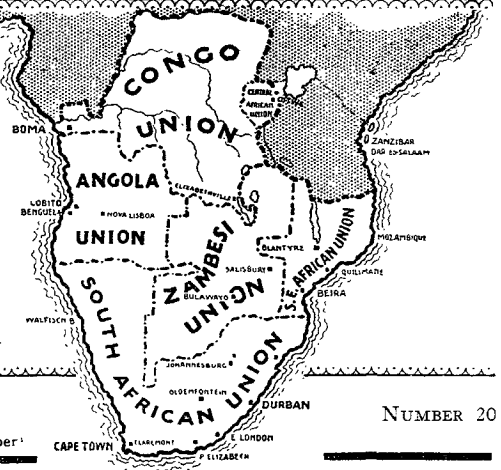


The SOUTHERN AFRICAN DIVISION OUTLOOK

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ONE of the most wholesome and profitable years ever experienced at Helderberg," is the verdict of the students at the close of the term. A splendid spirit of co-operation has marked the relationship between teachers and students, with the result that a spirit of Christian fellowship and mutual confidence has been maintained.

The teachers have given themselves to a fresh study of the objectives of Christian education, and how the practical ideals of such a type of education may be advanced in harmony with the instruction of the Spirit of prophecy. The great majority of the students have only one objective in life and that is to be prepared for the coming kingdom and to secure such a training as will fit them to sound the message to the world. A number of students have sought a closer walk with God through baptism, and a spirit of reconsecration has been manifest in the entire student body on many occasions.

I have never seen a family of students with a keener understanding of the aims and objects to be achieved in Seventh-day Adventist schools. They are wide-awake to the issues involved in worldly education versus Christian education. They fully realise that character transcends in value all else, and have striven earnestly to place first things first.

Those who have access to the *Review and Herald* will remember the dramatic article which appeared recently as a quoted article from a Catholic writer. In it he raised the warning to Catholic parents of the spiritual death overtaking Catholic youth in secular schools. One statement of striking import was: "The deadliest thing about it is that it does not seem deadly at all. One gazes with awe at the magnificent buildings. The place is thick with prestige. The great reputation casts a sorcery over Catholic parents." Something like the great marble structures of

Our COLLEGE

G. E. SHANKEL

ancient Athens and the philosophers whom Paul met, isn't it?

Surely the dangers that beset our youth are just as realistic as those that assail Catholic youth. Furthermore, it is not unusual for our youth who attend public schools to be weighed down in spirit by doubt and false philosophy. These things I know to be so.

One of our educational men recently remarked, "There are but two systems of education, the Prevailing System and the Eternal System. . . . The Prevailing System is a product of its own age. It can, therefore, be neither broader nor deeper than its own age. . . . Since it is the product of its own age, it can not, of course lift its students above the current ways of life. . . . The Eternal System rests on the foundation of eternal truths. It cannot be identified with its own age. It is not bound to the fallacies of the Prevailing System. It is critical of these fallacies because it is founded on eternal verities."

This sense of the importance of eternal realities we must not allow to grow dim. While Helderberg and all our schools must stand for high scholastic standards, at the same time we must make paramount the preparation of our young people for what is coming on the earth. By every means within our power we are endeavouring to make foremost those heaven-born principles so clearly emphasised in the counsels on education through the Spirit of prophecy. We believe that nothing less than a programme of this kind will commend itself to our people.

Junior Hostel and Normal Building

It is a matter of satisfaction to see a long-felt need being realised in the erection of a normal building and junior hostel. This building, 48 x 80 feet, will provide, on the ground-floor, adequate space to administer the three-year teachers' Training Course. Three spacious well-lit classrooms are provided together with five practice rooms, a library, and an office for the Normal director. The top floor will serve as a junior hostel in which children, of the ages seven to thirteen, will be accepted. We believe that many of our people who do not have access to a church school will welcome this addition to our facilities. Certainly the rate of seven or eight pounds a quarter (ten weeks)—a rate that covers all expenses—is a most reasonable one. Mr. and Mrs. Clarke, who will have charge of this hostel, will live on the same floor and their rooms are readily accessible both to boys' and girls' rooms so as to allow of close supervision. Mrs. Clarke will have this as her sole responsibility. Her years of efficient service in this type of work will be a real asset toward the success of this new undertaking. The building will be comfortably heated and is so arranged as to provide real home life for the children. The same dining-room service will be provided for the children as for other students.

The college is constantly being better equipped for more effective training. The library, which has been doubled in size during the past few years, now contains almost 4,000 well-selected books. This is a great asset toward effective work. The vocational work has also received considerable attention of late. Domestic science equipment, and power tools for the woodwork department are much appreciated.

These material improvements all have a place in training our young people for service. Greater than these is the spirit of moral and spiritual power which is to

"True education . . . is the harmonious development of the physical, the mental, and the spiritual powers."—"Education," page 13.

characterise our work. Where are the youth with a vision of eternal realities and a willingness to work hard? We have place for many more of them, for there is always room for such. Our work in Africa is calling. Your own welfare is calling,—calling you to Helderberg.



Advice to Those not Attending Helderberg College

ALWYN MCEWEN

ATTEND Helderberg College! After having spent five years of practical, priceless, training at this institution, this is my advice to every young Seventh-day Adventist in South Africa. For Helderberg, founded upon principles of simplicity and service, will do more, by way of giving one an education and a preparation for the Master's use, than the most renowned and intellectual worldly university. The world today, is looking for educated people; not people with degrees or certificates; *educated* people. Helderberg College is the one institution in South Africa that is different. Helderberg makes a business of giving a genuine education, an all-round training, to the scholars who study there. And when they have completed their course they go forward, well-fitted, on a rock-solid foundation to enter the calling for which they have prepared.

Character is the prime object of development at Helderberg. Every effort is put forward to eliminate the undesirable qualities and to cultivate the God-given talents of each student. They obtain a clearer vision of Jesus, a new interest in the Bible, greater understanding of spiritual things, and an unshakeable confidence in their faith. They learn how to pray, and how to give a reason for the hope that is within them. They learn how to think, not only in terms of geometry and history and French, as in the worldly schools, but also in every phase of life. Their minds are trained to course in channels of lofty, superior thought; to be serious, sober and calculating, not sombre, as the worldling believes one must be if one is not frivolous.

The three-fold training of Helderberg is not a mild rumour. It is a magnificent reality. Students obtain a strong spiritual experience, a broad, clear mentality, and an ability to be practical. If they arrive at the institution ignorant and worthless, they become intelligent, and skilful in all kinds of useful labour. If they come, brilliant and efficient, they have an opportunity to specialise. The spiritual activities of the school will enable them to be leaders in their home churches, and to be witnesses unto all men.

Helderberg College is the Lord's agency for transforming the unmoulded clay of humanity, which has surrendered to Him, into vessels fit for His service, and to His glory. Therefore my advice is, emphatically: Attend Helderberg College!

Why Helderberg Appeals to Me

J. THERON

"TRUE education . . . is the harmonious development of the physical, the mental, and the spiritual powers."—"Education," page 13.

Helderberg College seeks to develop the spiritual powers of each student. The Bible is made the corner-stone of all studies, but there are also opportunities which the school offers to develop and strengthen spirituality. The Missionary Volunteer meetings, Sabbath services, prayer bands, evening and morning worship, all tend to feed the students spiritually and to help each one to strengthen his or her Christian experience.

Physical training is not excluded. Helderberg does not believe in turning out men and women with only fervent spiritualities and sound minds, but men and women who have also healthy bodies. Physical development is encouraged through manual labour. Digging in the garden, working on the building, or in the laundry, affords just as much exercise as a course in gymnastics or athletics, and with it all the principle that labour ennobles is established.

The teachers of Helderberg are human, sympathetic, and have a knowledge of the students' difficulties, and hardships. Their friendly attitude in the classroom and on the campus binds them to the students' hearts.

Helderberg College teaches the culture that a Christian should have; its silent influence has worn away the rough edges and improved the manners, and behaviour of many.

Young people are all active and something must be said about the social activities of the school. The simple pleasures are enjoyed more than worldly enjoyments because everyone enters into these with a happy heart, and nothing but unity can be seen throughout the activities.

The attitude of the students toward one another cannot be compared with conditions in other schools. All the students are friends and there is no distinction between rich and poor. A cheery, sincere smile, greets one from every face whether one is dressed in Sabbath clothes or in old working garb.

These are the points why Helderberg appeals to me. Not one of the schools I have attended has given me the satisfaction and joy that I have derived from my studies and associations here at Helderberg.



The Need of More Church Schools

J. N. DE BEER

WE are living in a period of the world's history when indescribable wickedness prevails, and the snares of the devil are well

laid everywhere to lead astray the impressionable and inexperienced children and youth of the nations. If ever there was a time when Seventh-day Adventists should put forth earnest efforts to keep their children from the corrupting influences of the world, and to heed the call, "Come out from among them, and be ye separate," it is NOW. We cannot expect our children to remain faithful and loyal to the truth if we send them to the schools of the world to get their education. We are given much counsel and instruction by the servant of the Lord on the subject of the education of our children, and I feel that I cannot do better than to quote some of the instruction given in "Testimonies for the Church," Vol. VI, pages 195, 196.

"Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction? Altogether too little attention has been given our children and youth. . . . The work that lies nearest to our church members is to become interested in our youth. . . . There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realise that Satan is working by every conceivable device to draw them into his net. . . . The eyes of our brethren and sisters should be anointed with the heavenly eye-salve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth." The above instruction is clear, and unless we heed it, how can we expect to stand justified before the Lord?

We are told that in places where new churches are raised up by our evangelists, these workers should not feel free to leave until the needed facilities have been provided for the churches. "Not only should a humble house of worship be erected, but all the necessary arrangements should be made for the permanent establishment of the church school." Thus we understand that the church school idea is a plan ordained of God, and it will surely be an offence to Him if we fail in doing everything in our power to carry out this plan of the Lord. I feel that by some of our church members, this very important phase of our work has not been receiving the thought and attention it demands; and I would appeal to everyone of our members to heed the instructions the Lord has given us, repent of the failings of the past, and do everything in his power to gather our children into our own schools.

School Work in the Cape Field

We have three schools now operating in the Cape Field: The Good Hope Training School, at Athlone, and two church schools, one in Wynberg, and the other in Elsie's River. These schools have enjoyed good attendances during the year, and good work is being done by the teachers. "I

can see a great improvement in the manners and behaviour of the children since attending our school," said one of the teachers to me not long ago. Indeed our schools are not only a great blessing to the children but are also a means of lifting the standard of truth.

Referring to the two church schools, I would say that the members of the churches where these are located have taken a deep interest in the schools, and have succeeded in providing the necessary financial support. This has been achieved by making personal donations and selling the *Signs of the Times* and *Tekens van die Tye*. They have thus demonstrated that it is possible to carry on church school work successfully, and that by co-operation and earnest endeavour our churches can raise their share of the teacher's salary.

Having no schoolroom, the Elsie's River school is being conducted in the church, but the members feel that a schoolroom should be built onto the back of the church, and so they have set themselves the task of raising money for this purpose. A well-organised sale of work was held and by this means £21 was raised. We are thus looking forward to seeing proper accommodation for the school at Elsie's River in the near future.

Let it be our aim and purpose to establish schools in every church in our field, that our children may receive the training that will prepare them for heaven, and that when the Master will inquire of us, "Where is the flock that was given thee, thy beautiful flock?" we may be able to answer, "Behold, I and the children whom the Lord hath given me."



Native Education in Barotseland

E. M. CADWALLADER

In the months of May and June, the writer had the pleasure of flying from Victoria Falls to Kalabo, 400 miles up the Zambesi River. From Kalabo I went to Liumba Hill Mission by machilla, the distance being about eighteen miles. I attended a camp-meeting at this mission and then went down the Zambesi River in a barge, visiting four camp-meetings before arriving back at Victoria Falls.

At each place visited I inspected the school and held workers' meetings, or had private conferences with teachers and other mission workers.

At Liumba Hill I found a boarding school which takes the pupils up to the completion of Standard IV, and prepares them for entrance to the various training courses at Solusi Training School. They are required to pass an entrance examination given by the Zambesi Union Education Department before being admitted to Solusi. I gave such an examination to a group of pupils while at Liumba Hill and we were able to choose three pupils to send south for training. As they are poor

in that country, due to economic conditions making it almost impossible for them to get hold of money, these students are to be assisted by a loan from the Student-Aid Fund. When they have finished their courses and are employed as workers, they will pay back this loan at the rate of 25% of their monthly wage.

While at the mission, plans were laid for strengthening the educational work, and since I have returned to Bulawayo, I have received word from Brother C. E. Wheeler, the director of Liumba Hill Mission, that

EDUCATION DAY

Sabbath, Nov. 14

REMEMBER — that the offering on Education Day each year goes to increase the permanent Student Loan Fund at Helderberg College. This fund has been a great blessing to a number who otherwise would have been unable to continue their education. When the student graduates and enters the work, he pays back his loan in instalments and thus the money is available for others in their turn.

In the Cape Field the offerings will go to a similar fund for the Good Hope Training School.

Note.— Will the church treasurers please be sure that the Education Day offering is kept separate and reported accordingly.

MILTON ROBISON,
Division Education Secy.

he has built some homes for the girls' compounds; one of which is the industrial building wherein they will be housed during their classes in sewing, ironing, housewifery, etc.

I also received word from Brother Wheeler that a new worker has arrived to help him supervise his chain of out-schools. This worker is a native, who, after having been trained at Rusungu Mission, was given a two-year course at Mazabuka Government school which prepares him for inspecting and supervising village schools. He will spend an average of one week at each school as he goes the rounds, and while there he will endeavour to assist the teacher to improve his methods and management. Most of our teachers along the Zambesi River are still untrained, so such a supervisor can do much to make them efficient teachers. The European inspector, when on his rounds, cannot usually spend more than one or two days a year in a village school. He can, therefore, do

little but inspect the work of the teacher. He does not have time to help the teacher to improve, although he may make suggestions as a result of his visit.

A recent letter from Brother Wheeler tells us that the Government has at last agreed on a definite plan for subsidising our educational work. In 1937 we are to receive grants in aid of the salaries of three certificated teachers and the supervisor mentioned above, and in addition a boarding grant for pupils attending Liumba Hill Mission school. We are grateful for this help, for it will enable us to do more thorough work and to expand a little.

As I journeyed down the river, stopping from time to time, I learned that the people were eager to have our schools, and it was rather embarrassing to have to be continually making the same excuse, namely, "We have no teachers, and funds are not at present available." We always told them, however, to be patient and to wait for we are training teachers at Solusi, and hope that our budget will be made larger from year to year. They were told that they could assist in bringing this to pass by being faithful in tithes and offerings.

One whole district — the Lui district — was found in the southern part of the Barotse Valley, where there are no village schools, to say nothing of a mission. We have been granted permission to open a school in that district and were told by the district commissioner that the whole district was open to the Seventh-day Adventist missions. We trust that this permission may still be ours when we have men and means available.

I was travelling in company with Elders Boger and Wheeler, and together we visited the native capital called Lia-Lui. The paramount chief was not at home but we had an interview with the next in authority, who is known as the prime minister. Several favours were granted us, and we were assured that other more important requests would be laid before the chief. These requests which provided, among other things, for the cutting of timber to use in the building programme at Liumba Hill Mission, have since been granted.

The paramount chief is a very progressive ruler. I was impressed with several laws that he has made in his land which very definitely assist our programme of education and evangelisation. He has prohibition laws in his country and anyone found making or brewing beer is fined from £1 upward. He realises the value of education, as is evidenced by the fact that he has made school attendance compulsory in all areas where a pupil is within walking distance of the school. To enforce this rule he has appointed truancy officers throughout the country over which he rules. During the camp-meeting at Sitoti Mission, I talked with the man who has recently been fined one ox for keeping his children from school.

The paramount chief is very favourable

to our work and is not averse to our doctrines. Many of the headmen urge their children to become members of the Seventh-day Adventist Church, even though they themselves find it inconvenient to take the step. One impression which was reinforced over and over again was the shortage of trained teachers, and the inefficiency resulting from the use of men who are unqualified to operate school satisfactorily. Although some of these men do acceptable work in school and are very good evangelists, others prove to be totally unfit for their calling, and have to be replaced by someone else. These replacements occur frequently which makes it hard to build up a strong work in some areas. We therefore urge the people to allow the children to pass on to a higher institution after finishing the village school, so that they may be qualified to enter the training school in due course. Parents were encouraged to supply means for the education of their children.

While at Katima Mulilo Mission, in the Kaprivi Strip, three more candidates for training were approved and recommended to Solusi Training School. It gives us courage to be able to send six pupils for training as teacher-evangelists, but considering the needs that were in evidence everywhere during the five weeks' trip we wish that it might be sixty instead of six.

Brother Walter Cooks is endeavouring to build up a larger boarding school at Katima Mulilo Mission, so we trust that in the near future the school there and the one at Liumba Hill may each be sending annually, ten to twenty graduates for the training course.

This brief account of the status of the educational work in the Barotse Valley and the Kaprivi Strip is a sample of similar conditions found throughout the Zambesi Union Mission Field. In view of the fact that the extension of our work and the building up of our church, is so dependant upon our educational work among the native people, enough has been said to show the reader that his prayers and contributions are needed so that the gospel may be preached there and finished in that part of the world so that the people may be ready when Jesus pronounces his final words as he leaves the sanctuary, saying, "It is done."



Training Our African Young People for Service

E. D. HANSON

THE world is suffering from too much of the wrong kind of education. There is much training of the hand and the head, but the heart, from which come the "issues of life," is neglected. The principal aim of true education—character building—has been lost sight of. The results are only too painfully evident in the breaking down of the home, in the growth of selfishness,

hatred, and greed; and in the light regard for life and law.

