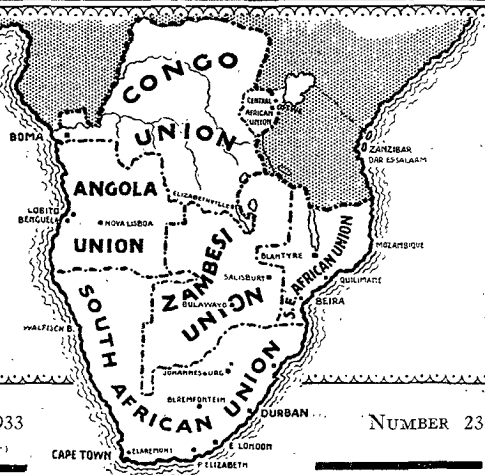


The SOUTHERN AFRICAN DIVISION OUTLOOK



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Why Have Seventh-day Adventist Schools?

C. P. CRAGER

A VERY pertinent question this. Why the greatest investment of denominational funds in erecting schools and supporting them at great cost all around the large circle of the earth? Why in this time of financial perplexity ask our faithful brethren and sisters to support a church school with the public schools near at hand? Or to send their children to our academies and colleges when good high schools and colleges are accessible without expense?

Unless as fathers and mothers and church members, we have a clear vision of the principles of Christian education, and clearly see the advantages of Christian education, we will not be willing to pay the price, but if our vision is clear no sacrifice will be too great to make possible a Christian education for our boys and girls. We will briefly mention five definite reasons in answer to our question:

1. Christian education means more than pursuing a course of study; it means the *building of character*, the restoring of the image of God in the soul. True character is the outgrowth of Christian experience built upon the Word of God. Only an education obtained where the Word of God is the basis of all instruction meets the need; hence our system of schools to give that education.

2. The character is moulded greatly by the *associations of childhood and youth*. If the associations are with those of high ideals, noble aspirations, and Christian character, the imprint of such lives is seen in the life of the child. Thus we have Seventh-day Adventist schools in order that our boys and girls may associate, not with those of worldly ideals and habits, but with those who are Seventh-day Adventists and whose aspirations and purposes are in keeping with the message. This of itself is a powerful argument for Seventh-day Adventist schools.

3. We want our children to have the

thorough preparation for the responsibilities of life wherever God may place them. Seventh-day Adventist schools give this *thorough preparation*. The training of the head, the hand, and the heart, a practical as well as an intellectual training, a respect for manual labour as well as for good scholarship.

4. In this day of much learning and many courses of study, the placing of *emphasis on the essentials* is of great importance. In our Seventh-day Adventist schools in harmony with the teaching given to us by the Spirit of prophecy, it is the studied purpose to weed out of the courses the non-essentials and place emphasis on those studies which will help in the preparation of life, the strengthening of the character, and above all, a thorough grounding in the Word of God by a systematic study each year from the first grade in the church school through the entire secondary and college course. Surely this is a definite argument in favour of Seventh-day Adventist schools.

5. We are told in the Spirit of prophecy that Christian education "prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come." It is the *preparation to live in the new earth*. Seventh-day Adventist schools were established to give this preparation for no other schools can give it to our children. The schools of the world are designed to make them citizens of this world, but our ideal is to make them candidates for citizenship in Heaven while at the same time honoured citizens in their community in this life. Given us to prepare for the life to come our children are entrusted to us as parents and as a church in order that we may give to them every advantage to make this preparation, and God holds us responsible to place them in Christian schools under Christian teachers for this purpose.

Brethren, these and many others that might be given are definite reasons why at any cost and sacrifice we should maintain our own schools and faithfully do our part so that every Seventh-day Adventist boy and girl may receive his education in them.

A Personal Message From Elder and Mrs. Crager

DEAR OUTLOOK READERS:

It has been eighteen years since Mrs. Crager, our "three little Africans" and I most reluctantly bade farewell to African shores and her dear people of whom we had become a part in our seven years of living among you.

In our endeavour to do "our bit to further the cause" in that great field in the training of our boys and girls for service, we went a little beyond our strength, nature rebelled, and with broken nerves, we were compelled to withdraw. It was a sad day for us when we steamed away from old Table Mountain whose beauty had greeted us each morning as we awoke. Our hearts had become knit with those of our Colonial brethren; we had come to think as they thought, to feel as they felt, and to speak as they spoke; their children had come to be our children, and their task in the finishing of the work our task.

We went among them very young, but the seven years filled with experiences were happy ones. During those seven years we had many boys and girls come to us from the different parts of the Union of South Africa, many of them quite young, and how it has impressed our hearts in the years that have followed to see so many of them enter the ranks of service and carry heavy responsibilities in the work of God. Some have gone to the farthestmost outposts on the frontier to obscure places, blazing the trail; others have taken responsibility as leaders in the mission fields or the general organisation. Through these workers, we truly are bound to the cause in Africa by bonds that can never be broken.

It was my happy privilege while pre-

ceptor in Mt. Vernon College, here in the United States, just before leaving for South Africa, to have your worthy Division president as one of my family of boys in the dormitory. Your Division secretary was for the entire seven years in Africa one of our own and then as we go through the list we find among those toward whose training we were privileged to contribute, union superintendents, conference presidents, secretaries and treasurers, successful evangelists, doctors, mission directors, teachers and stenographers, and as we behold this we are led to praise God for the privilege given to us in contributing to the preparation of these workers.

We thank God also, and have through the years, for what he has worked in that great continent. As we take the map and compare the conquests of today with those of twenty-five years ago when we first landed in Africa, surely we are convinced that the work is nearing its completion. At the time of the forming of the Union of South Africa, we had very little work beyond its borders. Malamulo seemed so far away into the interior and Brother Anderson was just starting in "far-away" Barotseland. And how often as we sat in union committee would we look northward into the distant field wondering when we would be able to begin work there. Behold the change today! Thousands in darkest Africa turning to God, and Ethiopia truly stretching out her hands. From the North and the South, and the East and the West, Africa is being penetrated and lighted with the glory of this message and the work will soon be over.

Our training school has passed through various stages and today is on vantage ground, a haven of refuge for our young people and a training ground for other future workers in South Africa. Our little Sentinel press which was in those days an adjunct of the college and under its management, not attempting to print books of any kind excepting a few little pamphlets in the native vernacular, is today occupying our old school buildings and doing a mighty work for God. In those days not a doctor on a mission station, the medical work in its infancy, carried in a crude way by the mission directors; now a mighty factor in evangelising the field.

Circumstances may never permit us again personally to greet the many dear friends of Africa or to meet for the first time the many new believers, but thank God the day is hastening on, when the glad reunion will take place over on the other shore, and "oh, there'll be joy when the work is done." God help us to be faithful, press the battle to the gates, spend and be spent in His service, sell all, that we may purchase the Pearl of great price, and then, over there, clasp hands again with those whom we have known in service in this life. Christian greetings to those who still remember us as well as to the many new ones, from old co-workers in Africa.

MR. AND MRS. C. P. CRAGER.

"Signs" Victory Week, December 2-9

Precautions Extraordinary

MISS P. E. WILLMORE

FROM time to time, complaints have reached the office with regard to someone having paid in a subscription for the *Signs* or the *Tekens* to one of our church members and having never received the paper.

Now, we feel that extraordinary precautions should be taken during the coming *Signs* and *Tekens* campaign to guard against such occurrences. We are sure that each one who takes part in the campaign will desire to deal with the passing on of subscriptions in a strictly business manner. Since the subscriptions have to pass through several hands before they finally reach the publishers, we would urge that the utmost care be exercised by everyone concerned.

To our individual church members we would say:

1. *Be sure* to write clearly in duplicate the correct name and address of every subscriber in the receipt book provided for this purpose. Tear out the receipt portion and hand to the subscriber, reserving the other portion to give to the church missionary secretary, or in the case of our isolated members direct to the office at the close of the week.

2. *Be sure* to send on immediately all subscriptions, together with cash, stating the date when the subscription should commence.

To our church missionary secretaries we would say:

1. *Be sure* to send to the office immediately the lists of subscribers as they are received, following carefully the suggestions made above.

And, we of the Religious Book Depository promise to guard against errors by carefully checking each subscription before passing it on to the publishers.

Let us do "everything decently and in order," shall we not? Thank you!



The Editor's Secrets

J. I. ROBISON

THE following outline indicates what the main articles in the *Signs* and the *Tekens* during the year 1934 will present. In addition to these there will be editorials on world conditions, news notes, health and temperance topics, Bible questions answered, and other features of interest. It will be observed that practically all of our main doctrines are covered in this outline so that during the year all the message will be presented to the readers.

JANUARY.—Bible Number. The authority of the Bible and reliability of prophecy.

FEBRUARY.—Religious Liberty Number. The Sunday law issue and other questions endangering our liberties.

MARCH.—Second Advent Number. Signs of Christ's coming and the surety of that great event.

APRIL.—The Judgment Number. The 2,300 day prophecy, the investigative judgment and the millennium.

MAY.—Spiritualism Number. Is Man Immortal? The end of the wicked and the reward of the righteousness.

JUNE.—The Evolution Number. The direct creation as opposed to false science.

JULY.—The Law of God Number. The two laws distinguished, the Law of God eternal.

AUGUST.—Special Sabbath Number. The origin of the Sabbath, the seal of God and the mark of the beast.

SEPTEMBER.—Baptism Number. Conversion, new birth, growth in grace and baptism.

OCTOBER.—The Missions Number. The last world-wide message. Seventh-day Adventist's work and principles. Tithes.

NOVEMBER.—The Holy Spirit Number. Gifts of the Spirit—Modern delusions.

DECEMBER.—Heavenly Reward Number. The home of the saved—eternity.



Have You Set Your Goal for Signs Week?

THE workers are planning to set the example in spreading the message through the *Signs*. We earnestly invite you to join them.

