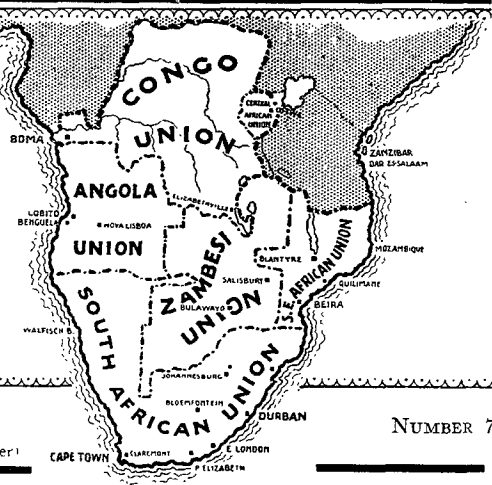


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The Gift of a Trustful Heart

L. H. CHRISTIAN

CONFIDENCE is a most precious and delicate thing. Like love, it cannot be bought. Nor does it come by voting resolutions. Confidence grows slowly and must be nourished with painstaking care. It is easily injured, and when once hurt often impossible to restore. Confidence is so deciding that in some countries the government itself frequently stakes its very existence on a vote of confidence.

The world today is suffering from many ills, but one of the greatest is an absence of trustful co-operation. We see it in finances. Not on money, but on mind does the success of trade depend. We see it in all inter-state relationships. Nations fear each other because they distrust each other. We see it in the church, in the home, and in individual lives. How many homes have been wrecked for no other reason than that suspicion has crept into the heart of the wife or the husband. The greatest home-wrecker is no doubt a failure to believe each other. One highly potent reason, too, for individual failure in life is the suspicion of others.

What is the reason for this alarming and increasing lack of confidence in modern life? It is often said that it is a waning love. Only in part, however, is that answer either true or helpful. Confidence does not depend any more on love than does love on confidence. Though confidence cannot exist unless we love each other and work in a spirit of integrity, yet a large share of the distrust of our time is from another source. The causes may be many, but the chief reason is the scepticism of present-day thinking and especially the spirit of suspicion which, we believe, is the direct work of evil angels on human minds. Many times nations suspect each other for no reason whatever. Often individuals distrust others because they themselves are suspicious.

There are those, however, who, because

their love is weak, lose confidence through the mistakes of others. As missionary workers we must give the people no just cause to grow weak in confidence. They must find us unselfish and absolutely free from all planning and scheming for position or gain. They may at times find it difficult to trust our judgment, but they must instinctively feel that our hearts are right. If they do that 'here will be confidence. A church elder, a preacher, or

any other leader who has the confidence of the people, will succeed, and he must guard jealously that confidence as a holy heritage. Suspicion is a sure sign of a small mind and often an unhappy life. The larger the man the more generous the confidence. It was Paul the great apostle who, though knowing the many faults of the Corinthian church, could write: "I have confidence in you in all things." 2 Cor. 7:16. Confidence in each other and faith in God go together; we cannot have one without the other.

Confidence is largely a state of mind and a matter of choice. We need to train ourselves to trust one another. True, we are to be cautious and on our guard, and yet it is better to believe even if we are at times disappointed, than to live in an atmosphere of suspicion. Mutual confidence should be built up more and more in this Adventist cause. The people must trust the preachers and the preachers the people. We must have confidence in our institutions and in our mission leaderships at home and in far-away Africa. To believe and scatter unfounded rumours is hurtful and cruel. As we see the development of the work we find great reason for joy and courage. Our leaders are loyal, our members, ministers, and missionaries are godly, earnest, and self-sacrificing. Though we are of many nationalities in this Division, we stand together in splendid team-work. If our brethren in some lands, because of government restrictions, must change certain methods or rules, the rest of us must trust them and pray for them. It has been a source of deep gratitude to see the growing interest manifested by our people in the work of God. The increasing tithe and mission offerings of the past years show a larger confidence and a truer love. Let us all pray for the divine gift of a trustful heart.—*Advent Survey, March, 1936.*

Judge Not

"JUDGE not," thou knowest not all things. Stay
Thy hasty, bitter word;
Err rather by indulgence; leave
All judgment to thy Lord.

"Judge not," the lowly Saviour said.
Wouldst thou His word obey?
Then have no eyes for others' faults;
Look well to thine own way.

"Judge not;" thou knowest not all things, nor
Canst ever read the heart,
Nor fathom secret anguish deep
With which some soul may smart.

"Judge not;" thou knowest not what the load
Thy brother's life may bear;
Wouldst try to help him lift it right?
Remember him in prayer.

"Judge not;" thou knowest not all; sometimes
The brightest smile conceals
A heart the while with anguish torn,
Sore pressed beneath life's ills.
—Gertrude Flather.

Education Dept.

M. P. Robison, Secretary

The Purpose of Christian Education

G. E. SHANKEL

It is well for us to think clearly as to the true purpose or object of Christian education. What is the real task of our schools? Is it only, as some believe, to train a select group for definite places of service in the organised work? To my mind that is only one purpose and not necessarily the most important purpose of our schools.

To some it seems a tragedy if a young person having finished, perhaps several years in one of our schools, does not go directly into our organised conference or mission work. This represents a limited view of the purpose of our schools. I believe it to be quite as important to develop a large body of lay-members who have had a training in our schools, men and women who will be able to give strong leadership in all our churches, not as paid conference workers, but as self-supporting workers. Are they not truly workers?