In the midst of this educational failure God has planted His cities of refuge, schools, where heart-training takes its rightful place. Wherever this third angel's message has gone, schools after God's pattern have sprung up. The gospel of Christ always brings with it the desire and the need for an education. Without schools this movement would be doomed. They not only save our own youth, but they also train workers to carry the gospel to the world.

Spion Kop Missionary Institution is one of this chain of schools. Here our African youth receive a training for Christian life and service. The courses offered are practical ones designed to prepare the youth to help their own people. Among the subjects studied are scripture, pastoral training, school methods, school organisation, teaching practice, woodworking, agriculture, needlework, and domestic science. In addition to this a strong programme of manual labour is followed. The conduct of each of these courses is adapted to the special needs of the African.

This year the school has an enrolment of 114 of which 51 are in the training classes. The school offers three years of training above Standard VI. The class completing the final year of training this year numbers six. Work is provided for deserving young people who wish to earn money to be used for school fees and books. Two students are attending school this year who have earned enough to pay all expenses, while several others have earned substantial portions of their fees. The school is prepared to offer full-time work to about fifteen prospective students.

Two boys and one girl earned scholarships in the colporteur work last summer and several others earned part scholarships. We believe this is the first instance in Southern Africa where an African girl has earned a scholarship in this way.

Two-thirds of the students regularly attended the baptismal class that was conducted during the year, and recently fifteen young people were baptised. Interest is added to this statement when it is realised that in the student body heathenism and twelve Christian churches are represented. It is the aim of the members of the staff to maintain in the school a high standard both in scholastic work and in Christian character building.

The mission fields are greatly in need of many more workers than the school is able to supply at present. Shall we not throughout the field hold before our African young people the ideal of Christian service and encourage them to seek an education at Spion Kop? There is an opportunity here for our brethren on the farms to direct the attention of their native young people toward an education for service in giving the third angel's message. Our members in the towns could speak a good word about the school to their servants. Any of our brethren and sisters

in the field who are interested in Spion Kop and desire to secure further information for the benefit of native boys and girls whom they think might wish to attend school, should write to the principal of Spion Kop Missionary Institution, Lady-smith, Natal. He will be pleased to send you one or more copies of the school handbook.



Investiture Service at Spion Kop Missionary Institution

W. COWPER

THE investiture service held at Spion Kop Missionary Institution, on September 24, at 7:15 P.M., in which twenty-two Friends and fourteen Companions participated, constitutes a new high-water mark in the number of Missionary Volunteers to receive the insignia at one time, the previous record being held for six years by the Natal-Transvaal Conference. Miss Johanna Bosch, of the Ermelo young people's society, and an *alumnus* of Helderberg College, sponsored the group, as well as directed and planned the programme, which brought the interesting record to the North Bantu Mission Field.

Among the usual certificates handed out were thirty-two Vocational Honours representing work done in cooking, sewing, gardening, laundering, preserving, storytelling, etc., which gave the members a practical working-knowledge along many lines, thus fitting them to serve the Lord at home and in the foreign field.

Brightly coloured charts and mottoes, vases of flowers and greenery, the simple white dresses of the girls and the blue suits of the boys, with a well-filled chapel tended to give the whole place an atmosphere of interest and expectancy. A table in the centre of the platform was covered with a table-cloth on which was designed a three-foot insignia of the Friend class. This table held the two large blue candles, symbolical of the light of the Old and New Testaments, and the certificates, Vocational Honours, pins, etc., to be given to members of the class.

The programme of the evening was given by the Friends and Companions who repeated their aims and ideals. A clear and impressive interpretation was given of each point, showing that they understood the laws of health, the necessity for learning useful work, and the need of honesty, integrity, and a deep spiritual experience.

At the end of their part of the programme as they were about to be invested the chapel was darkened to represent the world of sin and darkness to which all are called to labour. Each Friend and each Companion was given a candle as he was invested,—a fit symbol of the fire of devotion that burned on the altar of his heart.

The members were presented by Miss Bosch, and invested with the insignia of service in their respective bands by the

Natal-Transvaal Conference Missionary Volunteer secretary. Elder Hanson, principal of the school, asked for God's blessing and power to rest on the group and give them the courage and determination they need to keep their pledge.

A statement of appreciation was given by Miss Winsome Palmer of the faithful work Miss Bosch had done in preparing a third part of the student body for investiture in the midst of all her school activities. A presentation of roses was made by the class as a token of their regard for their leader for training the largest group to be invested at one time in Africa.

Four of the forty presented failed to pass all the tests in the final examination. These received the pin a few days later.



Baptismal Service at Spion Kop Missionary Institution

J. E. SYMONS

THE familiar spot known to many as the "Girls' Beach," on the banks of the old Tugela River, Spion Kop, was a scene of solemnity Sabbath morning, October 10, the occasion being the baptism of a number of young people who are students in the school, and a European sister from Ladysmith.

The sky was overcast and the weather promised rain. Had rain come at the very time of the meeting it would have been most welcome for it was greatly needed. As we met on the beach, there was stillness in the air—not a sound could be heard. The waters of the old river flowed calmly by. Then the singing of favourite hymns broke the quietness, prayer was offered, and the writer spoke of the example of Jesus in being baptised and the command given to His disciples, after which sixteen dear souls were led into the watery grave to be buried with their Lord in baptism.

We were pleased to see a number of our European members and their friends from Ladysmith, also Sister Pretorius and little boy from Vryheid. The European members of the staff had spared no effort in making the occasion one of help and blessing to all. Following the service at the riverside, the regular Sabbath school was conducted in the chapel and at the after service the writer spoke; he also officiated at the ordinance service in the afternoon.

Spion Kop has enjoyed a record enrolment this year—a number of students coming from non-Adventist homes. The teachers have endeavoured to direct minds along right channels and to encourage the young people to give their hearts to the Lord. We feel that the right mould has been set at Spion Kop, evidenced in the number of young people who have surrendered their hearts to the Lord and who are by His help determined to serve Him; and this is as it should be, for our schools have been established to help save young people for the kingdom of God. If we fail in this we fail in meeting the mind of

God, and our educational system becomes no better than that of the world, if as good.

Elder E. D. Hanson and his faithful corps of workers are doing all they can to make the work of the institution a success. Severe drought the past season robbed the farm of a crop and this affected the income, but good rains have come, and so it is hoped that this coming season will bring an abundant harvest and thus help the school materially.



Branch Sabbath Schools

No. 2.—THE PROGRAMME

ARCHA DART

SEVERAL have told me that they were anxious to start a branch Sabbath school, but that they did not know just how to arrange a good programme. A few days ago I sent out a questionnaire to a number who were conducting successful branch schools; and in reply I found that their programmes were very simple. Here are two:

Small School (1 to 6)

Song (Those who do not sing read a hymn)
 Prayer
 Scripture Study
 Study of the Lesson
 Song
 Mission Study (as found in the "Missions Quarterly")
 Offering to Missions
 Mark Record
 Song.

Large School (6 or More)

Song Service
 Opening Song
 Scripture Study (Repeat memory verse, 23rd Psalm, the Commandments, Books of the Bible, etc.)
 Prayer
 Secretary's Report
 Mission Study (as found in the "Missions Quarterly")
 Offering to Missions
 Song or special music
 Children pass to their classes
 Review of last week's lesson
 Class Record
 Study of the Lesson
 Song
 Prayer.

One lady writes, "I find that the people take a greater interest in our school when they have a part on the programme."

Another adds, "I never let my programme drag. As soon as one part is over, I announce the next number."

A brother says, "I find that forty-five minutes is long enough for my children. We close before they begin to look at their watches."

One leader said, "At first I was afraid to take up an offering, but I found that when the children heard the stories in the 'Missions Quarterly' they were glad to give."

"We began taking up the offering from the first. The people expect it now," adds another.

Speaking of the lesson study one lady has this to say, "At first I just read the lesson as it was in *Our Little Friend* and still felt very nervous. Then I got so bold that I could tell the story myself. Now I tell them the story and ask them questions without thinking how I feel. It is surprising how many questions the children can answer."

Where to Conduct the School

There seems to be no problem at all for those who are willing to take hold of the work. Most of our branch Sabbath schools are being conducted in private homes. Some are conducted in the same home week after week and others "visit about." In some sections of the country where church services are rare, the people are glad for someone to come to their church and start a Sunday school. Others have their meetings in a school house, or hall, or vacant store building.

Who Should Conduct the School

"No, we do not have a branch Sabbath school in our church," a good brother sadly remarked to me. "Our superintendent is so busy, it would be asking too much to even suggest anything more to him."

