Jesus is living out His life; a people who are becoming like Him; a people who are born again.

My brother and sister, what does this mean to you? To you—not to someone else. As church people we have an awful habit of continually worrying about someone else's mistakes, someone else's sins and failures. In fact we have a tendency to do a whole lot of cheap publicity work for the devil. Peter says, "Give diligence to make your calling and election sure." That is what I want you to think about today, *your* calling, *your* election, and *your* salvation. In another place we read that Satan is going about seeking whom he may devour. If he has to do any seeking, then surely it must be God's elect he is looking for. Do you, my brother or sister, desire to be among God's elect? Then, if so, you are one of those Satan is seeking to devour.

Now how will these things affect your life? Think about it. Is your life today fit for the kingdom of God? If you are not ready, when are you going to be ready?

Let us ask a few questions. Are you honestly watching and praying to overcome your own personal sins? "Advancement in Christian experience is characterised by increasing humility, as the result of increasing knowledge. Everyone who is united to Christ, will depart from all iniquity. . . . Love to Jesus will be manifested in love to His people. It is not fitful, not spasmodic, but calm, and deep,

and strong. . . . Christ speaks in every word. He is seen in every deed."—*"Testimonies," Vol. V, page 49.*

What is your ambition in life? Is it the salvation of souls for whom Christ died, or is it something to do with self? Which do you love most? I am not especially concerned with what you say you love most, but look down into the depths of your heart and probe its secrets—then tell the Lord about it.

What impression do your companions get of you? Of your actions day by day? Of your speech? Of the way you dress? Does your life teach the truth, or scatter away from it? Remember you will be held responsible for the influence you cast about you. How often have been heard the words, "I do not care to go to heaven if so-and-so is there." Or, "What is the need of being a Christian, so-and-so is a member of the church, and he certainly is no better than I am; neither his dress nor his daily conduct appeals to me as anything better than my own, and I make no profession." Does anyone feel that way about you, my brother or my sister?

"Out of the abundance of the heart the mouth speaketh." A little girl came to her aunt one day with the question, "Auntie do you love Jesus?" "Why, of course, I love Jesus, why do you ask such a question?" was the reply. "Well, Auntie, I know you love Mother, and Grandma, and Uncle Jack because you so often talk about them," said the child, "but I never hear you talk about Jesus, and it seems to me that if you really loved Him you could not help talking about Him." My friend, is Jesus really a Friend of yours? Are you glad to talk of Him, and to tell others just how much He means to you?

What do people notice most in you? Is it pride, grumbling, deceitfulness, selfishness, or some other kind of dishonesty? Or, can they see that you really are seeking God first and above everything else, and that you really have been with Jesus

and have learned of Him? Do you show it by your life?

Are you honestly trying to put sin out of your life or are you trying to cover it up? The Bible tells of a people who "feared the Lord but served their own gods." And of others who "did secretly those things that were not right." Are you living like that, or are you honestly with the help of the Lord, striving to put sin out of your life? Do you ever get right down and honestly study your character and your motives, and ask the Lord to show you your sins as they are so that you can put them away?

As a Seventh-day Adventist do you actually love the truth or only believe it? There is a difference. The devils also believe and tremble. Are you loyal to the message of God? Do you by your life cause people to respect the church? Do they say of you as of Daniel of old, "We can find no occasion against this man, except we find it against him concerning the law of his God." Do you love the message and feel that it is your own, that it is a part of you, and that you are a part of it? Do you believe that in the sight of God it is the most precious thing in the world because through it He is sending His last message of warning to lost men—men for whom Christ died? My friend what are you willing to sacrifice for it?

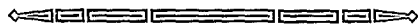
In view of these things how do you view your life? Does it seem consistent for you to spend time on foolish nothingness, small jealousies, silly pride, or with anything else that does not help to draw you nearer to the Lord, and thus nearer to your brethren and sisters? It is no small thing that you are deciding day by day—it is your eternal salvation. Friend, it is not what you say, it is not what you agree to with your mind that is going to count in the judgment, but it is what you demonstrate by your life day by day. Let us be honest with our own hearts. Let us be diligent day by day to make our calling and election sure, not only because great is the recompense of reward, but let us remember too, that in the glad hereafter as Jesus looks upon the throngs of the redeemed "He shall see of the travail of His soul, and shall be satisfied." Friend, may He not be disappointed in you and in me that day.

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"Patronise Our Advertisers"

Just over one year ago, the *Signs* opened its columns to South African advertisers for the first time in its history. This was done in order that additional revenue might be made available for increasing the size and attractiveness of our Division missionary periodical. For a number of years, our magazines in India, England, and America have accepted approved advertisements, and we have thought it wise to profit from their example.

During the past twelve months, a few good firms have chosen our journal as a national advertising medium. Other firms who might have taken space could not be included. For instance, we could never accept tea, whisky, or cigarette advertisements, nor could we conscientiously include certain patent medicines and quack remedies which appear regularly in the daily press. The high standards of our magazine naturally make it more difficult for us to obtain some profitable contracts, since firms who advertise most widely are often those who sell products inimical to our health programme. Because of this fact, we feel that the firms who have in the past, and who are now advertising in our columns, are truly our FRIENDS, and worthy of our full support. They are spending large sums to advertise their products, with the hope of increasing their volume of business. If they receive replies to their *Signs* or *Tekens* advertisements, that is proof to them that they have chosen a good medium and that their money is spent wisely. If no replies are received, and if no increase is noted in their sales, they have no assurance that their advertisement in the *Signs* or *Tekens* is a profitable investment, and are likely to cancel it forthwith.



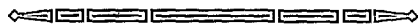
South African Union Session and Camp-meeting

NOTICE is hereby given that the seventeenth session of the South African Union Conference of Seventh-day Adventists is called to convene in Victoria Park, Bloemfontein, Orange Free State, March 26 to April 4, 1937.

Officers will be elected for the ensuing term and such other business transacted as may properly come before the conference.

The first service of the camp-meeting will be held Friday, March 26, at 7:30 P.M., and the first meeting of the session Sunday, March 28, at 10:00 A.M.