Is it not as important to train, say 100 youth each year, in the vital truths of successful Christian experience, to prepare them to live successfully as good Seventh-day Adventists and to make them heirs of the heavenly kingdom, as it is to graduate, say ten students to go into the organised work? Yet I have seen parents whose children have been brought from spiritual death to a rich spiritual life in our schools, quite dissatisfied simply because John or Mary was not "placed" just when and where the parent saw fit. I think we need to shift the emphasis and evaluate things according to true values.

"To restore in man the image of the Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind and soul, that the divine purpose in his creation might be realised,—this was to be the work of redemption. This is the object of education, the great object of life."—*"Education....."* page 15. Is there not wisdom in emphasising the objectives of this choice quotation. If we will seek these ideals and then leave the question of a "call" to God, I think we shall be seeking the true aims in Christian education.

In "Counsels to Teachers," page 495, the object of Christian education is stated thus: "It is to fortify the youth against the temptation of the enemy that we have established schools where they may be qualified for usefulness in this life and for the service of God throughout eternity." In all the literature I have read there are few if any passages that compare with

the following for depth of inspiration and comprehension. This gem of literature is a fitting summary to this theme, The Purpose of Christian Education. "To dwell forever in this home of the blest, to bear in soul, body and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge and in holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite,—such is the object to which the Christian's hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian's life."—*"Counsels to Teachers,"* page 55.

If we accept this larger view of the purpose of our schools then we must agree that Christian education is not for a select few, but that all our youth should enjoy the privilege of attending our own schools.

"All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become labourers together with God."—*"Counsels to Teachers,"* page 44.

S. S. Department

L. L. Moffitt, Secretary

The Sabbath School

LET us pause a moment and consider the value of the Sabbath school in the work of the church. Sometimes we unconsciously think of the Sabbath school as being simply "the church at study," and true it is that the whole church should be "at study" during the Sabbath hour devoted to the Sabbath school, as well as each day in the home.

But the Sabbath school means much more than this in the work of carrying the message to the end of the earth for the Sabbath school can and should be a real evangelising agency in the community. Our Sabbath schools should not be "close communion" but should reach out into the homes of our neighbours and friends and be constantly winning a stream of new recruits for the cause of God.

Many a neighbour will gladly attend the Sabbath morning study if tactfully invited to do so, and will here listen to the truth for this time. Or the interest of those who may now be indifferent to the message may be enlisted through their children. "Parents who can be approached in no other way are frequently reached through their children. Sabbath school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle. . . . Every teacher in the

school should feel that he is a missionary for God."—*"Testimonies on Sabbath School Work."*

And then there is a third value to the Sabbath school as it has become, under God, the means through which approximately 50 per cent of the funds for the carrying of the third angel's message into foreign lands are given.—*Selected.*



"The Spirit of the Teacher"

A Splendid New Book for all Christians, Religious Workers and Teachers

BY L. FLORA PLUMMER

THIS book sets forth in attractive style the graces of character to which all Christians should attain. To the teachers these graces are of supreme necessity; for success in influencing others is measured by the revelation of the spirit of Jesus in the life of the teacher more than by his words. The drawing power of the truly spiritual life is set forth in statements of facts, in true stories of experience, and in the recital of illustrations that grip the soul.

There are eleven chapters in the book, each one dealing with a spiritual essential to right living and effectual working. The contents of the book are as follows:

- The Spirit of Love.
- The Spirit of Faithfulness.
- The Spirit of Courage.
- The Spirit of Patience.
- The Spirit of Enthusiasm.
- The Spirit of Sympathy.
- The Spirit of Reverence.
- The Spirit of Prayer.
- The Spirit of Discernment.
- The Spirit of Youth.
- Were I a Girl Again.

This book has been chosen for study in the 1936 Sabbath School Workers' Training Course. It is published by the Review & Herald Publishing Association, Takoma Park, D. C., and is attractively bound in purple and gold. Price, cloth 6/-. Order through your Religious Book Depository.



The Teacher

GREATER than any other factor in the Sabbath school is the teacher. What there is of the finest school—efficient organization, elaborate equipment, liberal supplies, special helps—is all provided for the most part for the sake of the teaching period. The ideals of the teacher measure the height of success which a school attains. The heart-throbs of the teacher set the pace for the success of the school in soul-winning endeavour. The supreme problem in the Sabbath school work today is not administrative, though that is important, but it is to secure an efficient company of men and women to serve as teachers of the Word of God to the groups that make up classes. The Sabbath school offers an exceptionally great opportunity for

consecrated Christians to give a service of love in winning souls for the Master. This form of service is second to none in results, for it not only wins, but holds those who come within its circle of influence.