A. F. Tarr.—If it is my privilege to be in the Union during the *Signs* campaign I shall surely have a part in this good work.

A. E. Nelson.—With reference to the personal goal for *Signs* I want to state that I am with you in this matter and you can count on me for at least ten subscriptions.

F. E. Potter.—I plan, by God's grace, to go over the workers' goal and turn in the full subscription fee to the campaign funds.

N. C. Wilson.—At least fifteen subscriptions is my personal goal for the December *Signs* campaign.

L. L. Moffitt.—I am whole-hearted for the *Signs* and *Tekens* campaign. My personal goal is at least fifteen subscriptions.

L. A. Vixie.—Twenty subscriptions is the goal I am setting for myself for the *Signs* campaign, with the hope of going over.

E. D. Hanson.—I believe the *Signs* to be the most helpful and influential journal of its kind in South Africa. Count on me for fifteen subscriptions.

A. W. Staples.—My goal is ten subscriptions.

F. G. Clifford.—With God's help I will reach a goal of thirty subscriptions.

J. I. Robison.—I am planning to do my share in making the *Signs* campaign the best and most successful campaign of 1933. It can be done if we all put our shoulders to the task.

J. G. Slate.—My goal for *Signs* subscriptions during the December campaign will be one subscription for each year of ser-

vice I have to my credit in this Division. Twelve subscriptions.

N. Krum.—It is my endeavour to do my utmost to place the *Signs* in as many homes as possible during the coming campaign. My goal is ten subscriptions.

M. P. Robison.—I will undertake to do the best I can under the circumstances in which I will be placed at the time of the campaign.

C. C. Marais.—I will be glad to do my part and wish to set my goal at twenty subscriptions.

Wilfrid Tarr.—The campaign for the promotion of the *Signs of the Times* is worthy of our united and best endeavour.

L. S. Billes.—When I see the crying need I am determined to do my part in reaching the goal.

P. W. Willmore.—With others, I will join in the campaign, and do my best to reach the goal of ten subscriptions.

P. A. Venter.—I have set my goal for *Signs* week at twenty subscriptions.

A. C. le Butt.—I would like to fix a goal of fifteen subscriptions for the coming *Signs* campaign.

W. L. Hyatt.—I shall be pleased to accept the goal that the conference has set for the workers, and of course will be very happy to secure a larger number of subscriptions if possible.

B. W. Abney.—I will say that you can count on me for the best that I have to make it a success.

J. J. B. Combrinck.—I have set my goal for *Signs* week at thirty subscriptions.

W. H. Hayter.—With God's help I wish to obtain twenty subscriptions for the *Signs* campaign.

Miss M. J. Dixie.—Instructions received yesterday. Given time and territory will do my share.

Miss H. Stow.—I have set my goal at thirty subscriptions for the week but naturally hope I may overreach this.

J. E. Symons.—My goal for *Signs* week is fifteen subscriptions.

Information has been passed on to each church concerning its goal. At the close of the campaign a report will be sent out showing the standing of each church. The honour roll will also be given containing the names of all lay members who obtain five or more subscriptions and of workers who obtain at least ten subscriptions.

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Funds for Church Purposes

FREQUENTLY our churches are at a loss to know how to obtain relief from financial burdens. Because one shilling is granted to the canvasser on each subscription (when five subscriptions are taken and sent in at one time) *Signs* week provides an opportunity for the members to raise sums of money that might be devoted to the relief of the local church treasury or be used to swell their gifts to missions.

Helderberg College

Change in Principalship at Helderberg College

J. F. WRIGHT

As chairman of the Board, it is proper that I make just a brief statement relative to the retiring and in-coming principals of Helderberg College.

For six years Brother Milton P. Robison has served as head of the school in a very efficient manner. So far as we know he has gained the esteem and respect of both the students and patrons of the institution. The work of the college has grown under his careful leadership, and his earnest efforts to make Helderberg all that could be desired have been deeply appreciated by the Board. As he now lays down the burdens at the school, to assume his new office in the Division as Educational and Missionary Volunteer secretary; we know he will not be forgotten by those who remain at the college.

Brother G. E. Shankel has just returned from his furlough, and according to the action of the Board, has now entered upon his duties as principal of Helderberg College. He is well known to our people here in Africa, so needs no introduction, unless it be to those more recently come to the faith. We feel that the Board has moved wisely in choosing Brother Shankel, and as he now enters upon his new duties as principal, we bespeak for him the same earnest prayers and co-operation, as given to Brother Robison during his six years' connection with the school.

May the Lord continue to richly bless Helderberg to the end that it may ever prove the ideal place for our youth to secure their preparation for life service here and hereafter is my earnest prayer.

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Encouraging Word From the New Principal, Helderberg

G. E. SHANKEL

AFTER a very profitable year spent in the United States and Canada, we are glad to renew our active connection with the work that lies nearest our hearts,—namely, the training for service of our South African youth. We count the years of service in behalf of the cause of Christian education in this field as most gratifying in results. Under the blessing of God we have seen an ever increasing number of our precious youth finish their training and take their places beside the veterans of service. Since our first invitation to this field some eight years ago we have rejoiced to see an ever increasing group

of young workers leave the doors of Helderberg College,—in fact, these few brief years have witnessed a larger number of our graduates entering the organised work than was true during the entire previous history of our educational work in Africa. I think too of the scores who have spent shorter periods of perhaps only one or two years at the college and who are today giving of their talent as lay members throughout the sub-continent.

To us as a people has come a wealth of counsel relative to the training of our youth. As we have endeavoured to apply this counsel we have experienced the blessing of heaven. This in turn has reflected itself throughout the churches where there is a growing conviction that the training of our youth for service is worthy of great sacrifice.

Blind indeed would be the individual who did not realise the very real dangers that beset young people today. The pagan attitude toward life is characteristic of the teaching in many educational centres at present. I have heard reputable educators declare in recent months that students could not be properly taught until their minds were entirely rid of all religious ideas or, as they expressed it, "religious notions." Practically all teaching today presumes the acceptance of the evolutionary view of life. Old standards of right and wrong are often held to be fetishes of the simple minded. The almost universal letting down in the moral sanctions of the younger generation finds its causes in the failure of present day education to emphasise the prime virtues.

In view of these conditions, Helderberg College occupies a unique position as a "haven of refuge" for our young people. A brief reading of one of the three books, "Education," "Counsels to Teachers, Parents and Students" or "Fundamentals of Christian Education," impresses one most forcibly with the vastly different plan of education that God has designed for our children in this generation.

During the remainder of this year a number of the college staff will be privileged to visit the homes of many of our people and plan with them for the sending of their sons and daughters to Helderberg. A. V. Edwards, instructor in Bible, will visit throughout the Eastern Province, Natal and the Free State. W. F. Tarr, of the Languages Department, will do the same in the Western Province. I expect to visit all the larger centres in the Transvaal and Free State and to renew many pleasant acquaintanceships there after a three years' absence from that section.

Even at this early date the prospects for a substantial enrolment for 1934 seem well assured. If we as parents and teach-

DO YOUR BEST.

ers will realise to an even greater degree our responsibility toward the youth and cooperate in their behalf, I feel sure that the blessing and prosperity of God upon the college will be even more marked in the future.

Graduation Exercises at Helderberg

WILFRID F. TARR

THE graduation exercises at Helderberg College this year proved to be of great interest and inspiration, and were attended throughout by a record gathering. Many relatives and friends of the graduates had come from distant sections of South Africa to witness the closing exercises of the school-year.

During the Class Night activities which took place on Thursday evening, November 2, each of the seniors participated in a programme which dealt with the theme, "A Day of Service." The preliminaries to the programme proper included the "Address of Welcome" by Mr. A. W. Austen, the "Class Legacy" by Mr. P. H. Mantell, and the "Valedictorian's Address" by Mr. W. D. Eva. In expressing the ideals of the graduating class, Mr. Austen said in part:

"Our aspirations are high. To be constant in our allegiance and our service, to forget self in our emulation of 'Him who came not to be ministered unto, but to minister,' are our highest ideals. Our joy has been in anticipation; soon it is to be realised. We stand this evening on the threshold, and our graduation will usher us into the midst of that active life for which we have been preparing. As we are about to enter the greater field which lies stretched out before us, we cannot but see how we go now to a fuller life. Now we can begin to fulfil our obligations to God and to our fellow men. We must cast away our college privileges and pleasures, only to hold them with the firm grasp of our memories. We must assume the graver burdens which beset us."

The closing words of the "Valedictorian's Address" were as follows:

"Friends, teachers, and fellow students, I can wish nothing higher nor happier for us than that through our lives, in joy or sorrow, in the brightest sunshine, or the deepest shadow, there may remain with us the consciousness of having followed 'where the Master calls.' In the hope of such a future and with the assurance of our affectionate remembrance I bid you all good-bye."

The theme, "The Day of Service," was divided into three sections: "The Morning of Service," (Preparation); "The Mid-day of Service," (Service); and "The Evening of Service," (Reward).

To introduce the first phase, Messrs. Hankins and Baker sang as a duet Serjeant's "Watchman! What of the Night?" which was followed by a beautiful read-

ing by Miss Holbrook, "The Nativity." This dealt with the announcement by the angels of the birth of the Saviour in Bethlehem. Mr. A. W. Staples elaborated on the "Morning of Service" in his speech which followed, and said in part:

"We were able to begin our service for the Lord here—here we have enjoyed the Morning of Service—here we have been influenced and have shed our influence. We have not only equipped ourselves with a theoretical knowledge of manners and means of being efficient in our work, but have also seen the need of a preparation of heart. We have realised with Neesima that we must advance upon our knees if we would succeed, and that our victory over self, sin, and over difficulties and impossibilities depends on our free and un hindered union with God, by which we become willing instruments in His hands."

This part of the theme was aptly concluded by Mr. Hankins' cello solo, "Morgenstimmung."