A. FLOYD TARR, *Chairman*,
J. E. SYMONS, *Secretary*.



So we appeal to our people throughout this Division to "Patronise Our Advertisers." If you want breakfast foods, "Weet-Bix" is ready for you. If you desire to insure your property, let "Guardian" assist you. If you need non-denominational books, "Maskew Miller" has unlimited supplies. If you travel abroad, "Italian Lines" will serve you. If it is men's clothing you're needing, "Thomas Henshilwood" will gladly supply you. If you are thirsty, drink "K. W. V. Grape Juice." If you write letters, "Croxley," "The Path of a Million Pens," is waiting to receive and convey your message. If you want a good place to stay when in the Peninsula, "Herschel Hotel" is ready to receive you.

And if the shadow of death passes over your home, let "J. A. Human and Sons" assist you.

When you write to advertisers, be sure to say, "I saw your advertisement in the *Signs of the Times*." This will be of great value to us. We thank you!

NATHANIEL KRUM, *Advertising Manager*,
Signs of the Times and *Herald of Health*.

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Learn to Earn Your Way Through School

THERE are some young people who think it is impossible to obtain a college education unless somebody pays their way through school. This is a serious mistake. Every normal person with a sound body, and a will to do can obtain a liberal education by his own personal efforts even if nobody else contributes a cent toward it. The most valuable part of an education is to learn by your own efforts what it costs to get an education while you get it. The person who allows some one else to hoe his row for him while he is learning to farm never becomes a successful farmer. We learn to do by doing.

Some folks lack initiative and push, and then wonder why others have funds and they have none. There was a strapping young fellow, who enjoyed perfect health, and was blessed with good looks and a strong body, yet he was always lamenting his penury and miserable condition. He regretted that he was not born into a rich family. Why should he be denied the pleasures and comforts of life that other young persons seemed to enjoy?

The boy had a wealthy uncle, a shrewd, far-sighted merchant, who, by his own efforts, had battled his way up through the hardships of life to financial independence. The boy resolved to visit his rich relative with a view to obtaining a monetary gift to enable him to get a start in life. He called upon his rich uncle and plaintively rehearsed his misfortune of being born poor in this world and declared that the world owed him a living. The older man gazed at him thoughtfully, then gave him the following good advice: "I am an old man and have toiled very earnestly for every pound I possess. You are young and enjoy perfect health, and yet you complain of the harshness of life, without having put forth any effort at hard work. You seek my aid. I will grant it. I will give you £1,000 for your strong right arm." The young man was startled, and indignantly spurned the offer. The uncle spoke again earnestly. "Well, perhaps you will sell me your right eye for £1,000." Again a refusal. "Or perhaps," the uncle resumed, "your sturdy legs at £1,000 a piece." This was more than the young man could stand, and he burst into a fit of weeping.

The uncle smiled: "Young man," he said, "you are supremely rich. You have a sound mind in a healthy body. You have youth, energy, and the promise of a

glorious future, and yet you come to me complaining of your ill fortune of being born poor in this world, when God has so richly endowed you."

The youth was humiliated in the dust, and for the first time he realised the worth of his body, and that he was indeed rich. All thoughts of self-pity and poverty vanished. He then and there resolved to put his own talents into active service and hoe his own row through life and he was ever grateful to his uncle who helped him to discover himself and his own unused talents. He fought life's battles courageously and won.

This is exactly what every young person with a sound mind in a healthy body can do in getting a college education. The very best opportunity for a young person to earn his way through college is the colporteur work. It carries a three-fold blessing with it. It brings the necessary financial aid to the student to pay his own way through school; it gives him a training in salesmanship so he can sell his ideas in the future to the public in his professional training whatever that may be, and it brings an everlasting blessing to every home in which he succeeds in placing heaven's last message to a perishing world.

The colporteur work is the best training school and laboratory for a student who prepares for the ministry or any other line of professional service. A student who has worked his own way through college by this method has an education plus a valuable experience when he graduates, which places him far in advance in his qualifications for a position of trust and responsibility in this cause, of the student who has his book knowledge, but lacks the experience which the colporteur has gained in the field while earning his own expenses for his education. The coming in contact with human nature and human needs as you do in the colporteur work, and successfully earning a scholarship during a summer vacation is worth more than a whole year of college education gained only from books. My own experience in this very line of work while I was getting my education emboldens me to recommend the above plan to every aspiring and industrious young person who is seeking a liberal and practical education, to qualify him or her for a place of usefulness and responsibility in this blessed cause of truth.

There will be held in your conference in March of this year an institute where training will be given in the art of selling our literature. My advice to you, young man, young woman, who desire to enter Helderberg College, but who feel that you are unable, is to get in touch with your conference office and see if they will not permit you to attend this institute, preparatory to your entering the field early in 1937 to begin work on a scholarship for the next school year.

C. S. LONGACRE, *Secretary,*
Religious Liberty Association,
Washington, D.C., U.S.A.

PUBLISHING Department

F. E. Potter, *Secretary*



Who's Who in the Literature Ministry

No. 7.—F. H. A. Ficker

In a general dealer's store in the town of Worcester there worked a youth of nineteen nicknamed "Frikkie." The Spirit of God moved upon his heart and he responded to His influence. Much to the regret of his employer Frikkie tendered his resignation, and, attracted by the value of a Christian education, enrolled as a student at Helderberg College.

Each summer of the five years that he spent at that institution he went out evangelising with the printed page. True to Scriptural injunction, he first laboured "in Jerusalem"—his home town. There, much to the surprise of many, he earned a double scholarship. The feat was a noteworthy one because, firstly, the people of Worcester were prejudiced against Seventh-day Adventists, and, secondly, Frikkie was hampered by an impediment in his speech. The secret of his success was a simple and sincere belief in the promise of his Master: "I will be with you."

The next three summers saw Brother Ficker labouring away over "in Judea"—South West Africa. In a sparsely-populated country of far distances and high living costs, he succeeded in placing £1,400 worth of our good books. One summer he performed the extraordinary feat of selling £600 worth of books in about two months.

Graduating from Helderberg in 1932, Brother Ficker continued labouring with the printed page, and several souls were baptised into the church as a result of his faithful work. Next we find him filling temporarily the post of Field Missionary Secretary of the South African Conference to the satisfaction of both office and field. On the expiration of his term of service, he turned his attention to the "uttermost parts of the earth" combining "witnessing" with a travel trip through Palestine and Europe.

Brother Ficker is now back again in the literature ministry doing most acceptable service, and we are sincerely hoping that he will long continue to help in the evangelisation of this Division by means of the printed page.