H. M. Dept.

F. E. Potter, *Secretary*

The Signs Introduces Two Men

As one of our ministers was travelling by train, he observed a fellow-passenger in another seat and thought to himself, "That man looks as if he might be a Seventh-day Adventist." The farther he travelled and the more he watched the man, the more convinced he became; for he observed that he did not go to the smoker, and his demeanour was quiet and genteel. Eventually he observed the man reading his Bible. Then the minister became the more sure that he must be an Adventist. So, after travelling for several hours, our minister thought he would signal the man and find out, just to satisfy his curiosity, if for nothing more. He took from his brief case a recent copy of the *Signs of the Times*, and held it up before his eyes so that the man could notice its title. Eventually the man glanced up from his Bible reading and got a glimpse of the near-by passenger reading the *Signs*, and he soon came over and asked our minister if he might sit with him. As soon as he was seated he remarked, "I see you are reading a splendid paper,—the *Signs of the Times*. Do you enjoy it?" The minister answered him in the affirmative, and said that he was a regular reader of it, and then asked the man, "Are you not a Seventh-day Adventist?" The man replied that he was. They were soon enjoying a good visit together. The man told the minister he had been in the truth only about two years, and that he had been led to see the importance of the truth by reading the *Signs*, and how much he enjoyed it; for it was a continuous revelation of the love of God to him. He said that the Bible had become a new book since he began to read the *Signs*, which some one had kindly given him at first, and he became so interested in it that he subscribed for the paper, and now both he and his wife were members of the church.

The minister told him that he had been watching him since boarding the train, and that he had concluded he was an Adventist. Of course, the man was curious to know how our minister should know that he was an Adventist, so he told him that in holding up the *Signs*, it was only a signal to see if he would recognise the paper, and if he did he knew he would want to get acquainted with another who read the *Signs*.

They spent the remainder of their journey together and enjoyed their fellowship.
—*Selected.*

S. Bantu Mis. Field

G. S. Stevenson *Superintendent*
Mrs. Stevenson, *Secy.-Treas.*

Bethel Mission
P. O. Butterworth, Cape

A Sabbath Programme

ALICE MACDONALD

No doubt every sentence that I write will have a familiar ring to it, especially to our missionaries. But I would like to tell of our humble work here, and to relate just one Sabbath's programme will give a fair idea of the progress in this isolated corner of the "harvest field."

Last Sabbath, February 1, our attendance at Sabbath school was 36. Membership, 31. Adults 21, children 10. European class 5. Native class 22, Coloured 9. This means that our Sabbath school is conducted in three languages.

Our opening hymn was "Teta, Nkosi Ndilindele" (Master, Speak, Thy Servant Hearth). Responsive reading, Psalm 95. Our second hymn was sung by the day-school children "Ndizihlambil' izandla" (I Washed My Hands). All hymns are sung in Xosa. I copied out the words of thirty hymns into three exercise books and these were our "hymn books," but now we have secured the new Xosa hymnal just published by the Sentinel Publishing Company. I can earnestly recommend this hymn book to any of our brethren who carry on missionary work for the Xosa people.

Our *Missions Quarterly* article was read by Sister Irene Mbenenge and the review and lesson were conducted by Brother Stanley Mbenenge. Excellent attention was given to the story of Queen Esther. Our closing hymn was the great Xosa favourite, "Bawo, Xa Ndilahlekayo" (Father, When I Go Astray). Earnest prayers were offered, "Lord we have brought our hearts as well as ourselves to hear "Thy voice" one dear old mother prayed.

The preaching service was conducted by Brother Stanley Mbenenge who is an earnest labourer for the Master. Patiently he told his hearers how we know that the signs of His coming are being fulfilled before our very eyes. He closed with an appeal for steadfastness and showed the pitiful condition of one who, having begun to walk in the light, turns back into greater darkness than ever.

In the afternoon a prayer-meeting was held, attended by 19. This service is generally conducted by Brother Berem Ngqongqo, our first convert who was bap-

tised last year at Cancele. He spoke on the divinity of our Lord and of His comforting words in Matt. 5. Then followed a quiet prayer service. One young man prayed, "Father, bless those who are in prison—they are your children too."

Truly do we give praise for the interest here. We have disappointments and sometimes it seems that Satan would snatch some away, but this calls for more humility and patience as we try to sow the gospel seed. We are grateful for help and encouragement from our visiting ministers from time to time and we especially remember the last visit from Elder and Mrs. Campbell and Pastor Magalela.

Our Sabbath meetings and day-school (taught by Sister Irene, enrollment 23) are held in a large well-kept rondavel, set aside for only such purposes. We have several picture rolls to grace the walls and home-made benches for seats. Should there be any friend generous enough to donate more picture rolls these would be much appreciated. Would it be too much to ask, even as a loan, for a magic lantern? It would be wonderful to show these people pictures of the Life of Christ, of Paul and of the well-known Old-Testament characters. I trust that these lines will be read by one who is able to help us to this end.

[While we know that there are others of our farming brethren and sisters who are doing a similar work, yet we believe there are still others who will be encouraged by this article to do likewise.

It is impossible for our ministers and workers to give the message to all the native people scattered on the farms. The Lord is depending on you to give it to those under your care. Conducting a Sabbath school for them is a splendid way of teaching the message.—D. A. W.]

N. T. Conference

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

Attention, All Church Members

We are very desirous of making sure of the names and addresses of our Conference Church members, and list below the names and addresses of all members who, at present, appear on the church roll for the Natal-Transvaal Conference.

We believe there are other church members whose names do not appear on this list or on any church roll, and would earnestly appeal to every reader of the Outlook to carefully check through this list of names.

If your name appears and the address is not correct, please write in to us immediately and give us your correct address. If

your name does not appear and you know that you are a member of the Conference Church, please write in giving us your full name, present address, and when and where you came into the truth.

Please do not neglect to do this as we wish, if possible, to have our lists up to date and correct in every detail.