A selection from a chapter of Mrs. E. G. White's "Desire of Ages" recited by Miss H. Ueckermann served to introduce the second part of the theme. Mr. W. Marais then gave an excellent address on "The Mid-day of Service," telling of the great task which lay before the Adventist youth of South Africa in spreading this message through this sub-continent. He said:

"Many feel that it would be a great privilege to visit the places where Christ lived while on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany in order to walk in the steps of Jesus. We shall find His footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great cities, and in every place where there are human hearts in need of consolation. It is to these places the Master calls, and we, as members of the graduating class of 1933, have responded to this call. We have yielded our lives to Him, and are willing to sacrifice everything, even our lives if necessary, to accomplish the work He has called us to do."

A pianoforte solo by Miss H. Holbrook and a recitation by Miss Ficker entitled "Lewensgrootpad" (Life's Highway) brought this part to an end.

Arnold's "Resurrection," recited by Miss E. de Beer was an appropriate introduction to the final section of the theme. Mr. Mantell, in dealing with the reward of service, quoted from the experiences of Julius Cæsar, the Apostle Paul, and Jesus Christ; then as his closing words, he said:

"So it is to the traveller, weary and worn with long hours upon the torrid desert, that the evening holds promise of a cool oasis; to the seaman, billowed by the storm, it brings calm and quiet. And it is in the evening of the Day of Service that the worker for Christ in the great harvest field looks for his reward, even a

crown of righteousness.

"Though we, the Class of 1933, stand now at the dawn of the Day of Service, yet we look ahead to the time when that day shall have drawn on to the evening, and the twilight shall have deepened into shadows. And may it be, dear friends, that as the curtains of night are drawn, we may stand with you upon the great sea of glass."

The programme of the evening was well rounded out by Miss Ficker's vocal solo which followed, "Beyond the Dawn."

The consecration service on Friday evening, November 3, was conducted by Elder N. C. Wilson, president of the South African Union Conference.

Elder Wilson chose as the text for his sermon Acts 26:19, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision," and briefly reviewed the experiences of Paul prior to this utterance. He vividly described the way in which Paul (then Saul) had participated in the persecution of the Christian church, and then told of his eventful journey to Damascus. He proceeded to show how Paul "was not disobedient unto the heavenly vision," but in spite of hardship and perils, of trials and persecution, he remained faithful to his trust.

At the conclusion of a most inspirational address, the speaker made a stirring appeal to the graduates to be, like Paul, faithful to the vision of the great task to be accomplished.

Following this talk, Mr. W. Marais, class pastor, responded to Elder Wilson's appeal and then made an earnest call to his classmates to reconsecrate their lives to the Master's service. As the seniors arose one after the other to tell of the blessings received while at Helderberg, and to rededicate themselves to the Lord, the Holy Spirit was felt to be very near.

Principal Robison offered the dedicatory prayer.

In the farewell sermon on Sabbath, Elder F. G. Clifford dealt mainly with the difference which the advent of Jesus Christ had made in man's outlook on life and his conception of the value of a human soul.

Before our Lord's work on earth, he said paganism placed very little, if any, value on human life; captives, slaves, and female infants were often slaughtered with as little thought as were animals. But with Christianity came a new vision to the world of the worth of a human soul. Innumerable orphanages, hospitals and other welfare institutions testify to the grand influence of Christianity.

Elder Clifford went on to say that we as a white race are prone to look with indifference upon those of another colour and to regard them as valueless; whereas in the Lord's sight, they are of as great worth as we ourselves.

The graduation address, given by Elder J. F. Wright on Saturday evening, contained a message not only for the Class of 1933, but for every Seventh-day Adventist in South Africa. In an excellent

address, the president of the Division told of the immensity of the task which confronts us as a people here in Africa, and urged the graduates to place themselves upon the altar of service, and with the help of God, to do their part in finishing this work.

Following this talk twelve graduates received diplomas. This is the largest number to graduate in a single year from our college since its founding in Claremont in 1892.



The Cradle of the Advent Message

(Extracts from a personal letter from
W. H. Anderson.)

SINCE September 1, I have been touring the churches in the Atlantic Union Conference. I have had a splendid time, and received a hearty reception from the church pastors and district leaders as well as at the conference offices. It has been a wonderful experience to me to visit this part of the United States, as I have never laboured here before. Now that I have completed my itinerary and will finish in New York City the day after tomorrow, I will have preached in every State in the Union except South Carolina.

One of the experiences that has been a great blessing to me on this trip was to visit the section where this message had its beginning. After preaching on Sunday night in Rutland, Vermont, Elder Townsend took me over to Fairhaven, N. Y., and near here is the old chapel where William Miller preached. Just back of the chapel is the maple grove where he waited for the Lord to come on the night of the great disappointment in 1844. I had my picture taken with a great, great granddaughter of William Miller, who is teaching school near the old homestead. I also had my picture taken at the corner of the house where William Miller lived, and standing in the pulpit from which he preached his message. It was a wonderful experience to me to stand where that mighty man started the beginning of the advent message. Nearby I stood at the grave of William Miller, and thought of the statement made in the Spirit of prophecy that angels are keeping watch over this sacred dust waiting for the return of our Lord. On the grave stone is engraved: "At the time appointed shall the end be." This is also the motto just back of the pulpit in William Miller's church. Daniel 8:14 and Daniel 12:12, 13 are also quoted on the tombstone. Near William Miller's grave are the graves of two or three others who were prominent in the advent movement in 1844.

Then I had the privilege of visiting the Washington, N. H. church, in which our people first observed the seventh day as the Sabbath. A daughter of Mrs. Preble was teaching school near the church here

and became greatly agitated over the second coming of Christ, and invited her mother to come over to make her a visit. When the mother arrived, all of the advent believers started in to make an Adventist out of her. For three days they taught their message to her, and she accepted it. Then she stated she had a message for them, and taught them the Sabbath truth, which was accepted in turn by the Adventist believers, and so in that church the Sabbath message, as a part of this movement, started. In the cemetery nearby are buried many of those who were prominent in the beginning of the message—several members of the Farnsworth family and the mother of Elder D. L. Meade who is buried in Kimberley, South Africa.

Then as I passed on from New Hampshire to Maine, there in Gorham is the home of Sister White where she was born; at Topsham is the house where she had her first visions. This has been moved across the street from where it originally stood, and has a "for sale" sign on it. What a wonderful beginning in connection with this truth started in that plain little old frame house in Topsham. In Portland the Methodist church to which Sister White formerly belonged, and from which she was dismissed because of her advent faith, still stands.

It was a great encouragement to me to see these humble beginnings of the advent movement, and then to think of the great world-wide truth which we are all together proclaiming. Surely we are not to despise the day of small things, but with the power of God attending our message, we are rapidly pressing on to victory.

I am glad to tell you that Mrs. Anderson is rapidly recovering her health again, and we hope to be able to turn our faces again toward Africa by the time the year of furlough in this country is completed.

Publishing Dept.

F. E. Potter, Secretary

A Wonderful Ministry

A. C. LE BUTT

DURING the late war my wife's faith in her religion began to wane as she saw the awful horrors resulting from the conflict between professedly Christian nations.

One day early in 1919 a lady called at our home in England. It was a Miss Leck and she was selling "Christ Our Saviour." She accepted an invitation to step inside and quickly began to talk about the love of Christ and His great salvation. Miss Leck was not discouraged by Mrs. Le Butt's expression of doubt, but promised to call again. She paid another visit later and gave my wife a long Bible study.

Shortly after this Miss Leck was called away from Barrow-in-Furness and my wife never saw her again. They corresponded, however, for some time, and as a result my wife finally accepted this message.

After a while we decided to move to South Africa and it was not very long after our arrival here that I joined my wife in the message. I firmly believe her fervent prayers were effectual in bringing me to a decision.

I at once entered the literature ministry and spent some time distributing our books in the Transvaal and Orange Free State. Then I was transferred to Bulawayo. In that town I used the book "Daniel and the Revelation." One day on my rounds I called at a home but could get no answer to my knock. While waiting I leaned against one of the cement pillars of the verandah and idly scribbled on it "God is love" in small letters. As no one came to the door I moved on. The next day I made a second call at that home and was invited inside by a lady. She listened patiently to my presentation of the book but would not place her order for a copy as her husband was much averse to religion. I asked if my wife might call round in the evenings to give Bible studies. The lady agreed and Mrs. Le Butt made many a visit and finally the lady accepted the truth.

The lady's husband was much upset at his wife joining the Seventh-day Adventists and at once booked passages for his family to England.

One day whilst walking through a town in the East coast of England this lady heard hymns being sung in a hall. She looked inside and learned that it was the occasion of a Seventh-day Adventist conference. She entered gladly and took her place among the audience. Just then a testimony meeting began and believers related how they came into the message. This lady felt constrained to testify how she came to join this movement. She related how a canvasser came to her home in Rhodesia. She did not admit him at that time but watched him through the window. He wrote something on a pillar and when he left she found it was a little message—"God is love." Then she explained the subsequent visit of the canvasser and the Bible studies given to her by his wife. She said the canvasser's name was Mr. Le Butt. Imagine her surprise—and joy—to hear in the next sister's testimony the story of how the Lord had used her in bringing Sister Le Butt into the truth away back in 1919 in England. Imagination can easily picture the glad scene in that little church as those two souls—joined together in the faith in such a marvellous way—embraced each other and gave glory to God for His love. Truly God moves in a mysterious way His wonders to perform.

Yes, dear reader, the literature ministry is a great soul-winning agency. Why not have a part in it yourself?

DO YOUR BEST

S.A.U. Conference

N. C. Wilson *President*
J. E. Symons *Secy.-Treas.*

Box 468, Bloemfontein, O. F. S.

Facts and Figures From the South African Union Conference

J. E. SYMONS

WE have just compiled our financial and statistical report for the third quarter of 1933.