The ranks of the literature ministry are open to many more young men of the "Frikkie" type; so come along Seventh-day Adventist young men and help us! Write to Brother Ficker and he will tell you how he loves his work, and why you should be a colporteur-evangelist.

Cape Conference

W. H. Hurlow *President*
Miss P. E. Willmore *Secy.-Treas.*

Box 508, Port Elizabeth, C. P.

Investiture Service in Claremont

A. C. LE BUTT

AN interested congregation saw five Juniors receive Friend pins and one Junior the Companion insignia in the Claremont church on Thursday evening, December 10, 1936. The occasion was marked with enthusiasm, dignity, and earnestness. As the young people went through their various demonstrations it was soon evident that they were well trained and capable boys and girls.

The Missionary Volunteer Department of the Cape Conference wishes to thank Mrs. L. L. Moffitt and Miss E. de Beer



Junior M. V. Members who received pins at the investiture service at Claremont.

for their untiring efforts in taking care of the Juniors in Claremont, and for the splendid, well-arranged programme which was enjoyed by the large congregation present.

It was a most impressive moment when the young people filed onto the platform to sing the opening song, "Onward Now Ye Juniors." As they stood on the platform a large map of the world could be seen hanging on the wall behind them, and one could not help but think of the Lord's

commission, "Go ye into all the world," and feel encouraged and grateful that these young lives were dedicated to the Master for service. As children they can be missionaries to their neighbours, and, if time permits, later they may become missionaries in the fields beyond. Some may become nurses, or doctors, working under tropical sun to relieve the suffering of fever-stricken beings, and bringing words of comfort and cheer to those about to enter the Valley of the Shadow; or preachers, holding up the banner of truth and guiding sin-sickened souls to salvation. Surely, parents, we should thank God for the Missionary Volunteer society which means so much to our cause and to our young people.

As each Junior in turn explained the Junior Law and the Pledge, he or she would place upon the map a large red letter, and when all had finished their parts the final effort showed that they were J. M. V. Friends.

The following received the Friend pin: Marjorie de Lange, Cynthia Allen, John de Beer, William Slate, and Frank Bredenkamp. Francis Slate was awarded a Vocational Honour token for poultry raising and a Companion pin.

We were fortunate in having with us Elder L. L. Moffitt, our Division Missionary Volunteer secretary, and his words of counsel and warning given to the youth as he rendered the charge were deeply impressive.

The writer presented the pins, after which the Juniors sang a special song and an enjoyable evening was brought to a close.

Now, Missionary Volunteer leaders, let us start right in in 1937 and form our young people into Friend classes, or, if that has already been done, into more progressive classes, and may God bless you as you take care of the welfare of our boys and girls.



News Notes

KENYA COLONY, because of the fact that so many of our South African brethren and sisters have settled there, has always held a secure place in our interest. We were especially happy, therefore, to have the pleasure of a visit at the office from Elder and Sister Allen, missionaries proceeding on furlough from Kenya to England. Sister Allen is a cousin of Elder Clifford, the Union Home Missionary and Missionary Volunteer Secretary.

A LIVE interest has been aroused in the Upper Blinkwater district, by the work of Brethren Geyer and Fouche, lay-members of the East London church. We expect to have a baptism there soon. What a mighty awakening there will be when all our lay-members become aflame with the love for souls!

(Continued on page 8)

THE CAPE CONFERENCE IS EARNESTLY DESIROUS OF FINISHING THE WORK

*We need in the Literature Ministry the help of
Strong, Determined, Consecrated, Young Men
With Backbone*

Apply

C. S. Pike, P. O. Box 508, Port Elizabeth, C. P.

Die Strewe na Ware Godsbrug

I. B. BURTON

IN die geskiedenis van Ou Israel was daar 'n tyd van geweldige geestelike agteruitgang. Israel wou soos die nasies rondom hulle wees. Die saad wat daardie dag gesaai is, het so gegroei dat Godsbrug onder die volk byna nie meer bestaan het nie. Toe het die Here Elia met 'n duidelike boodskap gestuur wat geen uitweg toegelaat het nie, „Hoelank hink julle op twee gedagtes? As die Here God is, volg Hom na; en as Baäl dit is, volg hom na!” Is dit nie ook die geval vandag nie, omdat die ongeregtigheid heers die gevaar bestaan dat die liefde van vele sal verkoel nie?

Dit is noodsaaklik dat ons die waarheid moet glo, maar tensy die hart reg is, tensy ons waarlik wedergebore is, sal al die res maar net saligheid deur die werke wees — dieselfde ou fondament wat die duivel aan die begin opgestel het. Hy gee nie juis om watter soort gebou ons op die fondament oprig nie — of dit nou doodgewone heidense ongeloof of afgodediens, of die vorm van die reinste leerstellings, of selfs 'n amp in die kerk is nie — hoe hoër die belydenis wat op die grondslag gestel word, hoe beter. Dis eenvoudig genoeg om 'n heidense Sabbathouer te wees — 'n mens kan maklik die vorm van al die leerstellings ken en tog nog 'n heiden wees, want 'n heiden is nie noodwendig iemand wat nie van God weet nie, maar hy is een wat nie op God se fondament bou nie.

Die neiging bestaan vandag om strelende woordjies te preek en aan te hoor. As harde woorde gepreek word, wil ons hulle graag op iemand anders toepas en sy sondes veroordeel. „Dis baie goed,” sê ons, „dit pas die en die net mooi.” My broeder en suster, ek wil nie vandag op daardie manier spreek nie, ek wil graag 'n boodskap aan u hart en my hart aanhoor.

In sy gesig het Eségiël, die profeet, 'n gesant van die Here gesien met sy inktot aan sy heupe wat beveel is om dwarsdeur

Jerusalem, die voorgewende Christene, te trek en 'n teken op die voorhoofde te maak van die wat verloregeande siele op hulle harte gedra het vanweë die gruwels wat daarin gedoen was. Mag daar onder die Here se volk vandag vele wees wat daardie ernstige gees besit en wat weet wat ware geloof beteken.

Net voor sy kruisiging het Jesus in die gebed Sy Vader gesmeek om Sy volk te heilig. 'n Heilige volk is uitverkore vir 'n heilige doel. Hulle is die volk in wie Jesus nou Sy lewe uitleef, 'n volk wat Hom meer gelykvormig word en 'n volk wat wedergebore is.