Poor man! Evidently he did not know that anyone with a vision can start a branch Sabbath school. There are a number of Sabbath school teachers who feel that they are better prepared to lead out in a branch Sabbath school after they have been to teachers' meeting and have taught a class in the home school. There are mothers who find that by inviting some of their children's playmates for a Bible story hour Sabbath afternoon that their children enjoy the Sabbath more. Some with a live missionary spirit find that this is an excellent way to bring cheer to the shut-ins week by week. They say that their visits seem to have a purpose to them now. Some shut-ins find that their lot is not so hard to bear when they can look forward to Sabbath or Sunday when some of their neighbours and friends will come to their home for a Sabbath school. Some of the young people are finding it one of the very best training schools for themselves to learn how to speak in public. In fact, no one who is anxious to see souls saved in the kingdom of God need feel that he must wait for someone to get him started. The possibilities in the branch Sabbath school are many.

Get Ready for the 1937 Sabbath School Workers' Training Course

THE Sabbath School Workers' Training Course begins the first week in February. The outlines and suggestions for study will appear month by month in the *Sabbath School Worker*. The text book for the course is a new book prepared by Carlyle B. Haynes; it is entitled, "God's Book." Those who have read the book recommend it very highly. Special arrangements have been made with the publishers for a popular edition selling at 3/6.

Every Sabbath school superintendent should begin at once to organise the 1937 Training Course classes, and ascertain the number of books required, so that the order can be placed through your church missionary secretary at the earliest possible date, to give time for the Sentinel Publishing Company to order the required number from overseas.

We hope all Sabbath schools will give this matter immediate attention for it is in the interest of a successful Training Course to begin right on time—the first week in February. Promote the Sabbath School Workers' Training Course; enlist the teachers for the 1937 class; secure and pass on at once the orders for the text book.

SOMETHING NEW AND VERY GOOD

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By Carlyle B. Haynes

(One of our foremost writers, and evangelists)

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Its Reliability.

Its Divine Revelation.

Its Scientific Accuracy.

This is to be the text book for the 1937 Sabbath School Workers' Training Course. Order your copy NOW through your church missionary secretary.

Debtors

E. A. BEAVON

IN Romans 13:8, we read, "Owe no man anything, but to love one another." There is no question but that sometimes honest-hearted Christian people become involved in debt through no fault of their own. This sometimes happens in connection with a church or conference, but it is a situation which as individuals and as churches, we should seek most strenuously to avoid. Solomon reminds us "that the borrower is servant to the lender." Prov. 22:7. If both the borrower and the lender are members of the remnant church, and therefore brethren, the relationship of the servant and master should not be indefinitely prolonged.

Churches and individuals, if in debt, should make the most earnest efforts to extricate themselves, lest their condition should affect their regard for their brethren, and their own spiritual experience. In times like this, when governments and great corporations are turning their backs upon solemn obligations, God's people should shine in the world as examples of honesty and integrity.

Two years ago the notorious Clarence Hatry, a man of great commercial and social prestige in London, England, was brought before the English court to answer for frauds which ran into millions of pounds sterling. The lawyers defending him pleaded that there were extenuating circumstances because at the moment he was engaged in large financial operations which would yield a huge profit. The judge in charge of the case was a man noted for dispassionate and inflexible justice. During the trial he barely blinked an eye-lid; but when he came to sum up he said, "What does that plea amount to when stripped of the rhetorical language in which it was put forward? It is nothing more than the threadbare plea of every clerk or servant who robs his master, and says that he hoped to repay the money before his crime was discovered by backing a winner." Never let us defer paying our obligations either to the Lord or to our fellow-men, on the grounds that some scheme or other we have on hand is going to bring rich returns later on.

Just one word to "creditors" in closing. Read often Matthew 18, verses 23 to the end. And let it everywhere be clearly understood that no member of the Seventh-day Adventist Church can be denied church fellowship on the grounds of having unfortunately become involved in debt.

The writer has no individual cases in mind in passing on these admonitions, but feels impressed to pass them on as a result of situations observed in many parts of the Lord's vineyard.



"THE reason a lot of people cannot find Opportunity is because it goes around disguised as Hard Work."

PUBLISHING Department

F. E. Potter, Secretary



Who's Who in the Literature Ministry

No. 3.—Norman Cowley

BROTHER NORMAN COWLEY accepted the truth at an effort held by Elders F. G. Clifford and A. N. Ingle at Port Elizabeth in 1928.

In 1929 he entered Helderberg College and went out that summer as a student-colporteur making a double scholarship in Uitenhage. During the student-colporteur campaign of 1930 Brother Cowley went farther afield and succeeded in earning another double scholarship up in Southern Rhodesia. In 1931, 1932, and 1933 he also took the field and delivered books each year well over the value of two scholarships. In all, he sold £1,340 worth of our good books to the public. May the Lord bless and use them in winning souls for the kingdom.

After being graduated from Helderberg College in 1934 Brother Cowley acted for a while as assistant field missionary secretary and then connected with the staff of Spion Kop Missionary Institution. His heart was in the literature ministry, however, and in 1936 he accepted a call to join the Natal-Transvaal Conference staff as field missionary secretary where he is now labouring energetically in advancing the scope of the literature ministry.



For a youth who purposes to enter the ministry, a year's drill as a canvasser is of more value than two years in the monastic seclusion of a theological seminary.—*Dr. Frank Crane.*



"If you find yourself face to face with an impossible task, regard it as a compliment God has paid you. He knows you are the person who can do that task."

Another Contingent off to the Front

F. E. POTTER

WAR news is good copy today for the newspapers. Every issue of the Cape Town dailies tells of preparations being made for the next great war. When that long-predicted event will take place is a forecast we leave to worldly prophets. What we are interested in at present is a war in actual progress, not a "struggle against enemies of flesh and blood, but against all the various powers of evil that hold sway in the darkness around us"—a war that is being waged victoriously by the men of the literature ministry today.

Our regular force at the front is to be supported in a few days' time by a youthful contingent of recruits from Helderberg. We introduce this enthusiastic band of Christian soldiers to you on this page, and ask you to observe their business-like appearance. The writer, ably assisted by C. S. Pike and N. Cowley, spent a week putting these young recruits through their paces and preparing them for battle. It was one of the most enthusiastic groups we have yet drilled, and we feel confident that they will give a good account of themselves when they get to grips with "the enemy."

We ask *you* to include this fine group of students in your daily prayer list and, if any of them happen to be "battling" in *your* neighbourhood, do not forget to speak an encouraging word now and again and help them in every way you can to wage a "good fight."

In the oval below, you will see the smiling faces of the victorious warriors from Helderberg during the 1935-1936 campaign; each one brought back "trophies" from the front in the shape of scholarship bonuses.

We want Seventh-day Adventist parents throughout this Division to know that the literature ministry offers a fine opportunity for their children to secure means sufficient to enrol for a year's schooling at Helderberg College. It also offers an opportunity, during each summer vacation, for students to earn the greater portion of the following year's school fees. The conference office will gladly provide full particulars of these opportunities.

Please remember the Helderberg contingent moving off to the front on November 3. Thank you!

The Signs Meets the Need

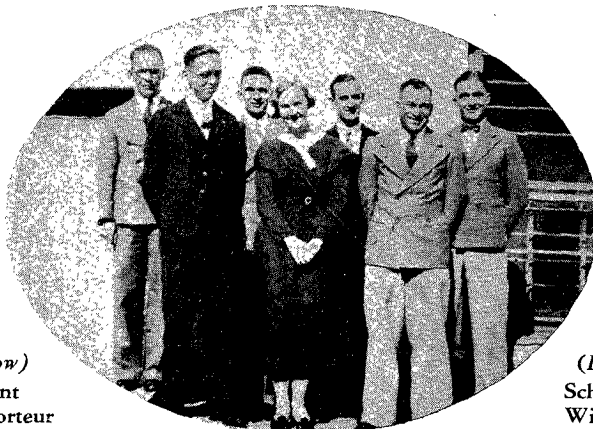
A. C. LE BUTT

DURING the World War I saw a picture which made a deep impression upon my mind. I can see it now—the place was a railway carriage. Two men were seated together. One was reading a newspaper filled with the horrors of war, and what he read was registered on his features, for an expression of gloom was seen upon his face. The other man was reading one of the well-known humorous papers of the day and his face was wreathed in smiles, and his general deportment was one of satisfaction. The moral was—Don't worry over the conditions around you, read the ——— magazine and be at peace with the world.

As I look back I well remember realising the forcefulness of the argument and how true it seemed that a person's mind or prospect was brightened or saddened by what he saw or by what he read, and that if one would only allow one's thoughts to dwell upon cheerful things, one would be satisfied with things in general. As we view the situation today, and as we try to look at it from the angle of the man in the street, we are forced to admit that with the present uncertain condition in the world, with the panorama of bloodshed, revolution, and racial hatred forcing itself upon us, we find it impossible to accept the argument that if we think, All is well, all is well. The world and his wife cannot find the consolation that was once found by believing that all will come right, for the evil condition is becoming more intense every day and this condition is only aggravated by the earnest and honest, yet unsuccessful, endeavours of the world's best brains to solve or even control the situation.