So many move without notifying us of their change of address, that it is difficult for us to keep in close touch with them. Please EVERYONE assist in this request and know that it will be greatly appreciated by the conference officers as will the individual members, who may not be reached by this appeal and whose names are either omitted or the wrong address shown.

Please, please, give us your assistance in this connection.

Yours sincerely,
A. INGLE, *President.*



Alle Kerklede — Gee Ag!

Ons wil graag seker maak van die name en adresse van al die lede van ons konferensie kerk, en gee hieronder 'n lys van die name en adresse wat op die oomblik op die boeke van die Natal-Transvaal Konferensie is.

Ons glo egter dat daar lede is wie se name nie op hierdie lys of enige kerk-boeke voorkom nie, en derhalwe doen ons 'n ernstige beroep op alle OUTLOOK lesers om die lys noukeurig na te gaan.

As die verkeerde adres teenoor u naam voorkom, stuur dan a.u.b. dadelik u regte adres. As u naam nie op die lys voorkom nie, en u wel 'n lid van die Konferensie Kerk is stuur dan u volle naam en adres, en meld waar en wanneer u die waarheid aangeneem het.

Moet asseblief nie versuim om dit te doen nie, want ons wil graag ons lys in alle opsigte volledig hê.

Daar is so baie wat verhuis sonder dat hulle ons bekendstel met hul nuwe adres, dat dit vir ons onmoontlik is om in aanraking met hulle te bly.

Almal se medewerking word hierin verlang, en dit sal baie waardeer word deur konferensie beampptes sowel as lede van wie ons nie die regte naam of adres het nie.

Nogmaals vra ons dringend u medewerking in hierdie opsig.

Getrou Die Uwe,
A. N. INGLE, *President.*



NAMES AND ADDRESSES OF CONFERENCE CHURCH MEMBERS

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Mrs. G. V. Bessessen, 26a Joubert St., Vereeniging, Tvl.
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Mrs. M. J. M. Potgieter, (Address unknown.) Was Utrecht, Natal.
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 Miss Cornelia van Eck, Sheppard Street, Mafeking, B. B.
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te lei vir ons werk nie? En tog het ek ouers teëgekome wie se kinders in ons skole uit 'n geestelike dood tot 'n ryke geestelike lewe gebring was, wat nogal baie ontvrede was omdat Jan of Maria nie 'n pos gekry het op die tyd en die plek wat die ouer verlang het nie. Ek dink dat ons sake in 'n ander lig moet beskou en dinge na waarde behoort te skat.

„Om die ewebeeld van sy Skepper weer in-die mens te herstel, om hom te herstel in sy skeppingsvolmaaktheid, om die ontwikkeling van liggaam, verstand en siel te bevorder sodat die goddelike doel met sy skepping kan verwesenlik word—dit is die oogmerk van verlossing. Dit is die mikpunt van opvoeding, die groot doel van die lewe.”—*„Education,”* bls. 15.

Is dit nie verstandig om nadruk te lê op die doelwitte wat in hierdie aanhaling voorkom nie? As ons hierdie ideale sou nastreef en die kwessie van 'n „beroe” aan God sou oorlaat, dink ek dat ons na die ware oogmerke van Christelike onderwys sal streef.

In „Counsels to Teachers,” bls. 495, word die ware doel van Christelike onderwys as volg uitgedruk: „Dit is om die jongmense te beskerm teen die versoekings van die vyand dat ons skole getig het waar hulle opgelei kan word vir 'n nuttige lewe en vir die diens van God tot in ewigheid.” Onder alles wat ek al gelees het, is daar maar min stukke, indien enige, wat kan opwee teen die volgende aanhaling, wat betref diepte en omvang. Hierdie skitterende stukkie is 'n gepaste opsomming van hierdie artikel, n.l. „Die Doel van Christelike Opvoeding.” „Om vir ewig in die wonings van die saliges te bly, om geen spoor meer van die vloek en die sonde in liggaam, siel en gees om te dra nie, maar die ewebeeld van onse Skepper; om solank as die ewigheid duur toe te neem in kennis, wysheid en heiligheid, om altyd nuwe dinge na te speur, altyd nuwe wonderne en heerlikhede te ontdek, om altyd toe te neem in die vermoë om te ken, te geniet en lief te hê, met die kennis dat daar anderkant nog oneindige vreugde, liefde en wysheid is—dit is die einddoel van die Christen se hoop waarvoor Christelike onderwys hom voorberei. Om hierdie opvoeding te geniet, en om andere te help om dit te geniet behoort die lewensdoel van elke Christen te wees.” „Counsels to Teachers,” bls. 55.

As ons hierdie wyer begrip omtrent die doel van ons skole het, dan moet ons erken dat Christelike opvoeding nie net vir 'n uitgesogte paar is nie, maar dat al ons jongmense die voorreg behoort te hê om ons skole by te woon.

„Alle jongmense behoort toegelaat te word om die seëninge en voorregte van 'n opvoeding in ons skole te geniet, sodat hulle besiel kan word met die ideaal om medewerkers van God te word.”—*„Counsels to Teachers,”* bls. 44.



„SONDE sal óf gebed kragteloos maak, óf gebed sal die sonde kragteloos maak.”

Opvoedings Dept.