My broeder en suster, wat beteken dit vir u? Vir u — nie vir iemand anders nie. Ons, kerklede, het 'n slegte gewoonte om ons gedurig oor iemand anders se sondes en foute te bekommer. Dit skyn asof ons maklik die duivel se werk wil doen. Petrus sê, „Beywer jou om jou roeping en verkiesing vas te maak. Ek wil hê dat u hieraan moet dink, u roeping, u verkiesing, en u saligheid. Elders lees ons hie die Satan rondgaan soos 'n brulende leeu wat soek wie hy kan verslind. As hy soek, dan soek hy seker na die Here se uitverkorenes. Wil u, my broeder of suster, ook onder die Here se uitverkorenes wees? So ja, dan is u een van die wat Satan soek om te verslind. Maar hoe sal dié dinge my nou raak? Dink daaraan. Is u lewe vandag gereed vir die koninkryk van God? As u nog nie gereed is nie wanneer sal u ooit gereed wees?

Vra onself die paar vrae af. Waak en bid u eerlik waar om u persoonlike sondes te oorwin? „Vooruitgang in die Christelike lewe sal gekenmerk word deur die toenemende nederigheid wat op toenemende kennis volg. Elkeen wat met Christus verenig is, sal van die kwade wyk. . . . Liefde vir Jesus sal openbaar word in die liefde vir Sy volk. Dit is nie veranderlik

en afwisselend nie, maar kalm en diep en sterk. . . . Christus spreek in elke woord en Hy word in elke daad geopenbaar.”—*Testimonies*, Deel V, bls. 49.

Wat is u ambisie in die lewe? Is dit die redding van siele vir wie Christus gesterwe het of het dit met self te doen? Watter een het u die liefste? Ek wil nie juis weet watter een u sê u liefhet nie, maar ondersoek die dieptes van u hart—en vertel dan die Here daarvan.

Watter indruk kry u vriende van u? Of van u daaglikse handel en wandel? Of u spraak? Of u manier van aantrek? Trek u lewe na die waarheid of verdryf dit? Onthou dat u verantwoording sal moet doen vir u invloed. Hoe dikwels hoor ons iemand sê, „Ek wil nie graag hemel-toe gaan as die en die daar is nie.” Of, „Wat help dit om 'n Christen te wees, dié een en daardie een is kerklede en hulle is seker niks beter as ek nie. Nóg sy kleeding nóg sy gedrag verskil van myne en ek gee nie eers voor om 'n kerkklidmaat te wees nie!” Voel daar iemand só oor u, my broer of suster?

„Wat die hart van vol is, loop die mond van oor.” 'n Dogtertjie, het eendag na haar tante gekom met dié vraag, „Tannie het u Jesus lief?” „Natuurlik, het ek Jesus lief. Maar hoekom vra jy?” was die antwoord. „Tannie, ek weet Tannie het vir Moeder en Ouma en oom Jan lief omdat Tannie so baie van hulle praat,” sê die kind, „maar ek het nog nooit gehoor Tannie praat van Jesus nie en as 'n mens Hom waarlik liefhet, kan 'n mens nie help om van Hom te praat nie.” Vriend, is Jesus werklik u Vriend? Is u bly om van Hom te praat en ander te vertel hoeveel Hy vir u beteken?

Wat merk die mense in die meeste in u op? Is dit hoogmoed, gepruttel, skelmagtigheid, selfsugtigheid, of 'n ander soort oneerlikheid? Kan hulle sien dat u waarlik die Here eerste stel en dat u waarlik by Jesus was en van Hom geleer het? Toon u dit aan u lewe?

Strewe u in opregtheid om sonde uit u lewe te doen af probeer u dit maar weer bedek? In die Bybel lees ons van mense wat „die Here gevrees het, maar hulle eie afgode gevolg het.” En van ander „wat heimelik verkeerd gedoen het.” Lewe u ook so of strewe u eerlikwaar om sonde uit u lewe te doen met die hulp van die Here? Ondersoek u ook soms uself, u karakter en motiewe en vra u die Here om u sonde soos dit is, aan te toon sodat u dit kan wegdoen?

As Sewende-dag Adventiste: Het u waarlik die waarheid lief of glo u dit net? Daar is 'n verskil. Die duiwels glo ook en hulle sidder en beef. Is u getrou aan die Heer se evangelie-boodskap? Help u lewe ander om die kerk te respekteer? Kan hulle ook van u sê soos van Daniël, „Ons sal teen hierdie Daniël geen enkele grond vir 'n aanklag vind nie, tensy ons dit teen hom vind in sy godsdienst?” Het u die boodskap lief en voel u dat dit u eie is, dat dit 'n deel van u uitmaak en

dat u deel daarvan uitmaak? Glo u dat dit voor die Here die kosbaarste op aarde is, omdat Hy daarmee Sy laaste waar-skuwing aan die verlore-gaande mens stuur—die mens vir wie Christus gesterwe het? Vriend, hoeveel is u gewillig om daarvoor op te offer?

Met die oog op al hierdie dinge, hoe beskou u u lewe? Skyn dit nog vir u reg om u tyd met beuselagtighede te verspil? Of met kleinlike jaloesie? Of met dwase hoogmoed? Of met enigiets wat u nie nader aan die Here trek nie en dus ook nie nader aan u broeders en susters nie? Dit is geen nietige kleinigheid waar-oor u dailiks moet besluit nie—dit is u ewige saligheid. Vriend, wat u sê, wat u in u hart besluit, is nie die dinge wat in die oordeel sal tel nie, maar dit is wat u dag vir dag in u lewe laat blyk wat sal tel. Laat ons eerlik wees met onself. Laat ons dag vir dag ywerig wees om ons roeping en verkiesing vas te maak, nie alleen omdat die loon groot is nie, maar laat ons ook onthou terwyl Jesus in die Blye Hiernamaals op die skare verlostes neersien, Hy weens die moeitevolle arbeid van Sy siel versadig sal word. Vriend, mag Jesus nie daardie dag in u en in my teleurgestel wees nie.

Uitgewers Dept.