"Comparisons are odious," they say, and a compilation of figures may not be of any particular interest to many. Yet useful information is sought for by the greater majority of people and figures indicate either one thing or the other to those interested.

Government and private business concerns issue regular reports and in this way the public are made acquainted with conditions as they exist. Our people have a right to expect and to get necessary information concerning the carrying on of the Lord's work.

The report we publish is for the first nine months of 1933. We also give the particulars for the same period of 1932 and show comparisons. The report is as follows:

COMPARATIVE REPORT FOR NINE MONTHS ENDING RESPECTIVELY SEPTEMBER 30 1932 AND 1933.

ORGANISATION	MEMBERSHIP		BAPTISMS		TITHE		MISS. OFFERINGS	
	1932	1933	1932	1933	1932	1933	1932	1933
South African Conf. (European)	2193	2323	221	204	£7489 2 5	8254 5 11	5803 4 8	5497 15 4
South African M. F. (European)	26	26			415 13 6	332 18 4	563 6 4	589 15 6
Total	2219	2349	221	204	7904 15 11	8587 4 3	6366 11 0	6087 10 10
Cape Coloured Field	385	406	84	28	506 18 11	563 6 7	392 10 0	362 10 11
South African M. F. (Native)	1411	1484	70	51	464 8 4	387 17 0	565 8 2	478 7 9
Grand Totals	4015	4239	375	283	£8876 3 2	9538 7 10	7324 9 2	6928 9 6
Increase		224				£662 4 8		
Decrease				92				£395 19 8

The working force was practically the same for the two periods. It would naturally be expected that the increase in membership would help the tithe and mission offering funds. It will be noted that the South African Conference had an increase in tithe amounting to £765-3-6. With an increase of £56-7-8 reported from the Cape Coloured Field, the net tithe increase at the end of September, 1933, was £821-11-2 as compared with the figures reported to the end of September, 1932. However the last figures given are reduced by a decrease in tithe from the South African Mission Field amounting to £159-6-6, which left the actual increase amounting to £662-4-8 for the Union.

We are sorry to have to report such a

large decrease in the amount of mission offerings. The decrease amounting to £395-19-8 represents a 7% drop in mission offerings when we take into consideration the total amount received for the first nine months of 1932 with the amount for like period of 1933. A statement of mission offering receipts is given below and from this it will be seen just how the decrease is accounted for.

The very fine increase in Harvest Ingathering funds helped, otherwise the decrease would have been greater. Sabbath School offering receipts have dropped considerably and this is to be regretted because the Sabbath schools are the mainstay of missions. A special Save Our Missions campaign has been inaugurated and this it is hoped will help to swell the Sabbath school and other funds and thus account for additional means which will more than meet the present reported deficiency.

During the first nine months of 1932, 375 baptisms were reported while only 283 were reported for the same period of 1933 representing a reduction of 92 in number. The largest decrease is reported from the Cape Coloured Field.

Evidently the continuation of the depression has not affected the financial position of God's people as a whole. It is to be hoped that the appeal for more money for missions will meet with a ready response and also that when the figures for the last quarter of 1933 are compiled, the number of baptisms and the church membership figures, will show encouraging increases.

Closing Exercises at Spion Kop

A. W. STAPLES

GRADUATION exercises were held at Spion Kop Missionary Institution October 27 to 30. It was a pleasure for the writer to visit the school and take part in these exercises. Being my first visit to Spion Kop, everything was of special interest to me. The abundant water supply and irrigation plant were pleasing features in the parched country side. The kindness of those in charge made every moment of my stay enjoyable.

On Friday evening Pastor Modisi, of Johannesburg, delivered the consecration sermon in Sesuto. His earnest message was interpreted into English, and so reached the hearts of most present. On Sabbath morning the writer spoke on the "Need of men and women sent from God." This was interpreted into Zulu making its appeal to all present. At the close of the Sabbath the writer was privileged to address the students, appealing that all yield their bodies a living sacrifice to God.

Saturday night's concert was given by the Spion Kop choral society. This was a most enjoyable programme and impressed one with the talent of the African. This talent rightly trained and fully consecrated is to be the agency of God in reaching the Bantu masses with the message of these days.

Sunday evening was "class night." The ten normal graduates in addresses, songs and recitations made a special appeal to us.

MISSION OFFERINGS FOR 1932 AND 1933

FUND	1933	1932	INCREASE	DECREASE
Sabbath School	£2306 6 8	2532 14 3		226 7 7
Foreign Missions	2 8 11	16 8 2		13 19 3
Annual Offering	39 7 2	87 8 8		48 1 6
Harvest Ingathering	3946 9 8	3811 15 1	134 14 7	
Campmeeting	71 16 11	138 11 11		66 15 0
M. V. Funds	1 19 11	10 7	1 9 4	
Big Week	194 2 8	299 10 8		105 8 0
Week of Sacrifice	361 15 10	437 9 10		75 14 0
Save Our Missions	4 1 9		4 1 9	
Totals	£6928 9 6	7324 9 2	140 5 8	536 5 4
Net Decrease				£395 19 8

The lofty principles of Christian Education and the self-sacrificing ideals of service for others were emphasised and upheld.

Monday night was the climax—Commencement night! The writer addressed the class on its motto "Building for Eternity." The spirit of God impressed us with the need of the foundation—Jesus Christ—upon which to build the superstructure of character. Character building is the work of a life time. The principal, Brother R. E. Ansley, with well-chosen words then addressed the graduates and presented the diplomas. Words of congratulation were spoken after which the male voice quartette sang another of its "Spirituals" and prayer closed the exercises of another school year.

We wish the graduates much of the Lord's blessing as they go forth to the fields of service among their people.



Heartening Experiences in Kaffirland

J. R. CAMPBELL

DURING the months of September and October Mrs. Campbell and I toured the Cape section of the South African Mission Field; Elder Symons joined us at Maritzburg and continued with us as far as East London. Elder Claude Tarr accompanied us from Grahamstown until we reached Cathcart. Much of the territory covered was absolutely new to us, and we were much encouraged with what we saw.

It was indeed heartening to meet with many of our loyal believers who have long been in the message at such places as Grahamstown, East London, and the Fish River district.

The brethren in the Cancele district are doing an active work, and the message is being established at many points. Here more than at any other place many efforts have been held, and the result are very evident. They wish it were possible to hold many more. We need to do a great deal more of this work throughout the field.

Elder and Mrs. Claude Tarr are now settled in Grahamstown. Since Harvest Ingathering he and his helpers have completed one effort, and are now in the midst of a second. The first effort was held at Riebeek East about thirty miles from Grahamstown; over forty persons have taken their stand here. The new believers are meeting real opposition. The village authorities have forbidden our Native workers to enter the village location. Remember them in your prayers.

Near Lusikisiki where Brother Ntwana is director, an effort has just been held. Brother S. J. Fourie led out in this effort; being ably helped by Brother Ntwana, and Brother Williams. Some eighteen have taken their stand as a result.

On the farm "Tarsus," near Cathcart, we found a remarkable work in progress.

The Brethren Tarr have taken an active interest in bringing the truth to their servants. Brother L. Tarr employed a Native Sabbath keeper, Silas Cekesha, to work for him as a farm labourer hoping that his influence might tell for the good. Soon an interest sprung up, and now where eight months ago the people were all blanket Natives, over forty have started in the Christian way. The Sunday beer drinks and dances are a thing of the past. We praise God for this transformation. Brother Tarr though still employing Silas has given him a large part of each day to conduct a school, which is progressing very nicely indeed.

At "The Willows," near Sterkspruit in the Herschel district, things are moving. There are some twenty-six in the baptismal class.

Brother and Sister Hepburn are actively engaged in advancing the work. A nice little church is almost completed, the larger part of the cost of which was borne by Brother Hepburn.

Brother Hepburn on a recent Sunday was asked to speak at Sterkspruit by the Native people who wanted to know what the conditions in the world portend. He had an audience of about 400. Brother Mayaba is the Native evangelist here.

I have often wondered just how the work in South Africa amongst the Native people is to be finished. The last two examples certainly show us how it can be done. We are truly thankful that God is placing this burden on our European laity. May the good work increase.

At "Grootdam," on Brother Snyman's farm, four Native brethren were recently baptised. We praise the Lord for this.

At Kolo Mission, where Elder and Sister Hurlow are carrying on a work which is largely self-supporting, in the presence of about 200 visitors, five Native brethren were baptised on October 28. The prospects at Kolo are very encouraging.

S. E. Afr. Union

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

Malamulo Training School Graduation Exercises

H. M. SPARROW

DURING the past few weeks the Malamulo Training School has been like a factory running at its highest speed of production. One could hear songs being practised, poems being memorised and orations being rehearsed.

It was an inspiring sight to see nearly 3,000 friends and parents in attendance at the Sabbath morning service to hear the sermon for the graduates delivered by the

writer. As the appeal was made to the graduating class of fifty-seven for a full consecration, it was encouraging to all present to see each one stand independently, dedicating his life to the class motto, "Answering Africa's Appeal."

On Sabbath evening the class rendered an excellent programme and the training school staff is to be highly commended for the excellent work done. It is very gratifying to know that all but seven of the graduates have found their places for the future. A few are continuing their education, but most of them are going into the work. Thirteen of these are going into self-supporting work. We believe that this plan is going to be a success. They will receive no salary but will have a garden and their tax will be paid. In this way, with such a spirit of willing service, we hope to finish the work in Nyasaland?

Among the pieces given by the graduates the following oration on "Girls' Education," which was composed entirely by Pastor Yolam, our head teacher, was of special interest. This has been translated from Chinyanja into English, as has also the poem "What Can a Woman Do?" which was recited by twenty girls in unison at the close of the oration.