M. P. Robison, *Sekretaris*

Die Doel van Christelike Opvoeding

G. E. SHANKEL

DIT sal ons goed doen om helder te dink oor die ware doel of oogmerk van Christelike opvoeding. Wat is die ware taak van ons skole? Is dit slegs, soos sommige meen, om 'n sekere groep vir 'n definitiewe plek in ons werk op te lei? Myns insiens is dit maar een van die oogmerke en nie noodwendig die hoofdoel van ons skole nie.

Sommige beskou dit as 'n tragedie as 'n persoon wat 'n paar jaar in ons skole deurgebring het, nie dadelik in ons werk opgeneem word nie. Dit is maar 'n swak begrip van die doel van ons skole. Ek glo dat dit net so belangrik is om 'n groot aantal leke in ons skole te ontwikkel—manne en vroue wat in staat sal wees om die leierskap van ons kerke op hulle te neem, nie as betaalde konferensie werkers nie, maar as selfonderhoudende werkers. Is hulle ook nie net sowel werkers nie?

Is dit nie net so belangrik om byvoorbeeld 'n honderd jongmense elke jaar op te lei vir 'n suksesvolle Christelike lewe—om hulle voor te berei om soos goeie Sewende-dag Adventiste te lewe en hulle erfgename te maak van die Hemelse Koninkryk, as dit is om tien studente op

S. S. Departement

L. L. Moffitt, *Sekretaris*

Die Sabbatskool

LAAT ons vir 'n oomblik stilstaan en dink aan die waarde van die Sabbatskool in die werk van ons kerk. Soms dink ons onbewus aan die Sabbatskool as „die kerk besig om te studeer,” en dis waar, die hele kerk behoort te studeer gedurende die uur wat daarvoor op Sabbat afgesonder is, sowel as elke dag tuis.

Maar die Sabbatskool is van veel groter betekenis in die verkondiging van die boodskap aan die ganse wêreld, want die Sabbatskool kan en behoort 'n ware evangelisasie middel te wees in sy buurt. Ons Sabbatskole moet nie *eksklusief* wees nie, maar behoort ons bure en vriende in te sluit, en moet gedurig nuwe rekrute win vir die saak van God.

Baie van ons bure sal graag ons studie op Sabbatmorgens bywoon as hulle op taktvolle wyse uitgenooi word, en hulle sal na die waarheid vir hierdie dae luister. Die belangstelling van diegene wat tot dusver onverskillig was kan deur middel van hul kinders opgewek word. „Ouers wat op geen ander manier kan genader word, kan dikwels deur hul kinders bereik word. Sabbatskoolonderwysers kan die kinders onderrig in die waarheid, en hulle sal op hul beurt die waarheid weer na hul huise toe neem. . . . Elke onderwyser in die Sabbatskool behoort te voel dat hy 'n sendeling van God is.”—„*Testimonies on Sabbath School Work.*”

En dan is daar nog 'n derde opsig waarin die Sabbatskool van waarde is, want onder beskerming van God is dit die middel waardeur gemiddeld vyftig persent van die sendingfondse ingesamel word.—*Oorgeneem.*

Buurtsending Dept

F. E. Potter, *Sekretaris*

om die ander man 'n teken te gee en uit te vind, net om sy nuuskierigheid tevrede te stel indien niks anders nie. Hy het toe 'n eksplenaar van die *Signs of the Times* te voorskyn gehaal, en dit so gehou dat die ander man dit kon sien. Eindelik het die man opgekyk en gesien dat sy medereisiger besig was om die *Signs* te lees. Eerlank het hy die predikant gevra of hy by hom kon kom sit. Sodra hy plaasge neem het, het hy gesê: „Ek sien u lees 'n baie goeie blad—die *Signs of the Times*. Hou u daarvan? Die predikant het bevestigend geantwoord en gesê dat hy 'n gereelde leser daarvan was, en toe het hy aan die ander man gevra, „Is u nie 'n Sewende-dag Adventis nie?” Die man het geantwoord dat hy wel een was, en baie gou het hulle lekker gesels. Die man het die predikant meegedeel dat hy slegs twee jaar gelede die waarheid aangeneem het, en dat dit deur die lees van die *Signs* was. Hy het verder gesê hoe hy die blad geniet, want dit was 'n gedurige openbaring van die liefde van God aan hom. Hy het gesê dat die Bybel vir hom 'n nuwe Boek geword het vandat hy die *Signs*, wat iemand vriendelik aan hom gegee het, begin lees het. Hy het so daarin belang gestel dat hy self daarop ingeteken het, en nou was beide hy en sy vrou lede van die kerk.

Die predikant het hom toe vertel dat hy hom dop gehou het vandat hy op die trein geklim het, en dat hy tot die besluit gekom het dat hy 'n Adventis moes wees. Natuurlik wou die man weet hoe die predikant geweet het dat hy 'n Adventis was. Die predikant het hom toe vertel dat hy die *Signs* te voorskyn gehaal het om te sien of hy die blad sou herken, en as hy dit herken het, het hy geweet dat hy graag sou wil kennismaak met 'n ander *Signs* leser. Hulle het verder die hele pad saamgery en mekaar se geselskap geniet.—*Oorgeneem.*