The reasoning that if we think, Well, all is well, may have been tried and perhaps found to satisfy in the days of the World War when we were all of the candid opinion that that was the "war to end war." However, this promise has only proved to be ropes of sand and we find ourselves enveloped in the most gigantic preparation for war the world has ever known. The intelligent person realises that something is wrong somewhere, and instinct tells him that something is going to happen.

Conditions are not getting better by any means. The difficulty is not national, but universal; and so the outcome, whatever it may be, will not be national, but universal. Thinking people are asking the question, What is coming? Are we going to witness history's climax? How can we find something that will satisfy that terrible spirit of expectancy one finds nestled deep down in one's heart and mind? Where can one go to get that peace and stability for which many are searching? What can be placed before them that will give that understandable satisfaction and a reasonable, acceptable, and intelligent solution to the perplexing problems that fill the world and increase every hour?



(Below)
Student
Colporteur
Group, 1936.

(In oval)
Scholarship
Winners
1935-1936.



What will meet the issue and the need? Brethren and sisters, we know. Only the third angel's message, that brings the message of hope, and points to One mighty to save. Yes, but how can we reach the people with such a truth? Why, by the *Signs of the Times*. This paper will give food for thought; it will appeal to thinking people; it will meet the need of the hour. It will give satisfaction, for it points to the Great Comforter and He will give that peace which passeth all understanding.

N. T. Conference

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

Laying the Corner-Stone of a New Seventh-day Adventist Church

Southern Suburbs — Johannesburg, Tvl.

J. F. WRIGHT

For the last two years Pastor A. W. Staples has been carrying forward most aggressive evangelical work in the Turffontein district of Johannesburg. The Lord has certainly blessed the efforts put forth in that section of the city, and today there is a splendid church membership numbering seventy-eight. At the close of the present effort being conducted by Brother Staples the membership will, no doubt, reach the one hundred mark.

On Sabbath morning, October 17, it was the privilege of the writer to visit this new company and speak to the brethren and sisters. Truly it was a real pleasure to meet these dear souls so newly come to the faith. From all one could observe, it was evident that an active missionary spirit prevails, and that the future of the church is bright with promise.

This new company of believers has made necessary the erection of a church edifice in Turffontein, due to the fact that the central church is already filled to overflowing, hence the brethren felt it wise to plan for a new building in the southern suburbs. When it is completed, it is to be one of the finest structures we have in the Southern African Division.

On Sunday afternoon, October 18, a goodly number of members and friends gathered for the purpose of laying the corner-stone of this new building, to the glory of God. The honour of laying this corner-stone was conferred upon the writer, and it was indeed a great privilege to meet with this new church company in such a special service. As we laid the stone, which so fittingly represents Christ as the head of the body, and the chief Corner-stone of the church, an appeal was made to each member of the church to permit Christ to become the chief corner-stone

in the individual life, as well as the guiding star in all service rendered in connection with the various missionary activities. A deep impression was made upon all present, and we feel that this church will become another beacon-light for the truth on the Rand. We hope to have a picture of the building appear in the *OUTLOOK* a little later when it is completed and dedicated. Let us pray that God will richly bless this new church to the end that it may be used of the Lord to help us quickly finish the task committed to our care.

S. E. Afr. Union

H. M. Sparrow *Superintendent*
Miss G. P. Fortner, *Secy.-Treas.*
Box 51, Blantyre, Nyasaland

1936 Camp-meeting at Malamulo Mission

I. L. ANSLEY

"FOR He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

This message, which was given to the church at Rome by Paul, the great apostle in his day, is verily being fulfilled in Nyasaland today.

Thirty-four years have gone by since the opening of Malamulo Mission. It was not until 1918, after the World War, that our first camp-meeting was held at Malamulo, the attendance numbering 600, which took in the entire country. From that time on there has been a lively interest in camp-meetings.

The following will give you a summary of ten years of camp-meetings along with their attendances held on this station between the years 1927 and 1936:

1927	1,500
1928	2,300
1929	2,800
1930	3,400
1931	2,860
1932	4,730
1933	5,020
1934	5,100
1935	8,400
1936	11,000

A grand total of 47,110 in attendance in the last ten years. Over a thousand have been baptised and equally that number have given their hearts to the Lord at these meetings.

This year witnessed our largest gathering and truly the Lord was with us. We feared, however, that the attendance would be poor, for the rain was threatening, but God was good to us and gave us a large gathering. We were greatly blessed by the help of Elders Moffitt and Staples who stirred the hearts of all,—especially the Sabbath morning consecration meeting

which was taken by Elder Staples. Sixty-five gave their hearts to the Lord for the first time and went away feeling that the victory was theirs. The offering given on the Sabbath amounted to £32.

On Sunday afternoon the congregation went down to the stream and after an impressive talk was given, 151 were baptised, including the son of the paramount chief of Angoniland. Our hearts were stirred for we felt that the work being accomplished was not in vain.

A large majority of the lepers were able to attend the services and a week later seventeen were baptised in their stream running past the leper colony.

Truly, Ethiopia is stretching out her hands unto God for soon the work will be finished. May our prayers be that God will quickly finish the work and cut it short in righteousness.

Cape Conference

W. H. Hurlow *President*
Miss P. E. Willmore *Secy.-Treas.*
Box 508, Port Elizabeth, C. P.

Special Notice!

IT IS NOW TIME

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Helderberg se Beste en Voordeligste Jaar

G. E. SHANKEL

„EEN van die beste en voordeligste jare wat ons nog ooit op Helderberg deurgebring het”—dit was die uitspraak van die studente aan die einde van die skooljaar. Daar was 'n uitstekende gees van samewerking tussen studente en onderwysers, met die gevolg dat die onderlinge vertroue en omgang met mekaar bevorder was.

Die onderwysers het hulleself opnuut gewy aan 'n studie van die verskillende doelwitte wat met Christelike onderwys beoog word, en ook hoe om die ideale op 'n praktiese manier te bereik in harmonie met die Gees van profesie. Die meerderheid van die studente het net een doel in die lewe, n.l. 'n voorbereiding vir die aanstaande koninkryk, en 'n opleiding om die boodskap aan die wêreld te verkondig. 'n Aantal van die studente het deur die doop in nouer aanraking met God gekom, en by almal was daar 'n gees van toewyding bespeur.

Ek het nog nooit 'n groep studente teëgekome met 'n beter begrip van die doel en strewe van Sewende-dag Adventiste skole nie. Hulle besef terdeë die verskil tussen 'n wêreldlike opvoeding en 'n Christelike opvoeding; hulle begryp dat karaktervorming voor alles kom, en hul ernstige strewe is om die dinge van die grootste belang die eerste plek te gee.

Diegene wat die *Review and Herald* lees, sal die treurige artikel van 'n Katolieke skrywer onthou, waarvan onlangs in die *Review* melding gemaak is. In genoemde artikel word daar 'n waarskuwing gerig aan Katolieke ouers aangaande die geestelike dood van Katolieke jongmense in die wêreldse skole. Een treffende verklaring lui as volg: „Die gevaarlikste omtrent die saak is dat die gevaar nie besef word nie. Die pragtige geboue en grootse prestasies van die inrigtings betower die Katolieke ouers.” Dit laat mens dink aan die marmer geboue van Athene vanouds en die filosofe wat Paulus daar ontmoet het, nie waar nie?

Die gevare waaraan ons jeug blootgestel is, is net so werklik as die van die Katolieke jongmense. En nog meer, dis gladnie iets ongewoons vir ons jeug wat wêreldse skole bywoon om geestelik beswaar te word as gevolg van twyfel en 'n valse filosofie nie. Ek weet dat dit die geval is.

Een van ons opvoedkundiges het onlangs opgemerk: „Daar is slegs twee opvoedingsstelsels, n.l. die stelsel wat tans in swang is, en die Ewige stelsel. . . . Die huidige stelsel is 'n produk van ons eeu, en dit kan dus nie breër en dieper wees as hierdie eeu nie. . . . En aangesien dit 'n produk van hierdie tyd is, kan dit natuurlik nie die studente tot 'n hoër peil verhef as wat tans in die lewe geld nie. . . . Die Ewige Stelsel is gegrondves op ewige waarhede. Dit kan nie met hierdie eeu vereenselwig word nie, en dit word nie beperk deur die dwaalbegrippe van die hui-

dige stelsel nie. Dit veroordeel hierdie dwaalbegrippe omdat dit op ewige waarhede gegrondves is.”

Ons moenie hierdie besef van die ewige werklikhede laat verflou nie. Hoewel Helderberg, asmede ons ander inrigtings, 'n hoë akademiese peil moet handhaaf, moet ons terselfdertyd nie die allerbelangrikste voorbereiding van ons jongmense vir die aanstaande gebeurtenisse op die aarde nalaaat nie. Ons doen alles in ons vermoë om voorrang te gee aan daardie hemelse beginsels wat so beklemtoon word in die geskifte oor opvoeding in die Gees van profesie. Ons glo dat niks minder as so 'n beleid die goedkeuring van ons mense sal wegdra nie.