F. E. Potter, *Sekretaris*

Leer Om Jou Eie Skoolgeld te Verdien

BAIE jongmense verbeel hulle dat dit onmoontlik is om 'n kollege opleiding te geniet as iemand nie jou skoolgelde vir jou betaal nie. Dis gladnie so nie. Elke normale persoon met gesonde liggaam en die wilskrag, kan 'n breë opleiding verkry al help niemand hom ooit met 'n blou duit nie. Die belangrikste deel van 'n opvoeding is om deur jou eie pogings die waarde van opvoeding te leer beseft terwyl jy so 'n opleiding geniet. Die een wat dit aan 'n ander oorlaat om sy werk vir hom te doen, sal nooit self leer werk nie. Deur self 'n ding te doen, leer 'n mens hoe om dit deeglik te doen.

Dit ontbreek party mense aan die ondernemingsgees en deurstellingsvermoë en dan wonder hulle hoekom ander geld het en hulle nie. 'n Sekere, frisgeboorde jongkêrel met blakende gesondheid, goeie voorkomste en 'n gesonde liggaam het altyd sy armoede en ellende bekl. Hoe jammer was dit dat hy nie uit 'n welgestelde familie gebore is nie! Waarom kon hy nie ook in die gemak en plesier van die wêreld deel, soos ander jongmense nie?

Die knaap se oom was 'n ryk en skerp-sinnige handelaar wat deur sy ywer en arbeid 'n vermoënde man geword het. Die

seun besluit toe om by sy ryk oom besoek te gaan aflê en hom te vra om hom van geld te voorsien sodat hy die lewe goed kon begin. Daar aangekom kla hy weer dat hy so ongelukkig in armoede gebore is en dat die wêreld hom 'n bestaan skuldig was. Die oom beskou hom nadinkend en gee hom toe dié goeie raad: „Ek is nou oud en het hard gewerk vir elke sjieling. Jy verkeer in blakende gesondheid en is nog jonk—tog kla jy dat die lewe jou hard behandel. Jy kom by my vir hulp aanklop. Ek sal jou dié gee. Ek sal jou vir jou sterk regterarm £1,000 aanbied.” Die jongkêrel het ietwat verbaas opgekyk maar hy slaan verontwaardig die aanbod af. Weer vervolg die oom met erns: „Wel, miskien sal jy jou regterarm aan my verkoop vir £1,000.” Weer word dit van die hand gewys. „Of miskien jou sterk bene vir £1,000 stuk” gaan sy oom voort. Dit was te veel vir die jongman en in die bitterheid van sy siel bars hy in tranen uit.

Maar die oom glimlag net. „Jong man,” sê hy, „jy is skatryk. Jy het 'n gesonde liggaam en goeie verstand. Jy het jeug, energie en 'n rooskleurige toekoms voor jou en tog kom kla jy by my oor jou ongeluk om arm te wees, terwyl die Here jou so ryklik begaafdheid geskenk het.”

Die knaap was tot in die stof verneder en beseft toe vir die eerste keer in sy lewe wat sy liggaam werd is en hoe ryk hy werklik was. Al sy selfmedelye en gedagtes oor sy armoede het verdwyn. Hy het op die daad besluit om van sy eie talente goeie gebruik te maak en homself te behelp. Vir sy lewe lank was hy sy oom dankbaar dat hy hom so gehelp het om sy eie buitengewone talente te beseft en tot besinning gebring het. Hy het deurgedruk en gewen!

Dis presies wat elke jongmens met gesonde verstand en liggaam behoort te doen om 'n kollegeopleiding te verkry. Die doeltreffendste manier om 'n mens se eie skoolgeld te verdien is om kolporteur te word. Daar is 'n drievoudige seën daaraan verbode. Eerstens voorsien dit hom van die nodige skoolgeld, tweedens lei dit hom in die verkoopkuns op sodat hy in sy toekomstige loopbaan wat sy professionele opleiding ook al mag wees, voor die publiek sy eie man kan staan en sy opinies met vertroue kan voordra, en derdens bring dit 'n ewigdurende seën aan elke huis waar hy met sukses 'n boek agterlaat met God se laaste boodskap aan 'n verlore-gaande wêreld.

Vir die een wat in die woordbediening of enige ander professionele werk wil ingaan, is die kolporteurwerk 'n oefenskool en laboratorium. Die student wat sy eie skoolgeld op die manier verdien het, het opvoeding en ook 'n kostelike ondervinding opgedoen wanneer hy graduateer; die twee kwalifikasies stel hom dadelik op die voorgrond vir enige verantwoordelike werk in die genootskap. Die student met net die blote boekgeleerdheid wat die ondervinding van eie skoolgeld verdien kortkom, moet

dan agteruitstaan vir die beter bevoegde een wat al as kolporteur in die veld gedien het.

Deur soos die kolporteur in aanraking te kom met mense en hulle behoeftes, en met sukses 'n studiebeurs te verwerf in die somervakansie, is meer werd as 'n hele jaar se boekgeleerdheid op skool. My eie ondervinding toe ek my skoolgelde op die manier verdien het, noop my om die gemelde plan aan te beveel vir elke flukse jongmens wat 'n breë en praktiese opvoeding verlang wat hom sal voorberei vir 'n nuttige en verantwoordelike plek in die boodskap.

In Maart van dié jaar sal daar in u konferensie 'n kursus aangebied word in die kuns om boeke te verkoop. Vir u, jongman of jongedogter, wat graag na Helderberg Kollege wil gaan, maar nie die middele daarvoor het nie, is my raad om aan die konferensie-kantoor te skrywe en te hoor of u nie die kursus kan bywoon nie. Dan kan u vroeg in 1937 met kolporteurwerk begin en met die oog op 'n studiebeurs vir die volgende jaar te werk gaan.

C. S. LONGACRE, *Sekretaris*,
„Religious Liberty Association,”
Washington, D. C., U. S. A.

Wie is Wie in die Leesstof-Bediening

No. 7.—F. H. A. Ficker

IN 'n kruidenierswinkel in Worcester het 'n neentienjarige jongeling by name „Frikkie” gewerk. Die Gees van die Here het aan sy hart geroer en hy het gehoor gegee aan Sy roepstem. Tot groot spyt van sy werkgever het Frikkie sy bedanking ingedien en omdat hy hom deur Christelike opvoeding aangetrokke gevoel het, het hy hom as student op Helderberg Kollege laat inskryf.