S. Bantoe Sendingveld

G. S. Stevenson *Superintendent*
Mev. Stevenson *Sekr.-T.es.*

Bethel Sending,
P.K. Butterworth, Kaap

Die Signs Stel Twee Manne Bekend

TERWYL een van ons predikante eendag per spoor op reis was, het hy 'n medereisiger in die kompartement opgemerk. „Daardie man lyk baie na 'n Sewende-dag Adventis,” het hy gedink. Hoe verder hulle gery het, hoe meer was hy daarvan oortuig; want hy het gemerk dat die persoon nie geroek het nie, en dat hy stil en fatsoenlik was. Eindelik het hy gemerk dat die man sy Bybel lees. Toe was die predikant nog meer oortuig dat hy 'n Adventis was. Na hulle vir 'n paar uur so voort gereis het, het die predikant besluit

'n Sabbatskool Program

ELKE sin wat ek hier neerskryf sal bekend klink, veral vir ons sendelinge. Maar nietemin wil ek graag van ons werk hier vertel, en om net een Sabbatprogram te beskryf sal ons 'n idee gee van die vordering van die werk in hierdie afgeleë deel van die wingerd.

Verlede Sabbat, 1 Februarie, was daar 'n opkoms van ses-en-dertig lede in die Sabbatskool. Die gewone ledetal is een-en-dertig, bestaande uit een-en-twintig volwassenes en tien kinders. Europese klas, vyf lede. Naturelle klas, twee-en-twintig lede. Gekleurdes, nege lede. Dit beteken

dat ons Sabbatskool in drie tale gehou het.

Ons openingslied was „Teta, Nkosi Ndi-Indidele” (Meesster, Spreek, U Dienskneg Luister). Ons het Ps. 95 saam gelees. Ons tweede lied, „Ndizihlambil' izandla” (Ek het My hande Gewas), was deur die kinders van die dagskool gesing. Al die liedere was in die Xosa taal gesing. Ek het die woorde van omtrent dertig liedere uitgeskryf in drie skryfboeke, en dit was ons *liederboeke*, maar nou gebruik ons die nuwe Xosa liederboek wat onlangs deur die „Sentinel Publishing Company” uitgegee is. Ek kan hierdie boek sterk aanbeveel by al ons broeders wat onder die Xosas werk.

Ons sendingartikel was deur Suster Irene Mbenenge gelees, en die hersiening van die Sabbatskoolles was deur Broeder Stanley Mbenenge waargeneem. Almal het aandagtig geluister na die verhaal van Koningin Ester. Ons het gesluit met die lieflike lied van die Xosas: „Bawo, xa ndilahlekayo” (Vader, Wanneer Ek Afdwaal). Ernstige gehele het opgestyg. Een ou moeder het gebid: „Here ons het ons harte sowel as onself gebring om U stem te hoor.”

Broeder Stanley Mbenenge, 'n ernstige werker vir die Here, het die preekdiens waargeneem. Geduldig het hy verduidelik hoe ons weet dat „die tekens van die koms van die Here” voor ons oë vervul word. Hy het gesluit met 'n beroep om getrou te wees, en het op die haglike toestand gewys van diegene wat in die lig begin wandel het, maar weer na die duisternis terugkeer het.

In die namiddag was daar 'n biduur wat deur negentien siele bygewoon was. Hierdie diens word gewoonlik gelei deur Broeder Berem Ngqongqo, ons eerste bekeerling wat verlede jaar op Cancele gedoopt is. Hy het gepraat oor die godheid van Jesus en Sy trooswoorde in Mattheus 5. Daarna was daar geleentheid vir gebed. Een jongman het gebid: „Vader, seën diegene wat in die tronk is, want hulle is ook U kinders.”

Ons is opreg dankbaar vir die belangstelling wat hier opgewek is. Ons het ook teleurstellings, en soms skyn dit asof Satan sommige gaan afneem, maar dit dwing ons tot groter ootmoed en geduld waar ons trag om die saad van die evangelie te saai. Ons stel die hulp en bemoediging van ons besoekende leraars op prys; veral onthou ons die besoek van Leraar en Mev. Campbell en Leraar Magalela.

Ons Sabbatdienste, en die dagskool met drie-en-twintig leerlinge onder Suster Irene, word in 'n rondavel gehou wat spesiaal vir daardie doel opgerig is. Ons het 'n paar prenterolle om die mure en die eenvoudige banke te versier. As daar vriende is wat prenterolle het om af te staan sal ons dit baie op prys stel. Ons wonder of dit te veel gevra is as ons sou vra om 'n towerlantern—al is dit net vir 'n tyd? Dit sal heerlik wees om prente te wys van die lewe van Christus, of van Paulus of ander Ou Testamentiese figure. Ek vertrou dat hierdie versoek gelees sal word deur iemand wat ons kan help.

[Hoewel daar nog ander broeders en susters op plase is wat soortgelyke werk doen, voel ons dat daar diegene is wat deur hierdie artikel aangespoor sal word. Dis onmoontlik vir ons predikante en werkers om die boodskap te bring aan al die natuerlike wat op die plase versprei is. Die Here reken op u om die boodskap te bring aan diegene wat onder u sorg is. Deur Sabbatskooledienste vir hulle te hou is 'n goeie manier om die boodskap aan hulle te verkondig.—D. A. W.]