Junior-koshuis en Normaalgebou

Met voldoening verneem ons dat daar eendelig in 'n behoefte wat lank reeds bestaan sal voorsien word deur die oprigting van 'n Normaalgebou en Junior-koshuis. Hierdie gebou, 48 x 80 voet, se eerste verdieping sal genoeg ruimte verskaf in verband met die driejarige onderwyserskursus; daar sal vyf geskikte klaskamers wees, asook 'n biblioteek en 'n kantoor vir die direkteur van die Normaal afdeling. Die boonste verdieping sal dien as Junior-koshuis vir kinders van sewe tot dertien jaar. Ons glo dat baie ouers wat nie toegang tot 'n kerkskool het nie, die voorsiening van hierdie geriewe sal verwelkom. Die tariewwe van £7 en £8 per kwartaal van tien weke (alles ingeslote), is gewis uiters billik.

Mnr. en Mev. Clarke, wat in bevel van die koshuis sal wees, sal ook in die boonste verdieping woon; hul kamers sal so ingerig wees dat hulle gereedlik toegang sal hê tot die kamers van sowel seuns as dogters, wat hulle in staat sal stel om deeglike toesig te hou. Mev. Clarke sal uitsluitlik as huismoeder optree, en haar jare van ondervinding in hierdie opsig sal baie bydra tot die sukses van die nuwe onderneming. Die gebou sal goed verhit wees, en sal ingerig word om 'n ware tuiste te wees vir die kinders. Die Juniors sal in dieselfde eetkamer eet as die ander studente.

Die uitrusting van die kollege word gedurig uitgebrei vir doeltreffender diens. Die biblioteek wat oor die afgelope paar jaar verdubbel is, bevat nou byna 4,000 uitgesogte boeke, en dit is 'n baie groot aanwinst. Die vakkundige afdeling het in die afgelope tyd ook taamlik aandag geniet. Die huishoudkundige uitrusting, en die motor-gereedskap vir die houtwerk departement word baie gewaardeer.

Al hierdie verbeterings dra by tot die opleiding van ons jongmense vir diens. Maar belangriker as al hierdie dinge is die geestelike en sedelike krag wat ons werk moet kenmerk. Waar is die jongmense met 'n visioen van die ewige werklikhede en 'n gewilligheid om hard te werk? Ons

het plek vir baie van hulle, want daar is altyd plek vir diesulkes. Ons werk in Afrika roep julle. Jul eie welsyn roep—roep julle na Helderberg.

✻ ✻

Opleiding van Ons Jong Naturelle vir Diens

E. D. HANSON

DIE wêreld ly as gevolg van te veel van die verkeerde soort opvoeding. Daar word baie gedoen vir die opleiding van die hand en die verstand, maar die hart, waar die „oorsprong van die lewe” is, word verwaarloos. Die ware doel van opvoeding, n.l. karaktervorming, word uit die oog verloor. Die gevolge hiervan word maar te duidelik gesien in die ineenstorting van die huislike lewe, die toename van selfsug, haat, gierigheid, en die minagting van lewe en die wet.

Temidde van die mislukking wat opvoeding betref, het die Here toevlugsoorde voorsien—skole waar die opleiding van die hart sy regmatige plek kry. Orals waar die derde-engel-boodschap gepredik word het hierdie skole, volgens Gods voorbeeld, ontstaan. Die evangelie van Christus laat altyd 'n begeerte vir opvoeding ontstaan. Sonder skole sou hierdie beweging ten gronde gaan. Ons skole red nie alleen ons jongmense nie, maar daarin word ook werkers opgelei om die evangelie aan die wêreld te verkondig.

Die Spioenkop Sendinginrigting is een van hierdie skole. Hier ontvang ons naturelle jongmense 'n opleiding vir Christelike diens. Die leerplan is van 'n praktiese aard, sodat die jongmense kan opgelei word om hul eie mense te help. Die volgende onderwerpe word in die leerplan opgeneem: Bybel, herderlike opleiding, metodes, organisasie, onderwys, houtwerk, landbou, naaldewerk, en huishoudkunde. Daar word ook baie hande-arbeid verrig. Hierdie kursusse is so ingerig en aangepas om in die spesiale behoeftes van die inboorling te voorsien.

Hierdie jaar was daar 114 studente, een-en-vyftig waarvan in die opleidingsklasse was. Na Standerd VI is daar 'n opleidingskursus van drie jaar. Hierdie jaar is daar ses studente wat klaarmaak. Daar word werk voorsien aan diegene wat graag geld wil verdien om hul studiekoste en boeke te betaal. Daar is van jaar twee studente wat al hul skoolgeld verdien het, en daar is ses wat heelwat van hul studiegeld verdien het. Die skool is bereid om voltydse werk te gee aan vyftien studente.

Met die verlede somervakansie het twee naturelle seuns en een meidjie studiebeurse gewin in die kolporteerwerk, en 'n hele paar ander het gedeeltes van hul studiegelde verdien. Ons glo dat dit die eerste geval is in Suidelike Afrika waar 'n meidjie op hierdie wyse 'n beurs verdien het.

Twee-derdes van die studente het die doopklas gedurende die jaar bygewoon, en onlangs was daar vyftien van hulle gedoopt. As mens daaraan dink dat daar studente

uit twaalf verskillende Christelike genootskappe is, en ook sommige uit die heiden- dom, dan is die feit dat daar so baie ge- doop is, nie van belang ontbloeit nie. Dit is die doel en strewende van die staf om 'n hoë peil te handhaaf beide wat betref die akademiese opleiding en die opbouing van 'n Christelike karakter.

Die sendingvelde kan meer werkers op- neem as wat die inrigting op die oomblik kan voorsien. Sal ons nie oor die ganse veld die natuurlike jongmense aanmoedig om na Spioenkop te kom vir opleiding nie? Hier is 'n kans vir ons broeders op die plase om die aandag van die jong natuurlike te vestig op die behoefte aan 'n opleiding vir diens. Ons lede op die dorpe kan ook 'n goeie woordjie vir die skool doen by hul diensbodes. Enige van ons broeders en susters in die veld wat belang stel in Spioenkop en verdere informasie verlang ten behoeve van jong natuurlike, moet aan die volgende persoon skrywe: Die Prinsipaal, Spioenkop Sendinginrigting, P. K. Ladysmith, Natal. Hy sal aan u 'n ek- semplaar van die skoolkalender stuur.

Offisiële Opening van die Nokuphila Hospitaal

J. F. WRIGHT

DIT doen ons genoeg om meë te deel dat die offisiële opening van die nuwe natuurlike hospitaal op Johannesburg om drie-uur op 14 Oktober 1936 plaasgevind het. Dit was 'n baie belangwekkende gebeurtenis, en ons is dankbaar vir hierdie nuwe skakel in die ketting van goeie mediese inrigtings wat ons reeds in hierdie Divisie het.

Hierdie inrigting was moontlik gemaak as gevolg van die surplus Oesinsameling fondse van 1935, en ook ander gifte wat ons ontvang het. Wat ons deur middel van hierdie mediese inrigting onder die natuurlike van die Rand sal doen, sal ons werk ook in ander rigtings baie aanhul. Daar bestaan geen twyfel nie dat die in- rigting eerland 'n groot aanwinst vir ons sal wees. Ons plan is om daar nie slegs mediese behandeling te gee nie, maar om dit ook te laat dien as 'n opleidingsinrigting vir natuurlike verpleegsters. Ons is voornemens om die eerste kursus vir leerling- verpleegsters aanstaande jaar al te begin.

Gedurende die verrigtinge het Leraar A. F. Tarr as voorsitter opgetree. Ek het 'n kort oorsig gegee van ons mediese werk oor die algemeen; daarna het Mnr. D. Rusticus, die bouer, 'n silwer sleutel aan die hoof-natuurlikekommissaris, Mnr. B. W. Martin, oorhandig waarmee die gebou ge- open is. Mnr. G. Ballenden van die natu- relle departement van Johannesburg, het 'n mosie van dank aan Mnr. Martin voor- gestel. Mnr. Martin en Mnr. Ballenden het albei met waardering gepraat van ons plan om natuurlike verpleegsters op te lei.

Daar was 'n hele aantal vooraanstaande mense teenwoordig, en dit het geskyn of die gebou en uitrusting 'n baie gunstige

indruk op almal gemaak het. Dr. A. N. Tonge sal as mediese bestuurder van die inrigting optree, en hy sal bygestaan word deur Dr. Josephine Davies wat tans in Edinburg is om haar Britse sertifikate te verwerf. Mej. A. Visser sal die pos van matrone beklee.

Op die oomblik is daar plek vir twee- en-dertig beddens in die gebou. Volgens wat aan my gesê was op die openingsdag, lyk dit of ons eerland die inrigting sal moet uitbrei om tweemaal soveel beddens te kan neem. Laat ons hoop dat dit gou bewaar- heid sal word.