GIRLS' EDUCATION

After making a perfect man God said, "It is not good that man should be alone; I will make him an help meet." It is true that our leaders have done many things to help this country, and they have given men high education, but the women have been left behind. I believe that the time has come in which they must say, "It is not good that an African man be alone. We will make an help meet for him."

By making a woman out of a rib taken from the side of man, God wanted that the woman should not be the head or a slave, but wanted her to be like him in flesh, wisdom, thinking and in spirit. That she must be by his side in all his work.

Because of sin people changed the plan of God, and they rule over the woman like a slave. And in many nations women are not doing their work to the glory of God. Putting women down is especially seen among us, the people of Africa. Our people do not have a vision to see the value of women.

Women are mothers of the country. All people who are living in this country, kings and slaves, wise and noble, come from women. And all possess one part of their strength, their health, and their wisdom from their mothers.

Women have a great work to do to raise their nation. You all know that women are our teachers. Also, the largest part of our life, we stay with women. From a child, one stays with his mother, and he is cared for and taught by her. You also know that a person learns more, which he will remember during all his life, in the time when he is a child. Moses stayed with and was taught by his mother twelve years; and all that he learned during this

DO YOUR BEST

time he did not forget. It helped him to do a great work in leading his brethren out of Egypt. You can now see in this that an educated girl, converted, can do the work of saving her nation.

Our nation is weak, in flesh and in wisdom too, because of uneducated mothers. Many children are dying year by year. It is true that the future of our country is in the hands of our mothers. Another man said, "Almost in every country on this earth, when the nation was to be drawn back, uneducated women were drawing it back." Another one said, "Every man's success in this world comes because of a woman. And that woman may be his mother or his wife." Listen! If there are some among us who are succeeding in their work, as pastors, evangelists, or teachers, do not say that this success is theirs alone, but in part it came from a woman. Some found the fortune which they now have because their mothers cared for them well and taught them in good ways. Some are succeeding because they married good wives. And they are pushing them forward instead of pulling them back. A wise man once said, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." I think that he meant an educated girl, who is converted. With sorrow we see many men, of wisdom, strong in their work, who are losing ground because of their wives.

In trying to appeal for the education of girls, Dr. Aggrey said, "The nation cannot rise while the half of it are slaves, and the other half are free. The best way of putting them down is by teaching men and leaving women. If you teach a woman, you have taught the family."

It is evident that many people do not really know why they go to school. Many people think that the work of the school is just to give a person wisdom so as to make work easy, and enable him to find much money. And as those who are doing such work are the men, many people, even among the educated do not send their daughters to school. But the aim of the school is not that alone. Its aim is to make the whole nation succeed. To open the eyes of both men and women and give them the knowledge of improved methods of work. Because of not knowing these things, many people discourage the women by telling them that, even if they go to school they will not gain anything, because they cannot work as men do. But these words are a curse to our country.

We are very happy that our European brethren saw our need, and they are doing with all their might, what they know will help us.

I am pleading to you parents, who love your nation, that you may consider kindly this reason, and send all your daughters to school. Tell your sons who are also at school, that they must not marry uneducated girls, but only the educated. And I believe that if all women knew that all

men who go to school will not marry uneducated girls, they will also run to school as the men do. I also plead with you unmarried boys, that you must know how important this question is! That you must know that God is counting on you to help our nation; and the only way in which you can help is by marrying educated girls. May God help you to see, that for you to marry uneducated girls you are hindering our nation from advancing. And because you cannot all find the wives from the girls' compound, would it not be well if you go and speak with the parents to help you by sending their daughters to school? I also believe that if any one of you would speak about this to his home people and try to bring girls to school we shall have many girls from every tribe.

May God help us all to do our part in this good work.

What Can a Woman Do?

(Translated from Chinyanja)

WHAT hope or chance has a woman

In a place where she is despised,
Where men's sneering question prevails,
What can a woman do?

If quickly she tries to progress,
Or excell in what she attempts,
Still you hear from the men the words,
What can a woman do?

Brothers, these words are sad:

For no matter what women may try,
They are met with the same laughing voice,
What can a woman do?

Hear! you all who are speaking thus,
You are trampling down our race;
Cease repeating those scornful words,
What can a woman do?

For what I see in our land I am sad,
Many children are dying so young
For the want of a mother's hand
Who has learned of the help they need.

To women the power is given
Of building and raising their tribes,
If we will but give them the chance
Of doing this noble work.

May God so inspire our women,
To prevail in their sacred work,
Despite the words from the doubting men,
What can a woman do?

M. YOLAM KAMWENDO.

Tekens Oorwinningsweek Des. 2-9

Buitengewone Voorsorgsmaatreëls

MEJ. P. E. WILLMORE

Nou en dan kom daar by ons kantoor klagte in dat iemand vir 'n subskripsie vir die *Signs* of die *Tekens* aan een van ons gemeentelede betaal het, en nooit die blad ontvang het nie.

Ons voel dus dat daar gedurende die aanstaande veldtog buitengewone voorsorgsmaatreëls behoort te word om teen sulke dinge te waak.

Ons is seker dat iedereen wat aan die veldtog deelneem, gewillig is om die aanstuur van die subskripsies op die strik besigheidsmanier te laat plaasvind. Aangesien die subskripsies deur verskeie hande moet gaan, voor hulle die uitgewers bereik, wil ons iedereen op die gemoed druk om die subskripsies tog met groot sorg te wil behandel.

Aan ons gemeentelede wil ons sê:

1. Sorg tog daarvir dat jy die korrekte naam en adres van elke intekenaar duidelik in duplikaat in die kwitansieboekie skryf wat daarvir spesiaal bedoel is. Skeur die bewys van ontvangs daaruit en gee dit vir die intekenaar, en hou die ander gedeelte vir die Buurtstendingsekretaris, of in geval van afgesonderde lede stuur dit direk na die kantoor aan die end van die week.

2. Sorg tog daarvir dat jy dadelik al die subskripsies met die geld aanstuur en meld ook die datum wanneer die subskripsie behoort te begin.

Aan ons Buurtstendingsekretaris wil ons net sê:

1. Sorg daarvir om die lyste van intekenaars, sodra jy dit ontvang, dadelik na die kantoor te stuur en volg daarby bostaande noukeurige.

Verder sal ons hier by die Boekdepôt ons uiterste bes doen om sorgvuldig elke subskripsie na te kyk voor ons dit na die uitgewers aanstuur. "Laat alles welvoeglik en ordelik toe gaan." 1 Kor. 14:40. Dankie.

* *

Het Jy Jou Doelpunt Gesit vir die Week met die *Tekens* en *Signs*?

DIE werkers sit ons 'n voorbeeld in die verspreiding van die Boodschap deur die *Tekens*. Ons nooi julle ernstig uit om by hulle aan te sluit:

A. *Floyd Tarr*.—As ek die voorreg sal hê om in die Unie te wees gedurende die *Tekens*-veldtog, sal ek seker aan hierdie goeie werk deelneem.

A. E. *Nelson*.—Wat hierdie persoonlike doelpunt vir die *Tekens* betref, wens ek te sê dat ek by julle staan in hierdie saak, en julle kan op my reken vir tien subskripsies.

F. E. *Potter*.—My plan is om deur die genade van God oor die doelwit van 'n werker te gaan en die volle subskripsiegelde aan die veldtogfonds te gee.

N. C. *Wilson*.—Minstens vyftien sub-

skripsies is my persoonlike doelpunt vir die *Tekens-veldtog* in Desember.

L. L. Moffitt.—Ek is met my hele hart in die *Tekens-veldtog*. My persoonlike doelpunt is minstens vyftien subskripsies.

L. A. Vixie.—Twintig subskripsies is my doelpunt en ek hoop meer as dit te kry.

E. D. Hanson.—Ek glo dat die *Tekens* die mees helpvolle en invloedrykste blad van sy soort in Suid-Afrika is. Julle kan op my reken vir vyftien subskripsies.

A. W. Staples.—My doelwit is tien subskripsies.

F. G. Clifford.—Met die hulp van die Here hoop ek 'n doelpunt van dertig subskripsies te haal.

J. I. Robison.—Ek is van plan om my deel te doen om die *Tekens-veldtog* van 1933 die beste en mees suksesvolle veldtog van 1933 te maak. Dit kan gedaan word as algar die skouer aan die wiel wil sit.

J. G. Slate.—My doel vir *Tekens*-subskripsies gedurende die Desemberveldtog sal wees een subskripsie vir elke diensjaar wat ek in hierdie Divisie tot my krediet het. Twaalf subskripsies.

N. Krum.—Ek sal my uiterste bes doen om die *Tekens* in net so baie huise te bring as moontlik. My doelwit is tien subskripsies.

M. P. Robison.—Ek sal my bes doen onder die omstandighede waarin ek sal wees gedurende die veldtog.

C. C. Marais.—Ek sal my bes doen en wens my doelpunt te sit op twintig subskripsies.

Wilfrid Tarr.—Die veldtog tot bevordering van die *Tekens* verdien ons beste en verenigde poging.

L. S. Billes.—Waar ek die groot nood sien, sal ek my beslis my deel doen om die doelpunt te bereik.

P. W. Willmore.—Met anderes sal ek uitgaan en my bes doen om tien subskripsies te kry.

P. A. Venter.—Ek het my doelpunt vir die *Tekens* week op twintig subskripsies gesit.

A. C. le Butt.—Ek wil vyftien subskripsies sien te kry vir die *Tekens-veldtog*.

W. L. Hyatt.—Ek sal die doelpunt wat die konferensie vir die werkers gesit het, aanneem en natuurlik bly wees om indien moontlik 'n groter aantal subskripsies te kry.

B. W. Abney.—Ek wil net sê julle kan op my reken vir die beste wat ek het om dit 'n sukses te maak.

J. J. B. Combrinck.—Ek het my doelpunt vir die *Tekens*-week op dertig subskripsies gesit.

W. H. Hayter.—Met die hulp van die Here wil ek twintig subskripsies vir die *Tekens-veldtog* kry.

Mevr. M. J. Dixie.—Berig gister ontvang. Met tyd en terrein sal ek my deel doen.