Gedurende die vyf jaar wat hy daar op skool was, het hy elke somervakansie gaan kolporteer. Volgens die voorskrif van die Bybel het hy eers „in Jerusalem”—sy geboortestad—gearbei. Tot groot verrassing vir baie het hy 'n dubbele studiebeurs verwerf. Sy prestasie was opmerkenswaardig, eerstens omdat die inwoners van Worcester baie bevoorreed was teen Sewende-dag Adventiste en tweedens omdat hy aan spraakgebrek gely het. Die geheim van sy sukses was sy vaste, onwrikbare geloof in die Meester se belofte, „Ek is met julle.”

Die volgende drie somervakansies vind ons broeder Ficker in verafgeleë „Judea”—Suidwes-Afrika. In die dunbevolkte streek met lang afstande en hoë lewenskoste, het hy daarin geslaag om £1,400 se waarde van ons goeie boeke te verkoop. Een somervakansie was hy kordaat genoeg om £600 se boeke in twee maande te verkoop.

In 1932 het hy op Helderberg gegradeer en toe aangehou arbei deur middel van Christelike lektuur te versprei; 'n hele paar

siele is gedoop en het by die kerk aangesluit deur sy getroue werk.

Daarna was hy tydelik Veldsektaris van die Suid-Afrikaanse Konferensie tot groot bevrediging van beide kantoor en veld.

Na afloop van sy dienstyd het hy „ge-tuig” en ook gereis „tot die uiterste van die aarde”—deur Palestina en Europa.

Nou arbei broeder Ficker weer op baie doeltreffende wyse in die leesstof-bediening; ons hoop van harte dat hy nog lank sal aanhou werk om in dié Divisie die evangelie deur middel van Christelike lektuur te verkondig.

Die gelede van die leesstof-bediening staan nog wyd oop vir jongmanne van die „Frikkie” tipe; komaan Sewende-dag Adventiste jongmanne en help ons! Skryf aan broeder Ficker en laat hy julle vertel hoe lief hy sy werk het en waarom julle ook kolporteur-evangeliste behoort te wees.

Kampdienste en Sitting van die Suid-Afrikaanse Unie

KENNIS word hiermee gegee dat die sewentiende sitting van die Suid-Afrikaanse Unie Konferensie van Sewende-dag Adventiste in die Victoria-park te Bloemfontein, O. V. S., gehou sal word van 26 Maart tot 4 April 1937.

Ampsdraers vir die komende termyn sal gekies word en ander sake wat tereg voor die konferensie mag kom, sal afgehandel word.

Die eerste kampdiens vind op Vrydag, 26 Maart, om 7:30 n.m. plaas en die eerste sitting van die konferensie op Sondag, 28 Maart, om 10:00 v.m.

A. FLOYD TARR, *Voorsitter*,
J. E. SYMONS, *Sekretaris*.

Nuwe Naturellekerk op Fraser's Camp

„VERLEDE Saterdag is daar 'n interessante diens op mnr. Charles Sparrow se plaas op Fraser's Camp gehou, toe 'n nuwe sendingkerk ingewy is vir sendingwerk onder die naturelle van die distrik.

„Mnr. Sparrow is 'n toegewyde lid van die Sewende-dag Adventiste Kerk en het tydens sy onlangse siekbed 'n gelofte gedoen dat as hy herstel, hy sy laaste lewensjare sou wy aan sendingwerk onder die naturelle van Fraser's Camp en die distrik. Die teenwoordige gebou is sy geloftekerk. Mnr. Sparrow het tyd, arbeid en geld bestee om die kerkie ter ere Gods op te rig.

„Die gebou was te klein vir die groot skare aanwesige naturelle en party moes by vensters en deure staan om saam te sing en te luister. Die diens was in Engels en is deur 'n naturelle sendeling in Xosa vertolk. Leraar G. S. Stevenson, Superintendent van die Sendingkerk in Kaapland,

het die inwydingsrede gehou en voorgegaan in gebed en danksegging vir die bedehuis. Mnr. F. B. Jewell, Superintendent van die Armeapteek, Bulawayo, het hom bygestaan.”—Aangehaal uit „Grocott's Daily Mail,” Grahamstown, 21 Des. 1936.

Kaapse Konferensie

W. H. Hurlow *President*
Mej. P. E. Willmore, *Sek.-Tes.*
Bus 508, Port Elizabeth, K. P.

Investituur op Claremont

A. C. LE BUTT

DONDERDAGAAND, 10 Desember, 1936, was 'n belangstellende gehoor in die Claremontse kerk teenwoordig toe vyf Juniors hulle Vriendspelde en een sy Geselspeld bekom het. Dit was 'n entoesiastiese dog waardige en ernstige geleentheid. Toe die jongeliede hulle afsonderlike stukkes voorgedra het, was dit duidelik dat almal goed onderrigte seuns en dogters was.

Die Stewersdepartement van die Kaap Konferensie wil graag mev. L. L. Moffitt en mej. E. de Beer bedank vir hulle onvermoeide werk met die Juniors en vir die deeglike en genotvolle program.

Dit was 'n indrukwekkende oomblik toe die jongmense die platform opgemarsjeer het met die openingslied, „Onward Now Ye Juniors.” Agter hulle op die verhoog was 'n groot landkaart van die wêreld teen die muur. 'n Mens kon dit nie nalaat om te dink aan die Heer se bevel, „Gaan die hele wêreld in” en dan bemoedig en dankbaar te voel dat die jong lewens aan die Meester se diens toegewy is. Terwyl hulle jonk is, kan hulle sendelinge vir hulle bure wees en as die tyd nog daar is, kan hulle later in die buiteland sendelinge wees. Sommige mag verpleegsters of dokters word wat onder die tropiese son die koorslyers kan verpleeg en dié te vertroos wat die Dal van die Doodskaduwee binnegaan, of predikers, wat die vaandel van die waarheid hoog hou en van sonde-belaste siele die weg na die saligheid aan wys. Waarlik, ouers, ons behoort die Stewersvereniging se werk vir die boodskap en ons jongmense ten seerste te waardeer.

Terwyl elke Junior op sy beurt verduidelik het wat die Junior Wet en Gelofte beteken, het hy of sy 'n groot rooi letter aan die landkaart vasgesteek. Toe hulle almal klaar was, staan daar „J. M. V. Friends.”

Die volgende het die Vriendspeld verwerf: Marjorie de Lange, Cynthia Allen, John de Beer, William Slate en Frank Bredenkamp. Aan Francis Slate is 'n onderskeidingsordeteken in Plumveeteelt en 'n Geselspeld toegeken.