Die Gawe van 'n Vertrouende Hart

L. H. CHRISTIAN

VERTROUEN is 'n baie kosbare en delikate iets. Net soos liefde kan dit nie gekoop word nie. Dit word ook nie verkry deur resolusies nie. Vertrou is iets wat stadig groei en baie sorgvuldig versorg moet word. Dit word maklik gekwes, en as dit eenmaal gekwes is, is dit dikwels onmoontlik om dit weer te herstel. Vertrou is so 'n belangrike iets dat die voortbestaan van regerings dikwels afhang van 'n mosie van vertrou.

Die wêreld ly vandag aan baie kwale, en een van die ernstigste daarvan is gebrek aan vertrou. Ons sien dit in geldelike sake. Die sukses van die handel is nie afhanklik van geld nie, maar van die gemoed. Ons bespeur dit ook in die verhouding tussen state. Volke vrees mekaar omdat hulle mekaar wantrou. Ons sien dit ook in die kerk, in die huislike lewe, en tussen individue. Hoeveel huise is nie verwoes omdat mans en vrouens mekaar gewantrou het. Die grootste verwoester van die huislike lewe is 'n gebrek aan wedersydse geloof tussen man en vrou. En 'n groot oorsaak van mislukking in die lewe van die individu is verdenking van andere.

Wat is die oorsaak van die groot gebrek aan vertrou in die moderne lewe? Dikwels word dit toegeskryf aan 'n verkoeling van die liefde. Dit is egter net gedeeltelik waar. Vertrou is nie afhanklik van liefde nie, net so min as liefde afhanklik is van vertrou. Hoewel daar nie vertrou kan wees sonder dat ons mekaar liefhet en daar opregte samewerking is nie, is 'n groot deel van die wantrou van ons dae toe te skrywe aan ander oorsake. Daar mag baie oorsake wees, maar die hoofoorsaak is die skeptisisme van ons dae, en veral die agterdog wat, soos ons glo, direk veroorsaak word deur bese engele. Baiemaal verdenk volke mekaar sonder enige rede hoegenaamd. Dikwels verdenk persone mekaar omdat hulle self agterdog koester.

Daar is weer sommige wat, omdat hul liefde swak is, alle vertrou verloor weens die foute van andere. As sendingwerkers behoort ons nooit mense rede te gee om hul vertrou in ons te verloor nie. Ons moet onselfsugtig wees en nooit skuldig wees aan konkelry in verband met posisie of eiebelang nie. Dit mag vir hulle swaar

wees om vertrou te hê in ons oordeel, maar hulle moet voel dat ons harte reg is. As hulle dit doen sal daar vertrou wees. 'n Voorganger of leraar van die kerk, of enige ander leier wat die vertrou van die mense win sal suksesvol wees, en hy moet daardie vertrou as 'n heilige pand bewaar. Agterdog is 'n gewisse teken van 'n bekrompe verstand en 'n ongelukkige lewe. Hoe groter die man, hoe oorvloediger die vertrou. Dit was die Apostel Paulus wat, hoewel hy bewus was van die baie swakhede van die kerk te Korinthe, nogtans geskryf het: „Ek verbly my dus dat ek in alle opsigte my op julle kan verlaat.” 2 Kor. 7:16. Vertrou in mekaar en geloof in God gaan saam; ons kan nie die een hê sonder die ander nie.

Vertrou is grotendeels 'n gemoedstoestand en 'n kwessie van keuse. Ons behoort onself te oefen om mekaar te vertrou. Dis waar, ons behoort versigtig en op ons hoede te wees, maar nogtans is dit beter om te vertrou al word ons soms teleurgestel, as om gedurig in 'n atmosfeer van agterdog te leef. In die Adventiste saak behoort onderlinge vertrou al meer en meer aangekweek te word. Die mense moet vertrou hê in die leraars en die leraars in die mense. Ons moet vertrou hê in ons inrigtings en in ons sending leiers tuis en in Afrika. Om ongegronde gerugte te glo en te versprei is wreed en skadelik. Ons het baie stof tot vreugde en bemoediging as ons sien hoedat ons werk uitbrei. Ons leiers is lojaal, ons lede, predikante en sendelinge is godvrugtig, ernstig, en hulle offer hulleself op. Hoewel ons uit verskillende rasse bestaan in hierdie Divisie, is daar uitstekende samewerking. As ons broeders in sommige lande, as gevolg van beperkings van owerheidsweë, sekere reëls en metodes moet verander, dan moet ons hulle vertrou en vir hulle bid. Die toenemende belangstelling van ons mense in die werk van God gee ons stof tot in-nige dankbaarheid. Die vermeerdering van tiendes en sendinggifte in die afgelope jare is tekens van groter vertrou en liefde. Laat ons almal bid vir die goddelike gawe van 'n vertrouende hart.—*Advent Review*, Maart 1936.



Vrou Christelike Matigheidsunie

Die Vrou Christelike Matigheidsunie van die Kaapland noem die volgende onderwerpe vir die Wetenskaplike Matigheidsopstel-Wedstryd vir 1936. Die wedstryd is oop vir alle bewoners van die Kaapland.

Junior Afdeling

(12 en onder 16 jaar.) Prys £1.

Opstel (in Engels of Afrikaans) van gemiddeld 350 woorde oor: „Alkohol as 'n Vriend: Alkohol as 'n Vyand.”

N.B.—Die tweede deel van die opstel moet veral handel oor die skadelike effek van Alkohol op die hart.

Intermediêre Afdeling

(16 en onder 18 jaar.) Prys £1-10-0.