Mej. H. Stow.—Ek het my doelpunt vir die week op dertig subskripsies gesit, maar ek hoop natuurlik meer te kry.

J. E. Symons.—My doelpunt vir *Tekens*-week is vyftien subskripsies.

Elke gemeente het berig ontvang omtrent sy doelpunt. Aan die end van die veldtog sal 'n rapport uitgestuur word waarop elke gemeente sal kan sien hoe hy staan. Die Erellys sal die name van al die gemeentelêde bevat wat vyf of meer subskripsies geneem het, en van werkers wat minstens tien subskripsies geneem het.



Waarom Sewende-dag Adventistiese Skole?

C. P. CRAGER

Dis 'n baie billike vraag. Waarom die groot beleg van denominasionale fondse om skole op te rig en teen groot koste oor die hele aardbodem te onderhou? Waarom in hierdie tyd van geldelike verleentheid verwag ons van ons getroue broeders en susters om 'n kerkskool te ondersteun, as daar 'n publieke skool naby is? Of om hul kinders na ons kolleges te stuur, as daar kosteloos goeie hoë skole en kolleges naby is?

Tensy ons as vaders en moeders en gemeentelêde 'n heldere insig in die beginese van die Christelike opvoeding het en duidelik die voordele van die Christelike opvoeding sien, sal ons nie gewillig wees om die prys te betaal nie. Maar as ons insig helder is, sal geen opoffering vir ons te groot wees nie om ons seuns en dogters 'n Christelike opvoeding te kan gee. Ons sal in kort vyf bepaalde redes noem as antwoord op ons vraag:

1. Christelike opvoeding beteken meer as 'n studiekursus volg; dit beteken die *vorm van 'n karakter*, die herstel van die beeld van God in die siel. Ware karakter is die gevolg van 'n Christelike ervaring gebou op die Woord van God. Alleen 'n opvoeding waarby die Woord van God as basis van al die onderwys dien, beantwoord aan die doel; vandaar ons sisteem van skole om daardie onderrig te gee.

2. Die karakter word groteliks gevorm deur die *omgang in die kinderjare en die jeug*. Is die omgang met mense van hoë ideale, edele strewe en Christelike karakter, dan word die afdruk daarvan in die lewe van die kind gesien. Daarom het ons Sewende-dag Adventistiese skole, sodat ons seuns en dogters omgang mag hê nie met die wat wêreldse ideale en gewoontes ahang nie, maar met Sewende-dag Adventistiese wie se strewe en doeleindes met die boodskap saamgaan. Op sigself is dit al 'n groot rede vir Sewende-dag Adventistiese skole.

3. Ons wil ons kinders 'n goeie voorbereiding gee vir die verantwoordelike van die lewe waar die Here hulle ook mag roep. Sewende-dag Adventistiese skole gee hierdie *grondige voorbereiding* in die oefening van die hoof, die hand en die hart,

'n praktiese sowel as verstandelike opvoeding, eerbied vir handarbeid sowel as vir geleerdheid.

4. In ons dag van veel studie en baie kursusse is dit van groot belang om die *nadruk op die noodsaaklike* te lê. In ons Sewende-dag Adventistiese skole stel ons tot doel, ooreenkomstig die onderrig wat die Gees van profesie ons gegee het, om die nie-belangrike uit ons kursusse uit te neem en die nadruk te lê op die studies wat 'n voorbereiding tot die lewe gee, die karakter versterk, en bo alles, 'n grondige onderrig in die Woord van God gee deur 'n sistematiese studie elke jaar van die eerste jaar in die kerkskool dwars deur die Kollegekursusse. Dis seker 'n bepaalde argument ten gunste van Sewende-dag Adventistiese skole.

5. In die Gees van profesie lees ons dat Christelike opvoeding "die studente voorberei vir die vreugde van diens in hierdie wêreld en vir die hoë vreugde van uitgebreide diens in die toekomstige wêreld." Dis die *voorbereiding vir die nuwe aarde*. Sewende-dag Adventistiese skole is opgerig om hierdie voorbereiding te gee, want geen ander skole kan dit vir ons kinders gee nie. Die skole van die wêreld is daar om van hulle wêreldburgers te maak, maar ons ideaal is om hulle kandidate vir die hemelse burgerskap te maak, en tegelykertyd geëerde burgers in hul omgewing in hierdie lewe. Ons kinders is ons gegee tot voorbereiding vir die toekomstige lewe en as ouers en as 'n gemeente moet ons toesien dat ons hulle elke kans gee om hierdie voorbereiding te maak, en die Here hou ons verantwoordelik om hulle vir hierdie doel in Christelike skole en onder Christelike onderwysers te sit.

Broeders, dit en nog baie meer is 'n paar van die bepaalde redes waarom ons teen elke prys en opoffering ons eie skole moet ondersteun en getrou ons deel doen, sodat elke Sewende-dag Adventistiese seun en dogter die voorreg mag hê om daarin opgevoed te word.



Persoonlike Boodskap van Ouderling en Mevr. C. P. Crager

GELIEFDE LESERS VAN DIE OUTLOOK,

Dis nou agtien jaar sedert Mevr. Crager, ons "drie Afrikaandertjies" en ekself met weersin Afrika en die dierbaar mense, met wie ons sewe jaar lank saamgewoon het, vaarwel gesê het.

In ons poging om ons deel te doen om die saak in daardie groot veld te bevorder en seuns en dogters vir diens op te lei, het ons te veel van ons kragte geveer en moes ons met gebrekte senuwees opgee. Dit was 'n treurige dag toe ons van ou Tafelberg westrek, wie se grootsheid ons by die opstaan elke more begroet het. Ons harte was verbonde aan ons broeders in die Kolonie; ons het begin dink soos hulle, voel soos hulle, praat soos hulle; hul kinders was ons kinders geword en hul taak

om die werk klaar te maak, ons taak.

Ons het baie jonk onder hulle gekom, maar die sewe jare vol ervarings was gelukkige jare. In daardie tyd het baie seuns en dogters van verskillende dele van die Unie van Suid-Afrika tot ons gekom, baie van hulle was nog jonk, en dit het in die volgende jare 'n indruk op ons hart gemaak om te sien dat baie van hulle in die werk ingegaan het en groot verantwoordelikhede vir die Here gedra het. Party het uitgegaan na die verste buiteposte en die pad verlig; ander dra verantwoordelikhede as leiers van sendingvelde of algemene organisasie. Deur hierdie werkers is ons aan die saak in Afrika verbind met bande wat nimmer gebreek kan word nie.

Dit was my voorreg as huisvader in Mt. Vernon Kollege hier in Amerika, kort voor ek na Suid-Afrika gegaan het, om jul waardige Divisiepresident onder die seuns in die tehuis te hê. Jul Divisie-sekretaris was al die sewe jare in Afrika een van ons familie, en as ons so deur die lys gaan, vind ons onder die wat ons help oplei het, Unie-superintendente, konferensiepresident, sekretarisse en tesouriers, suksesvolle evangeliste, dokters, sendingdirekteure, onderwysers, stenograwe. En dan prys ons die Here vir die voorreg dat ons mog bydra tot die opleiding van hierdie werkers.

Ons dank die Here, en dit deur al die jare, vir wat Hy in daardie groot vasteland gewerk het. As ons 'n kaart neem, en vergelyk die oorwinnings van vandag met die van vyf-en-twintig jaar gelede toe ons die eerste keer in Afrika geland het, dan is ons oortuig dat die werk sy volinding nader. Toe die Unie van Suid-Afrika gestig is, het ons min werk buite sy grense gehad. Malamoelo het ver weg in die binneland gelyk, en Broeder Anderson het net in "vêr" Barotseland begin. En hoe dikwels het ons op uitkometes na die Noorde gekyk, na die verafgeleë veld, en ons afgeva wanneer ons daar sou kan gaan werk. En vandag! Duisende in donker Afrika keer tot die Here. "Kus sal haastig sy hande uitsteek na God." Van die noorde, die suide, die ooste en die weste kom ons Afrika binne en word Afrika verlig met die heerlikheid van hierdie boodskap en netnou is die werk verby. Ons opleidingskool het deur verskillende trappe gegaan en is vandag op 'n geskikte plek, 'n toevlug vir ons jongmense en 'n plek tot opleiding vir ander toekomstige werkers in Suid-Afrika. Ons klein Sentinelpers wat in vroeër dae 'n onderdeel van die Kollege en onder sy bestuur was, en toe geen boeke probeer druk het nie, behalwe 'n paar pamflette in die kaffertaal, is vandag in die ou skoolgebou en doen 'n grote werk vir die Here. In daardie dae was daar nie 'n dokter op 'n sendingstasie nie, die mediese werk nog in sy begin, die sendingdirekteure het daar op 'n manier vir gesorg,—vandag is dit 'n magtige faktor in die evangelisasie van die veld.

Die omstandighede mag ons nooit toelaat om ons baie vriende in Afrika per-

soonlik te groet of die nuwe gelowiges vir die eerste keer te ontmoet nie, maar dank die Here, die dag nader, wanneer die bly weersin sal plaasvind aan die ander kus en "daar sal blydschap wees as die werk gedaan is." Mag die Here ons help om getrou te wees, "om die geveg terug te dring na die poort" toe, ons kragte in Sy diens te bestee, alles te verkoop, om die pèrel van groot waarde te koop en dan hiernamaals die wat ons hier in diens geken het, weer te sien. Ons broedergroete aan algar wat ons nog onthou en aan die baie nuwes, van ou mede-arbeiders in Afrika.



Verandering van Prinsipaal in Helderberg Kollege

J. F. WRIGHT

As voorsitter van die Skoolraad behoort ek iets te sê aangaande die aftredende en inkomende hoofde van Helderberg Kollege.