Dit was ons aangenaam om leraar L. L. Moffitt, Divisie Stewersektaris, in ons midde te hê en sy raad en waarskuwings

vir die jeug was baie indrukwekkend toe hy hulle die opdrag gee.

Skrywer hiervan het die spelde toegeken en daarna het die Juniors 'n lied gesing wat 'n baie genoeglike aand afgesluit het.

Komaan, Strewerleiers! Laat ons vroeg in 1937 ons werk met ywer aanpak en ons jongmense organiseer in die Vriendklas of die meer gevorderde groepe. Mag die Here u sien soos u die welsyn van ons seuns en dogters beoog!

N. T. Konferensie

A. N. Ingle President

P. W. Willmore Sekr.-Tes.

Bus 7768, Johannesburg, Tvl.

Johannesburgse Sabbatskool Beleggingsrapport

KORT nadat Johannesburg aangelê is, het 'n ou vrou en haar drie dogters van vroeg tot laat geswoeg om geld weg te sit. Die geld het hulle in 'n mynmaatskappy belê en toe dit bankrotspeel, verlore hulle ses jaar se spaargeld, meer as £1,000.

Hoe anders is dit as ons in die Here se werk belê. Die bietjie wat ons daarin belê, word meer en meer in plaas van minder en die Here stel nuwe middele in ons hande om vir Hom iets te verdien.

Verlede kwartaal het ons op 'n nuwe manier te werk gegaan met die beleggingsfonds in Johannesburg. In plaas dat die superintendent vir elke klas 'n doel stel, het elke lid sy eie doel gestel en dit dan aan die onderwys oorhandig. Altesame is £45-9-0 ten doel gestel.

Die week wat Beleggingsdag voorafgegaan het, was baie nat en reënerig maar in antwoord op gebed het die Sabbatoggend heerlik en sonnig aangebreek. Die kinderafdeling het 'n besonder interessante program opgevoer.

Die primaireafdeling het ook 'n treffende item uitgevoer. Hulle het dahlias, grond-boontjies, koerante, bottels, ens. voorgestel. Ons het gou genoeg vernem dat hierdie sogenaamde „Sabbatskool Besoekers" lede was van die Beleggingsfonds en dat hulle middele voorgestel het om fondse in te samel.

Toe het hulle interessante ervarings met belegging meegedeel, o.a. die volgende:

'n Agt-jarige seuntjie het £1-8-2½ verdien met die verkoop van koekies wat sy moeder vir hom gebak het. Oorspronklik het hy 5/- gebruik wat hy vir sy verjaarsdag present gekry het.

Twee dogtertjies het kinderrokies gemaak en verkoop; sodoende het hulle vir die Beleggingsfonds £2-6-0 verdien.

Een lid het die geld wat sy op inkopies en reisgeld bespaar het in haar buisie gegooi. Sy het ook 'n beleggingstuin gehad.

Een jongkêrel het sy kleres self uitge-

stoom en die bespaarde geld ook in die fonds belê.

Een suster het „Bedtime Stories" verkoop en 'n Sabbatskoolonderwyseres en haar klas het koekies, voorskote en deurgewigte gemaak.

'n Suster wat op 'n plaas woon het besluit om met naaldewerk vir die Here iets te verdien maar waar moes dit vandaan kom? Daardie aand kry sy 'n boodskap dat 'n ou vriendin op die dorp haar wou sien. Toe sy daar kom, vind sy dat daar meer naaldewerk vir haar wag as sy kon behartig.

Die resultaat van elke Sabbatskoolid se getrouheid was dat £43-9-0 onder die Johannesburg se gemeente gekollekteer is. Vantevore was die meeste slegs £23 wat in Johannesburg ingesamel is.

Moenie moeties my nie,
Laat hul nie verby nie,
Loop hul tegemoet,
Verslaan hul dan vergoed!

MAUDE BOTHA,

Sabbatskool-sekretaresse, Johannesburg.

Obituaries

GORLE.—It was a tragic surprise to his many friends when the word came of the passing of our brother R. V. Gorle, V.C., of Salisbury. Brother Gorle was the librarian at the Legislative Assembly of Southern Rhodesia. He heard the truth when the message was being preached in Salisbury in 1930 and at that time he and his wife were baptised. Brother Gorle's zeal for the truth and his exemplary life have always been a great source of comfort and strength to the Salisbury church.

Brother and Sister Gorle and family, with three small children belonging to friends, went down to the Natal coast on holiday. Brother Gorle took a severe cold which developed into pneumonia and early on Sunday morning, January 10, he went to sleep. He was conscious to the last and expressed his confidence in the guidance of the Lord and his certain hope of a place in the first resurrection.

The funeral left from the Durban church and Brother Gorle was laid to rest in the beautiful surroundings of the Stellawood Cemetery. The courage displayed in his service for his country which resulted in the decoration of the Victoria Cross was demonstrated over and over again in his cool facing of trials in this life. The commanding officer of the military forces at Durban was present at the graveside, and following the service two buglers sounded the haunting strains of the "Last Post."

Brother Gorle leaves a wife and three little children. His daughter Druscilla was buried in baptism in the Durban church three days after her father's death. It was the writer's privilege to have buried Brother Gorle in the watery grave in Rhodesia and now in the dusty tomb in Natal. In the

death of Brother Gorle I see the passing of a "prince among men" whom we have loved—and lost—awhile. Our prayers and thoughts are with his loved ones left among us.

A. INGLE.

HUMPHREYS.—Miss Susie Brant Humphreys, daughter of the late James and Charlotte Humphreys, fell asleep in Jesus on December 30, 1936, at 19 Dominion Street, Cambridge, near East London.

Miss Humphreys was a qualified school teacher. She was naturally studious and was thorough in all her work. That she was highly esteemed by the Education Department is shown by the fact that she was called to establish district schools in the Eastern Province. Her first work of this kind was the present Boys' High School (Preparatory) at Grahamstown. Just before retiring on pension she taught for two years at the Girls' High School, East London. Sister Humphreys loved teaching and, until her last illness, spent much time coaching private pupils in Advanced Afrikaans.