Die naam van die hospitaal is, NOKU- PHILA, wat in die Sesoetoe, Zoeloe, en Xosa tale beteken, DIE MOEDER VAN GESONDHEID. Aleer ons hierdie naam gekies het, het ons eers die professor van natuurlike tale aan die Witwatersrand Uni- versiteit geraadpleeg. Ons voel dat die naam wat ons gekies het, die plek op die regte manier sal voorstel aan die natuurlike as 'n gesondheidsoord, sodat almal dit sal ondersteun afgesien van hul stam of taal.

Laat ons ernstig bid dat hierdie nuwe hospitaal die middel mag wees waardeur baie siele gewin sal word, asook 'n plek waar baie van die natuurlike wat in die omtrek woon liggaamlike genesing sal vind.

S. S. Departement

L. L. Moffitt, *Sekretaris*

Tak-sabbatskole

No. 2.—DIE PROGRAM

ARCHA DART

VERSEKIE persone het aan my gesê dat hulle graag 'n tak-sabbatskool wil begin, maar dat hulle nie weet hoe om 'n goeie program op te trek nie. Ek het daarop 'n rondskrywe uitgestuur aan 'n aantal persone wat geslaagde tak-skole hou, en ek het gevind dat hul programme baie een- voudig is. Hier is twee:

Skool van 1 tot 6 Lede

Lied (diegene wat nie kan sing nie lees die lied)

Gebed

Skrifgedeelte

Die Les

Lied

Sendinglesing (Soos in Kwartaalblad)

Kollekte vir die Sending

Merk die Klasregister

Lied.

Skool van 6 of Meer Lede

Gemeentesang

Openingslied

Skrifgedeelte (Sê die teksvers op, of die 23ste Psalm, of die Gebooie, of Boeke van die Bybel, ens.)

Gebed

Rapport van die Sekretaris

Sendinglesing (Soos in Kwartaalblad)

Kollekte vir die Sending

Lied of spesiale sangstuk

Die kinders gaan na hul klasse

Hersiening van verlede week se les

Merk die Klasregister

Die Les

Lied

Gebed.

Een dame skrywe: „Ek vind dat die mense meer belang stel in die skool as hulle ook op die program is.”

'n Ander een sê: „Ek laat die program nooit sloer nie. Net sodra die een item afgehandel is, kondig ek die volgende een aan.”

'n Broeder skrywe: „Ek vind dat vyf- en-veertig minute lank genoeg is vir my kinders. Ek sluit die diens voor hulle op hul horlosies begin kyk.”

Nog 'n leier sê: „Eers was ek huiwerig om 'n kollekte op te neem, maar ek het gevind dat die kinders, toe hulle die stories in die *Sendingblad* hoor, bly was om te gee.”

„Ons het sommer van die begin af die kollekte opgeneem. Die mense verwag dit nou.” So skryf 'n ander.

Een dame skryf as volg in verband met die studie van die les: „Eers het ek net die les voorgelees soos dit in *Our Little Friend* staan, want ek was baie senuwee- agtig. Later het ek vrymoediger geword en die storie self vertel. Nou neem ek die les en stel vrae sonder om ooit aan myself te dink. Dit is verbasend om te sien hoeveel vrae die kinders kan antwoord.”

Waar om die Skool te hou

In hierdie verband skyn daar nie eint- lik moeilikhede te wees vir diegene wat die werk wil aanpak nie. Meeste van ons tak-sabbatskole word in privaat huise ge- hou. Sommige maak elke week gebruik van dieselfde huis, terwyl ander van tyd tot tyd omruil. In party streke waar daar nie gereelde kerkdienste is nie, is die mense maar te gewillig om die kerk af te staan aan iemand wat 'n Sondagskool wil begin. Ander hou weer hul dienste in die skool- kamer, of 'n saal, of 'n winkel wat leeg- staan.

Wie Moet die Skool Bestuur

„Ons het nie 'n tak-sabbatskool by ons kerk nie,” het een van die broeders aan my gesê. „Ons superintendent is te besig, en dit sal te veel geverg wees om dit ook nog van hom te verwag.”

Arme man! Hy het natuurlik nie ge- weet dat enigeen met 'n bietjie inisiatief 'n tak-sabbatskool kan stig nie. Daar is 'n aantal Sabbatskool onderwysers wat voel dat hulle beter in staat is om 'n tak- sabbatskool waar te neem na hulle die onderwysvergadering bygewoon het en die les in die Sabbatskool tuis geneem het. Daar is moeders wat voel dat hul kinders die Sabbat meer geniet as hulle Sabbat- middae van hul kinders se speelmaats uit- nooi om na 'n Bybelstorie te kom luister. Sommige met 'n wakkere sendinggees vind dat dit 'n uitstekende geleentheid is om diegene op te beur wat om die een of ander rede week na week moet binne bly. Hulle sê dat hul besoeke nou nie meer

doelloos is nie. Sommige van die ongelukkiges vind dat hul lot nie meer so ondraaglik is nie noudat hulle kan uitsien na 'n besoek van iemand wat by hulle kom Sabbatskool hou. Daar is van die jongmense wat voel dat sulke Sabbatskole aan hulle goeie geleentheid bied vir oefening om in die openbaar te spreek. Om die waarheid te sê hoef niemand wat graag siele wil red te wag vir iemand om hom aan die gang te sit nie. Daar is baie moontlikhede verbonde aan tak-sabbatskole.

Buurtsending Dept
F. E. Potter, *Sekretaris*

Weer 'n Afdeling op Weg na die Front

F. E. POTTER

OORLOGSNUUS word graag deur koerante aangeneem. In elke uitgawe van die Kaapstadse dagblaai kan mens lees van die voorbereiding vir die volgende groot oorlog. Die bepaling van die dag wanneer die langvoorspelde oorlog sal uitbreek, sal ons maar aan die wêreldse profete oorlaat om vas te stel. Die saak waarin ons op die oomblik belangstel is die oorlog wat reeds aan die gang is; nie 'n stryd „teen vlees en bloed nie, maar teen die verskillende bese magte van die duisternis”—'n stryd wat op 'n suksesvolle wyse gestry word deur die manne van die leesstofbediening.

Ons gereelde magte in die veld sal binne 'n paar dae bygestaan word deur 'n afdeling jong rekrute van Helderberg. U sal op hierdie bladsy kennis maak met hierdie afdeling geesdriftige gesante van Christus, en ons versoek u om daarop te let hoe doelbewus hulle is.

Broeders C. S. Pike, N. Cowley, en ek het 'n week by die kollege deurgebring om hierdie jong rekrute 'n bietjie te dril alvorens hulle die stryd aanvaar. Hulle is een van die geesdriftigste afdelings wat ons nog ooit gedril het, en ons is seker dat hulle hulleself goed van hul taak sal kwyt as hulle eers slaags raak met die vyand.

Ons versoek u om hierdie groep studente in u gebede te gedenk, en as daar miskien van hulle in u buurt werk, moet u nie vergeet om hulle so nou en dan aan te moedig nie, en om hulle op alle moontlike maniere te help om die goeie stryd te stry nie.

In die sirkel bokant die groter groep sal u die laggende gesigte sien van die strydslers wat verlede jaar die oorwinning behaal het. Elkeen van hulle het trofee terug gebring in die vorm van studiebeurse.

Ons wil graag aan Sewende-dag Adventiste ouers meedeel dat die leesstofbediening goeie geleentheid bied aan hul kinders

om studiebeurse te verwerf wat hulle vir 'n jaar op Helderberg Kollege sal hou. En dan ook het die studente wat sulks verkies elke jaar met die somervakansie geleentheid om 'n beurs vir die volgende jaar te verwerf. Die konferensiekantoor sal alle besonderhede verskaf.

Nogmaals versoek ons u om die afdeling wat op 3 November na die front vertrek, in u gebede te gedenk. Dankie!



Wie is Wie in die Leesstofbediening

No. 3.—Norman Cowley

BROEDER NORMAN COWLEY het die waarheid aangeneem as gevolg van 'n poging deur Leraars F. G. Clifford en A. N. Ingle op Port Elizabeth gedurende 1928.

In 1929 is hy na Helderberg Kollege, en met die somervakansie van daardie jaar het hy as studentkolporteur uitgegaan en het op Uitenhage 'n dubbele beurs gewin. Met die somervakansie van 1930 is Broeder Cowley na Suidelike Rhodesië waar hy weer 'n dubbele beurs gewin het.

Gedurende 1931, 1932, en 1933 het hy weer gaan kolporteur, en elke jaar het hy genoeg vir twee beurse verdien. Altesame het hy boeke ter waarde van £1,340 aan die publiek verkoop. Mag die Here die boeke seën sodat daar siele in Sy koninkryk gewin mag word.

Na hy in 1934 op kollege klaar was, het Broeder Cowley vir 'n tyd opgetree as sendingsekreteraris, en later het hy 'n pos beklee op die Spioenkop Sendinginrigting.