Ses jaar lank het Broeder Milton P. Robison op bekwame manier as hoof van die skool gedien. So ver as ons weet, het hy die agting en eerbied van sowel studente as begunstigers van die inrigting verdien. Die werk van die Kollege het onder sy sorgsame leiding toegeneem, en die Skoolraad het sy ernstige pogings om Helderberg te maak tot al wat wenslik is, baie waardeer. Waar hy nou die laste van die skool neerlê om sy nuwe amp as Opvoedkundige en Sendingvrywilligers-sekretaris van die Divisie op te neem, daar weet ons dat hy nie sal vergeet word deur die wat by die skool agterbly nie.

Broeder G. E. Shankel is net van sy verloof terug, en volgens besluit van die Skoolraad het hy nou sy pligte as prinsipaal van Helderberg Kollege aanvaar. Hy is goed bekend onder ons mense in Afrika en het dus nie nodig dat ons hom voorstel nie of dit moet wees vir die wat pas in die geloof gekom het. Ons is van gevoelen dat die Skoolraad verstandig gedaan het met Broeder Shankel te kies, en waar hy nou sy nuwe pligte as prinsipaal aanvaar, vra ons vir hom dieselfde voorbidding en saamwerking as wat Broeder Robison gedurende sy sesjarige diens aan die Skool geniet het.

Mag die Here ook verder Helderberg ryklik seën, sodat dit aldeur die ideale plek vir ons jongmense mag wees waar hulle 'n voorbereiding vir hul lewenstaak hier en hiernamaals kan ontvang. Dit is my ernstige bede.



Aanmoedigende Woord van die Nuwe Prinsipaal van Helderberg

G. E. SHANKEL

Na 'n baie nuttige jaar in die Verenigde State en Kanada is ons bly om opnuut aktief verbonde te wees met die werk wat die naaste aan ons harte lê—namelik die opleiding vir diens van ons Suid-Afrikaanse jongmense. Ons reken die diensjare in

belang van die saak van die Christelike Opvoeding in hierdie veld baie bevredigend in gevolge. Onder die seën van die Here het ons 'n aldeur toenemende aantal dierbare jongmense hul opleiding sien voltooi en hul plek naas die beproefde werkers sien inneem. Van ons eerste uitnodiging na hierdie veld, ag jaar gelede, het ons met blydschap 'n aldeur toenemende groep jong werkers die deure van Helderberg Kollege sien verlaat—ja, hierdie paar kort jare het 'n groter aantal van ons gegradueerdes die georganiseerde werk sien ingaan as gedurende die hele vorige geskiedenis van ons opvoedkundige werk in Afrika. Ek dink ook aan die wat altemit net een of twee jaar by die Kollege was en wat vandag hul talent as gemeentelêde oor die hele sub-kontinent aan die werk wy.

As 'n gemeente het ons 'n oorvloed van raadgewings in belang van die opleiding van ons jongmense ontvang. Waar ons hierdie raad probeer toepas, het ons die seën van die hemel ervaar. En dit het weerklank gevind in die gemeentes waar daar 'n toenemende oortuiging is dat die opleiding van ons jongmense vir diens die groot opoffering werd is.

Die persoon sou waarlik blind wees wat nie die werklike gevare sien nie wat ons jongmense vandag bedreig. Die heidense houding tot die lewe is kenmerkend in die onderwys van baie opvoedkundige sentrums vandag. Ek het in die laaste maande erkende opvoedkundiges hoor verklaar dat studente nie behoorlik onderrig kon ontvang nie of hul verstande moes heeltemal van al die godsdienstige ideë ontbloeit word. Feitlik die hele onderwys van vandag stel voorop die aanneming van die ontwikkelingsgesigspunt van die lewe. Die ou standaard van goed en kwaad word dikwels beskou as die fitisje van die eenvoudiges. Die amper universele verlaging van die sedelike sanksies van die jongere geslag vind sy oorsaak in die feit dat die opvoeding van vandag nie meer die nadruk op die fundamentele deugde lê nie.

Met die oog op hierdie toestande neem Helderberg Kollege 'n enige posisie in as "n veilige hawe" vir ons jongmense. As mens een van die drie boeke, "Education," "Counsels to Teachers, Parents and Students," of "Fundamentals of Christian Education" deurlees, kry mens 'n indruk van die heeltemal verskillende plan van opvoeding wat die Here vir ons kinders in hierdie geslag bedoel het.

Vir die orige van die jaar sal 'n paar van die personeel van die skool die voorreg hê om die gesinne van baie van ons mense te besoek en met hulle planne te lê om hul seuns en dogters Helderberg toe te stuur. A. V. Edwards, Bybelonderwyser, sal die Oostelike Provinsie, Natal en Vrystaat besoek. W. F. Tarr van die Taledepartement sal die Westelike Provinsie deurgaen. Ek sal al die groot sentrums in die Transvaal en die Oranje Vrystaat deurgaen en na 'n afwesigheid van drie jaar baie aangename kennismakings vernuut.

Selfs op hierdie vroeë datum lyk dit of die vooruitsigte op 'n goeie inskrywing vir 1934 wel versekerd is. As ons as ouers en onderwysers, meer nog as wat ons reeds doen, ons verantwoordelikheid jeens die jongmense wil beseft en om hulle ontwil wil saamwerk, glo ek seker dat die seën en voorspoed van God selfs nog meer opmerklik op die Kollege sal rus.

Die Geboorteplek van die Adventboodskap

Uittreksels van 'n persoonlike brief van

OUDERLING W. H. ANDERSON

SEDERT die eerste September het ek onder die gemeentes in die Atlantiese Unie Konferensie rondgereis. Ek het 'n goeie tyd gehad, en die ouderlinge van die gemeentes en die leiers van distrikte en ons konferensie-kantore het my hartelik ontvang. Dit was 'n wonderlike ervaring vir my om hierdie deel van die Verenigde State te besoek, omdat ek nog nooit hier was nie. Selfs nou ek my reisplan afgewerk het en oormore Nu-York Stad klaarmaak, sal ek in elke Staat van die Unie gepreek het, behalwe Suid-Carolina.

Een van die ervarings wat vir my tot 'n groot seën op hierdie reis was, was 'n besoek aan die deel waar hierdie boodskap begin het. Na ek een Sondagaand in Rutland; Vermont gespreek het, het Ouderling Townsend my oorgeneem na Fairhaven, N. Y., en hier naby is die ou kapel waar William Miller gepreek het. Vlak agter die kapel is die bos van ahornhout waar William Miller die nag van die groot teleurstelling in 1844 gewag het op die koms van die Here. Ek het my foto laat neem met 'n agter, agterkleindogter van William Miller wat naby die ou plek skoolhou. Ek het ook my foto laat neem op die hoek van die huis waar William Miller gewoon het, en staande in die preekstoel, vanwaar hy sy boodskap gepredik het. Dit was 'n wonderlike ervaring om te staan waar daardie groot man die begin van die Adventboodskap begin het. Digby het ek aan die graf van William Miller gestaan, en gedink aan die woorde van die Gees van profesie dat die engele waghou oor hierdie heilige stof en wag vir die wederkoms van die Here. Op die grafsteen staan: "Op die bepaalde tyd sal die einde wees." Dis ook die motto net agter die preekstoel in die kerk van William Miller. Daniël 8:14 en 12:12, 13 staan ook op die grafsteen. Naby die graf van William Miller is die grafte van twee of drie anderes wat 'n vername plek in die Adventbeweging van 1844 gehad het.

Daarna het ek die voorreg gehad om die kerk te Washington, N.H., te besoek waar ons mense die eerste keer die sewende dag as die Sabbat gevier het. 'n Dogter van Mevr. Preble het hier naby die kerk skoolgehou en haar gees was ontsteld oor die wederkoms van Christus, sodat sy haar na uitgenooi het om haar te besoek. Toe die moeder gekom het, het al die Adven-

tiste probeer om 'n Adventis uit haar te maak. Drie dae lank het hulle haar geleer, en sy het die boodskap aangeneem. Toe sê sy dat sy vir hulle ook 'n boodskap het, en sy leer hulle die Sabbatwaarheid wat die Adventgelowiges op hul beurt aangeneem het. Op die manier het die Sabbatboodskap as 'n deel van hierdie beweging in daardie kerk begin. Op die nabye kerkhof lê baie wat 'n vername plek in die begin van die boodskap gehad het,—verskeie lede van die Farnsworthfamilie en ook die moeder van Ouderling D. L. Meade wat in Kimberley, Suid-Afrika, begrawe lê.

Van New-Hampshire het ek na Maine gegaan, daar in Gorham is die plek waar Suster White gebore is; te Topsham is die huis waar sy haar eerste gesigte gehad het. Dis nou aan die ander kant van die straat en is "te koop." Wat 'n wonderlike begin in verband met hierdie waarheid het in daardie eenvoudige ou huisie te Topsham begin. In Portland staan vandag nog die Metodiste kerk, waartoe Suster White vroeër behoor het en waar hulle haar afgesny het om haar Adventgelooft.

Dit was vir my 'n groot bemoediging om hierdie eenvoudige begin van die Adventbeweging te sien en dan te dink aan die groot wêreldwye waarheid wat ons algar tesame verkondig. Ons moenie die dag van klein dinge verag nie, want met die krag van God wat ons boodskap vergesel, gaan ons vinnig aan tot oorwinning.

Ek is baie bly om te sê dat Mevr. Anderson heeltemal beter word en ons hoop netnou weer Afrikatote te kom teen die tyd dat ons verlof hier om is.