In 1927 Miss Humphreys who knew and loved the Scriptures, was baptised into the Seventh-day Adventist Church, having accepted the second advent message as a result of the work of Elder MacNeil in East London, and, until prevented by failing health, she was a faithful church and Sabbath school worker. About five months before her death her illness became acute. When, after special prayer and anointing, Miss Humphreys saw no evidence of the Lord's will to restore her to a life of usefulness, she proceeded quietly to "set her house in order" and prepared to meet her Lord in peace at His coming. Her patience and fortitude under great trial were, to those who knew her, a reminder of "here is the patience [endurance] of the saints."

Sister Humphreys was ever grateful to her heavenly Father for the loving ministration of her family circle, and for the spiritual encouragement received from visiting friends. Our sister fell asleep in full confidence of being among those who will respond to the call of the Life-giver at the first resurrection. Miss Humphreys was laid to rest in the Cambridge cemetery after a service in the Methodist church. A beautiful tribute was paid to our sister's preparedness. Her favourite hymn, "Face to Face With Christ My Saviour," was sung with feeling by the congregation. Many beautiful wreaths spoke eloquently of the esteem in which our sister was held.

To her family circle in their bereavement, we offer our deep sympathy.

M. L. SYMS, Clerk,
East London Seventh-day Adventist church.

"You had better live your best and think your best today; for today is the sure preparation for tomorrow and all the tomorrows to come."

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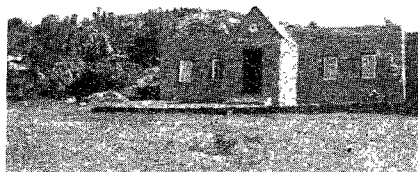
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New Native Church at Fraser's Camp

"AN interesting service was held last Saturday at Mr. Charles Sparrow's farm at Fraser's Camp when a new mission church was dedicated for religious work among the native population of the district.

"Mr. Sparrow is an ardent member of the Seventh-day Adventist denomination and during a recent severe illness resolved, in the event of his restoration to health, to build a church and devote his remaining years to missionary work among the native population of Fraser's Camp and district. In fulfilment of that vow the present church has been erected. Mr. Sparrow having given of his time, labour and means in building this church to the glory of God.

"At the dedication service, which was conducted in English and translated into Xosa by a native missionary, the building was unable to accommodate all the native congregation, some of whom lingered by the open windows and doorways to join in the singing and worship. Pastor G. S. Stevenson, Superintendent of the mission field in the Cape Province, conducted the service and led the congregation in prayer and thanksgiving for the provision of a place of worship. Mr. F. B. Jewell, Dispensary Superintendent, Bulawayo, assisting."—*Extract from Grocott's Daily Mail, Grahamstown, December 21, 1936.*



New native church at Fraser's Camp.

News Notes

(Continued from page 4)

SISTER STEVENSON remains with the interest at George where she will prepare for a second baptism soon.

HAVE you started your plans for camp-meeting? Let it be a large family gathering of the Cape Conference. We want to meet YOU there.

BROTHER S. S. HITEN, following his success at Cradock, has opened with good interest, a campaign at Tarkastad. Sister Swanepoel is assisting him.

SISTER A. G. FLEMING, who has been giving splendid help in the effort at Cape Town, is now in Kimberley where her help and service will be greatly appreciated.

REPORTS of baptisms are now coming into the office. Thirty-three have been baptised at Cape Town, eight have joined the church at Cradock, thirteen at Helderberg, and a preliminary baptism of four has taken place at George.

ELDER HYATT, assisted by his son, William, and Sisters Bradley and Minter, has opened a new campaign in the Railway Institute, Salt River. We may expect stirring news from this quarter soon.

ELDER AND SISTER H. J. HURLOW from Kolo Mission, Basutoland, were recently in Port Elizabeth spending a holiday with his brother, the conference president. The Port Elizabeth church greatly appreciated the services conducted by Elder Hurlow.

THE following is a list of the church and home schools in the Cape Conference and the teachers operating them:

- Claremont.—Miss E. de Beer.
- Bloemfontein.—Miss I. Bristow.
- Willows.—Miss A. Dale.
- Delta.—Miss A. Ficker.
- Tarsus.—Miss E. K. Beaton.

BROTHER POTTER, of the Division, and Elder Le Butt, our Home Missionary and Missionary Volunteer Secretary, are at present touring the churches of the Cape Conference conducting Home Missionary institutes. If their visit to the church at Port Elizabeth gives any criterion of what is being done in the other churches we should see a great advance in the "Lay-Members' Movement" in the near future.

✱ ✱

"To every man there openeth

A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between, on the misty flats,
The rest drift to and fro.

But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go."

Situation Wanted

By Seventh-day Adventist youth, sixteen years of age, any kind of work in shop or factory. Write: J. van Tonder, 7 Chapel Road, East London, C. P.

N. T. Conference

A. N. Ingle President
P. W. Willmore Secy.-Treas.
Box 7768, Johannesburg, Tvl.

Progress of the Work in Northern Transvaal

P. A. VENTER

SUNDAY, December 20, was a day of great rejoicing and blessing to us at Pietersburg. A number of believers and friends from Potgietersrust, Naboomspruit, and Louis Trichardt had come over, also brother and sister W. Hayter from the mission near Lunsklip to attend a baptismal service. As the first fruits of the efforts in the northern parts we baptised ten from Louis Trichardt, and one from Pietersburg. The baptism took place in the beautiful font of the well-furnished new Full Gospel Hall. There were only a few Adventists present, but the hall was filled with interested people. Special mention ought to be made of the assistance given by the elder of the Potgietersrust company, and a deacon from Naboomspruit.

The baptismal service was conducted in the forenoon. The Lord came very near and many of those present were greatly impressed. In the afternoon we extended the right hand of fellowship to these new believers. On this occasion we sang that inspiring hymn in Dutch, "Dat's Heren Zegen op U Daal." As a result of these services new decisions were made which lead us to expect another baptism early in 1937.

The Lord has richly blessed His work here in the north. It has grown too large for one worker and in the near future we expect Elder B. P. de Beer to complete the work, which is only half done, in Louis Trichardt. We expect an even greater harvest there. Pray for the work and workers in this section.

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Request for Prayer

THE editor has received the following request from a church member in Pretoria: "Will you kindly request our believers, through the medium of the OUTLOOK, to remember me in a special way before the throne of God, as my health is in a very critical condition.

"Yours sincerely,
(Signed) "H. C. MINNAAR."