Maar sy hart was eger in die kolporteurwerk, en in 1936 was hy aangestel as Sendingsekreteraris van die Natal-Transvaal Konferensie, waar hy nou nog ywerig werksaam is om die leesstofbediening uit te brei.

N. T. Konferensie

A. N. Ingle *President*
P. W. Willmore *Sekr.-Tes.*
Bus 7768, Johannesburg, Tvl.

Hoeksteenlegging van Nuwe S.D.A. Kerk op Turffontein, Johannesburg

J. F. WRIGHT

VIR die afgelope twee jaar al is Leraar A. W. Staples besig met agressive evangelistiese werk op Turffontein, Johannesburg. Die Here het gewis die pogings in daardie deel geseën met die gevolg dat daar op die oomblik agt-en-sewentig siele in die kerk is. Na afloop van die poging waarmee Leraar Staples tans besig is, sal die ledetal ongetwyfeld tot honderd styg.

Op Sabbat, 17 Oktober, het ek die voorreg gehad om hierdie nuwe gelowiges te

besoek. Dit was vir my 'n groot genot om hierdie siele te ontmoet wat so pas in die waarheid gekom het. Sover as ek kon sien was daar 'n aktiewe sending gees onder hulle, en ons kan veel verwag van hierdie kerk in die toekoms.

Weens die feit dat die sentrale kerk van Johannesburg reeds tot oorlopende toe vol is, het hierdie nuwe gelowiges die oprigting van 'n kerk op Turffontein nodig gemaak. Hierdie gebou, vir die suidelike voorstede van Johannesburg sal, as dit klaar is, een van die mooiste kerke in die Suidelike Afrikaanse Divisie wees.

Sondag namiddag, 18 Oktober, het 'n hele aantal kerklede en vriende bymekaar gekom vir die hoeksteenlegging van die nuwe gebou. Ek het die eer gehad om die steen te lê, en dit was vir my 'n voorreg om hierdie diens te verrig. Met die legging van die steen, 'n gepaste simbool van Christus, die hoof van die gemeente en hoeksteen van die kerk, was daar 'n beroep gedoen op elke gemeentelid om Christus ook die hoof te maak in die lewe, en die leidsman in alle diens in verband met die sending. Daar was 'n diep indruk gemaak op almal, en ons voel dat hierdie kerk 'n lig vir die waarheid sal wees op die Rand. Ons hoop om later, as die kerk voltooi is, 'n foto daarvan in die OUTLOOK te plaas. Laat ons bid dat die Here hierdie nuwe kerk ryklik mag seën om die werk aan ons toevertrou, spoedig te voleindig.

Doodsberig

SNYMAN.—In die vroeë more-ure van 16 September is Broeder Philippus Christoffel Snyman in sy huis oorlede nadat hy nege dae gely het aan inflammasie van die niere.

Broeder Snyman is op 13 November 1868 gebore, en het besonder hard gewerk, nie alleen op tydelike gebied nie, maar ook om belangstellendes verder in die waarheid aan te moedig.

Gedurende sy siekbed het die oorledene tot 'n wonderlike rypheid in sy geestelike lewe gekom en elkeen na hom laat roep met wie hy wou praat om seker te maak dat alles reg was tussen hom, sy medemens, en sy God.

Dit was dan ook sy brandende begeerte om vir laas die Avondmaal met die kinders van die Here te gebruik. Saam met 'n aantal van ons gemeentelede het ek hom die nagmaal bedien in sy huis op die laaste Sabbat voor sy dood.

Gedurende sy laaste paar ure van volle bewustheid het hy hartlik gesing „Jesus hou My by U Kruis,” en „Sal Ons Saamkom met die Vrome?”

Die lyksrede was deur my by die woning gehou, bygestaan deur Leraar Ingle.

Brother Snyman rus in die Brakpanse kerkhof tot die eerste opstanding. Hy laat na sy eggenote, een seun en een dogter, behalwe 'n aantal vriende en geloofsgenote.

J. J. B. COMBRINCK.

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"IN every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realised. He who by faith received the word is receiving the very life and character of God."

Obituary

SPARROW.—Ellen Sophia Sparrow was born in 1868 and entered peacefully into her rest on Friday, October 9, 1936.

Early in life our sister responded to the call of the Master and, giving her life to Him, was confirmed into the faith of the Methodist Church. Later, when the light of present truth was presented to her, she, with her husband, Brother Charles Sparrow, accepted the light, and in 1896 was baptised into the Adventist faith by Elder D. F. Tarr. Her consistent life, marked chiefly by a loving sympathy in the troubles of others, won for her the love and esteem of those who knew her. Her faithful life has played a large part in breaking down the prejudice and opposition with which her acceptance of the message was met by her friends and relatives. Sister Sparrow lived to see some of these join her in the faith they once opposed. During the years in which her husband held the superintendency of the Kaffirland Mission Field our sister stood faithfully and helpfully at his side, winning the regard and confidence of the native people.

We laid her to rest by the side of her son Ellis in the Rokeby Park church burial ground there to await the voice of the Life-giver. Brother Charles Sparrow, four sons, one of whom, Hubert, is the superintendent of the South-East African Union, and one daughter, remain to mourn, yet not to sorrow as those without hope; they have not said good-bye, but good-night, for the glorious morn of reunion is about to break.

The writer conducted the burial service.
W. H. HURLOW.

Official Opening of the Nokuphila Hospital

(Western Native Township,
Johannesburg)

J. F. WRIGHT

We are very pleased to report in this issue of the OUTLOOK that the official opening of the new native hospital in Johannesburg took place at 3 P.M. on Wednesday, October 14, 1936. It was a most interesting occasion, and we feel very thankful for this added link to our splendid chain of medical centres already operating in the Division.

This hospital building has been made possible by the overflow of the Harvest Ingathering during 1935, and other gifts which have come to us. The work which this medical unit will be able to achieve among the native people on the Rand will greatly strengthen our work along other lines. There is little doubt but that in a very short time the institution will become a great asset to us. We plan not only to make of it a place where the sick will find medical care, but we are very definitely planning to run a training school for native nurses in connection with it, and hope to start our first class of probationers early next year.

During the programme which took place on Wednesday afternoon, October 14, Elder A. F. Tarr acted a chairman. The writer gave a short statement regarding our medical work in general, after which Mr. D. Rusticus, the builder, presented a silver key to the chief native commissioner, Mr. B. W. Martin, who then declared the building open. A vote of thanks was proposed to Mr. Martin by G. Ballenden, manager of the Native Affairs Department, Johannesburg. Both Mr. Martin and Mr. Ballenden spoke very kindly of the work which we plan to carry in the training of young native women as nurses.

Quite a number of prominent people were present upon this occasion. All seemed to be most favourably impressed with the building and its equipment. Dr. A. N. Tonge will act as the medical director of the institution. He will be assisted by Dr. Josephine Davies, who is now in Edinburgh receiving her British Triple Certificate. Miss A. Visser will act as matron. The present building is capable of caring for thirty-two beds. From what some of the men told us the other day at the opening ceremony, it would seem that before long the demands will be so great as to require us to double the present bed capacity of the place. Let us hope that this may be true.

The hospital was given the name, NOKUPHILA, which in the Sesuto, the Zulu, and the Xosa languages means, THE MOTHER OF HEALTH. In choosing a name for the hospital counsel was sought of the professor of native languages of the Witwatersrand University. We feel that such a name as the one chosen will rightly present the purpose of the place to the people as a centre of healing for the sick, and will thus be greatly appreciated by all of the native people, regardless of their tribe or tongue. Let us earnestly pray that this new hospital will prove to be a mighty soul-winning, as well as a great body-healing agency among the great mass of native people now living within the area of the Western Native Township.

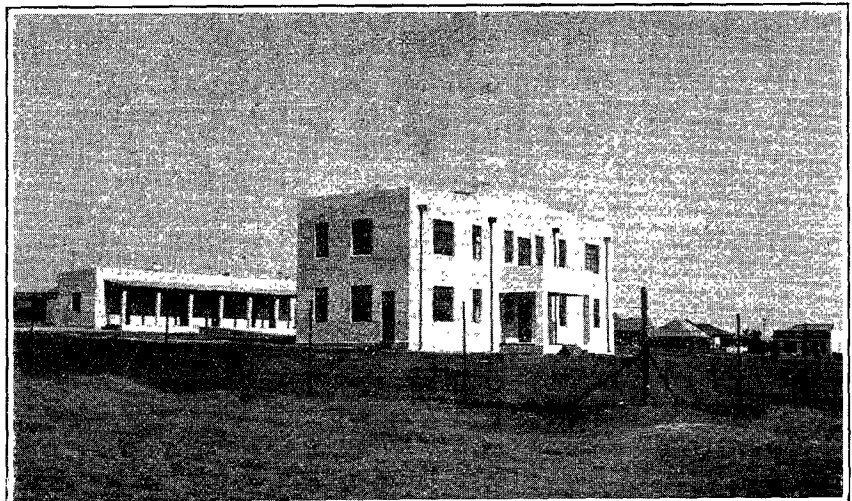
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