Sluitingsdienste op Spioen Kop

A. W. STAPLES

VAN 27 tot 30 Oktober is daar op Spioen Kop Graduasië dienste gehou. Dit was aangenaam vir die skrywer om die skool te besoek en aan die dienste deel te neem. Dit was my eerste besoek aan Spioen Kop en alles was dus besonder interessant vir my. Die oorvloedige watervoorraad en besproeiingsuitrusting was aangenaam vir die oog te midde van die uitgedroogde veld. Die vriendelikheid van die wat die toesig het, het elke oomblik van my verblyf aangenaam gemaak.

Vrydagaand het Prediker Modisi van Johannesburg die toewydingsdiens in Sesoto gehou. Sy ernstige boodskap is in Engels vertaal en het dus die aanwesiges kon bereik. Sabbatmore het skrywer gepraat oor "Die Behoeftes aan manne en vroue wat deur die Here gestuur is." Dis in Zulu vertaal, sodat algar kon hoor. Aan die end van die Sabbat het die skrywer die voorreg gehad om die studente toe te spreek om hul liggame as 'n lewende offerande aan die Here te wy.

Saterdagdaand het die koor van Spioen Kop 'n konsert gegee. Dit was 'n baie aangename program. Ons het 'n indruk

gekry van die talent van die naturel. As dit reg gelei en aan die Here toegewy word, kan dit 'n middel in die hand van God wees om die Bantoes met die boodskap vir hierdie tyd te bereik.

Sondagaand was "klasaand." Die tien gegradueerdes van die Normaalklas het in toesprake, sangstukke en resitasies 'n besonder beroep op ons gedaan. Hulle het die nadruk gelê op die hoë beginsele van die Christelike Opvoeding en van self-offerende ideale tot diens van anderse.

Maandagaand was die klimaks. Skrywer het die klas toegesprek na aanleiding van hul motto: "Building for Eternity." Die Gees van die Here het ons laat sien die behoefte aan die fondament—Jesus Christus—om daarop die bobou van die karakter op te trek. Karakterbou is die werk van 'n lewe.

Die prinsipaal, Broeder R. E. Ansley, het daarna met goed gekose woorde die gegradueerdes toegesprek en hulle hul diploma's oorhandig. Daarna het 'n paar woorde van gelukwense gevolg en toe het die manlike kwartet weer 'n geestelike lied gesing, waarna die dienste met gebed gesluit is en daarmee weer 'n skooljaar afgelope is.

Ons wens die gegradueerdes die seën van die Here toe waar hulle uitgaan om onder hul eie mense te arbeid.

Uitgewers Dept.

F. E. Potter, *Sekretaris*

'n Wonderbare Bediening

A. C. LE BUTT

GEDURENDE die Groot-Oorlog het my vrou haar vertroue in haar godsdiens begin verflou, toe sy die afgryslikhede aanskou wat die gevolg was van die stryd tussen belydende Christenvolke.

In 1919 kom daar toe 'n dame aan ons huis in Engeland, 'n Mej. Leck, en sy het "Christ Our Saviour" verkoop. Sy het binnegestap en al gou oor die liefde van Christus en Sy groot saligheid sit praat. Mej. Leck was nie ontmoedig deur die uitroep van twyfel van Mevr. Le Butt nie; sy het belowe om weer terug te kom. Sy het ons weer besoek en my vrou 'n lange Bybelstudie gegee. Kort daarna is Mej. Leck van Barrow-in-Furness weggeroep, en my vrou het haar nooit weer gesien nie. Hulle het nog 'n tydjie briefwisseling gehou en as gevolg daarvan het my vrou op die ou end die boodskap aangeneem.

Na 'n tydjie het ons Suid-Afrikatote gekom en nie lank daarna het ek saam met my vrou die boodskap gehoorsaam. Ek glo seker dat haar vurige gebede die middel was om my tot 'n besluit te bring.

Ek het dadelik die Leesstofbediening aanvaar en ons boeke vir 'n tydjie in

(*Vervolg op bls. 12*)

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General News Notes

Pastor Milton Robison and family have recently moved from Helderberg College to Claremont. Mr. Robison has entered upon his new duties as Division Educational and Missionary Volunteer Secretary. Their home address in Claremont is "Aristea," Warwick Street.

The year-end meetings of the Division Committee, the Sentinel Board, and the College Board were held in Claremont during November. It was a minority meeting of the Committee and only necessary business was transacted as a full meeting will be held in April, 1934, during Elder Watson's visit to Africa.

Pastors Wright, Nelson, and Robison, from the Division office, are attending the Educational Council of the Zambesi Union being held at Solusi Mission during the early part of December.

Pastor A. F. Tarr sailed from Cape Town on November 22 for Dar-es-salaam en route to the Congo Union Mission Field. He will attend committee meetings and general meetings in this union, returning to the office about the middle of February.

Mrs. E. C. Boger accompanied Elder Boger to the Cape at the time of the Division Committee meeting. Elder Boger returned to Bulawayo for another month of administrative and committee work and will then return to spend his coastal furlough at the Cape.

The Claremont church school gave a very interesting school-closing programme on November 18, which was greatly appreciated by the large audience which attended. The teacher, Miss R. van Rooyen, assisted by Mrs. N. Jeffes, trained and directed the children who did credit to their teachers in rendering a splendid programme.

Announcing the Visit of Pastor C. H. Watson

Now that arrangements have been completed for the General Conference President to visit Africa during the first part of 1934, it is a pleasure to pass on just a word regarding the same to the readers of the OUTLOOK.

According to present plans, Elder Watson will arrive in Durban, Natal, April 10 from Australia, and will sail from Cape Town June 20 for Australia. The reason for his return to Australia is due to the fact that certain matters must be taken care of before his return to the States for the 1934 Autumn Council.

Naturally we wish Elder Watson could remain with us longer than the ten weeks as now planned. However, we are happy to have him with us even though his visit is so limited. We know that both our workers and lay members will look forward to his visit with eager anticipation. His coming will mean a great blessing to us. More will be passed on to you at a later date concerning Elder Watson's itinerary while in the Division.

J. F. WRIGHT.

Add to Your Income During Signs Week

MANY of our people are experiencing financial difficulties. Why not add to your income by taking subscriptions for the *Signs and Tokens*? The liberal commission of one shilling is allowed when five subscriptions are sent in at one time. Many can engage in this good self-supporting missionary work.

Obituary

SAMUELS.—Benjamin Alfred Samuels died, November 10, 1933, at the age of 49 years. Brother Samuels gave his heart to the Lord two years ago at the time Elder A. W. Staples conducted an effort in Kimberley. He was baptised and joined the Beaconsfield church.

Before hearing the truth for this time, Brother Samuels was not a professing Christian. The truth changed his heart and he lived ever afterwards to serve the Master, who had done so much for him. He rejoiced to see his wife and several children join him in his new-found faith.

Brother Samuels was well known in Kimberley and his consistent Christian living, after conversion, made an impression upon others. A large number of people gathered at the home where a short service was held. We laid our brother to rest in the West End Cemetery, Kimberley, there to await the call of the Life-giver.

To the sorrowing widow and eight children we extend sincerest sympathy.

The funeral services were conducted by the writer.

J. E. SYMONS.

Wanted

A SEVENTH-DAY ADVENTIST sister, past middle age, vegetarian, desires home with S. D. A. family, to help with light work of any kind for small remuneration. Apply Miss E. M. Bush, c/o Victoria Memorial Home, Hirsch Avenue, Port Elizabeth.

'n Wonderbare Bediening Add to Your Income

(Vervolg van bls. 11)

Transvaal en Oranje Vrystaat versprei. Toe is ek na Boelawayo verplaas, waar ek "Daniël en Openbaring" verkoop het. Een dag klop ek by 'n huis aan, maar kry geen antwoord nie. Terwyl ek teen die sementpilaar van die veranda staan en leun, skryf ek toe in klein letters "God is Liefde" daarop. Omdat niemand na die deur gekom het nie, het ek maar weggegaan. Maar die volgende dag het ek weer daar aangeklop en die dame het my ingenooi. Sy het geduldig geluister na wat ek van die boek sê, maar sy wou geen bestelling gee nie, want haar man was baie teen godsdienste. Ek vra toe of my vrou in die aand Bybelstudie kon kom gee. Die dame het toegestem en Mevr. Le Butt het baie daar gegaan en die dame het die waarheid aangeneem.

Haar man was baie ontsteld toe sy vrou by die Sewende-dag Adventiste aansluit, en hy het somaar dadelik sy reis geboek na sy familie in Engeland.

Een dag terwyl sy deur 'n dorp aan die Ooskus van Engeland loop, hoor hierdie dame liedere sing in 'n saal. Sy gaan binne en verneem dat dit 'n konferensie van Sewende-dag Adventiste is. Sy het onder die gehoor gaan sit, net toe daar 'n getuienisdiens begin het en die gelowiges vertel hoe hulle in die boodskap gekom het. Hierdie dame voel toe dat sy ook haar getuienis moet gee. Sy vertel toe hoe 'n kolporteur in Rhodesië aan haar woning geklop het. Sy het hom toe nie ingelaat nie, maar deur die venster hom gadeslaan. Hy het iets op die sementpaal gekrap en toe hy weggaan, lees sy die boodskap "God is liefde." Daarna vertel sy van die volgende besoek en hoe sy vrou haar Bybelstudie gegee het; en sê sy die naam van die kolporteur was Menr. Le Butt. Tot haar verwondering en blydschap hoor sy toe uit die mond van die volgende suster die getuienis hoe die Here haar gebruik het om Suster Le Butt in 1919 in Engeland in die waarheid te bring. Dis nie maklik om in te dink nie wat 'n lieflike toneel daar in die kerkie afgespeel is, toe die twee siele, op so 'n wonderlike manier saamgebring, mekaar daar omhels en die Here vir Sy liefde gedank het. Waarlik die weë van die Here is wonderbaar.

Ja, geliefde leser, die leesstofbediening is 'n groot middel om siele te win. Waarom sou jy nie self daaraan deelneem nie?