Opstel (in Engels of Afrikaans) van gemiddeld 650 woorde oor: „Alkohol en Protoplasma; wys dat Alkohol protoplasma vergiftig,” en 'n verwoester is van die fisiologiese grondslag van alle bekende lewensvorms.

N.B.—Daar moet veral melding gemaak word van die effek van alkohol op die menslike lewe.

Senior Afdeling

(18 jaar en oor.) Prys £2.

Opstel (in Engels of Afrikaans) van gemiddeld 1,000 woorde oor: „Die Effek van Alkohol op die Asemhalingsorgane.”

Verdere besonderhede verkrybaar by: Mej. Jordan, „Die Drosty,” Grahamstad, K. P.; of Mej. F. Stapleton, Grove Road, Rondebosch, K. P.



Ware Patriotisme

„PATRIOTISME bestaan nie uit liefde vir oorlog of oorwinning of die verheerliking van een besondere volk nie—hoewel daar 'n gevaarlike seksie in elke gemeenskap is wat so dink. Patriotisme bestaan nie uit vlagswaaier of hoogmoedigheid oor u eie land se grootheid en krag nie—hoewel baie mense altyd hierdie betekenis aan die woord gee. Patriotisme is die ongeveinsde liefde van 'n persoon vir die omgewing waarin hy hom bevind. „Wat u hand vind om te doen, doen dit met al u mag” is 'n Skrifgedeelte wat ons verantwoordelik in hierdie opsig baie duidelik uiteensit.

Dit beteken nie juis dat ons verantwoordelikheid by die grense van ons eie land eindig nie. Derhalwe moet geen volk sy eie welsyn tot nadeel van 'n ander volk probeer bevorder nie, maar altyd probeer om tot seën van ander volke te handel. Sulke soort patriotisme beteken liefde vir die hele mensheid, en dit sal as gevolg hê dat nasionale grense uiteindelik slegs van geografiese belang sal wees.



Die Onderwyser

Die onderwyser is belangriker as enige ander faktor in die Sabbatskool. Doeltreffende organisasie, goeie uitrusting, voldoende voorrade en ander hulpmiddels—dit alles word verskaf om die onderwyser van die les doeltreffend te maak. Die sukses van die skool hang af van die ideale van die onderwyser. Dit hang af van die onderwyser of die skool 'n suksesvolle sielewinner is. Die grootste vraagstuk van die Sabbatskool vandag is nie die administrasie werk nie, maar dis om 'n aantal bekwame manne en vroue te vind om as onderwysers en onderwyseresse te dien. Die Sabbatskool bied goeie geleentheid aan vir toegewyde Christene om siele te win. Hierdie soort diens-lewer die beste resultate, want dit win nie alleen diegene wat onder die invloed daarvan kom nie, maar hou hulle ook.

African Division Outlook

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Believers in Kenya Colony

IN a letter recently received from Brother S. G. Maxwell, Superintendent of the East African Union Mission, the accompanying photograph was enclosed. In view of the fact that the various families seen here (with the exception of one) originally came from South Africa where they still have a large number of relatives and friends, we know it will be of special interest to our readers.

The individuals seen in the picture represent the European church in Kenya. From Brother Maxwell's letter we quote the following:

"It is rather a scattered church, but they manage to meet together for the quarterly meeting and in two groups monthly. Brother Cuthbert (third from left bottom row) is the elder. Next to him is Brother David Sparrow. He recently passed through two serious operations, but by the grace of God he is with us today. Though we do not know many of the folk down south we are glad of the visit of your paper to our union office and to read the encouraging news of the progress of the work."
D. A. W.



European
Church
Members,
Kenya
Colony.

Women's Christian Temperance Union

THE following are the subjects which have been selected by the Cape Province Women's Christian Temperance Union for the Scientific Temperance Essay Competition for 1936. The competition is open to all inhabitants of the Cape Province.

Junior Class

(12 and under 16 years). Prize £1.

Write an essay (in English or Afrikaans) of approximately 350 words on "Alcohol as a Friend: Alcohol as an Enemy."

N.B.—The second part of the essay should deal mainly with the injurious effect of alcohol on the heart.

Intermediate Class

(16 and under 18 years.) Prize £1-10-0.

Write an essay (in English or Afrikaans) of approximately 650 words on "Alcohol and Protoplasm," showing that alcohol is a protoplasm poison, a destroyer of the physical basis of all known forms of life.

N.B.—Particular reference should be made to the effect of alcohol on human life.

Senior Class

(18 years and over.) Prize £2.

Write an essay (in English or Afrikaans) of approximately 1,000 words on "The Effect of Alcohol on the Respiratory or Breathing System."

Any further particulars may be obtained from Miss Jordan, "The Drostdy," Grahamstown, C. P., or Miss F. Stapleton, Grove Road, Rondebosch, C. P.

Gevra

EERLIKE en betroubare gekleurde be-
diende vir algemene huiswerk'op die plaas
by Sabbathouers. Meld ouderdom en an-
der besonderhede. Doen dadelik aansoek
by: OUTLOOK, Grovelaan, Claremont, K. P.

Wanted

CAPABLE Seventh-day Adventist farm manager. Must be used to stock and mixed farming. Please communicate with Dr. W. H. Haupt, Nongoma, Zululand.

HONEST reliable coloured girl for general housework in Sabbath-keeping country home. State age and other particulars. Apply immediately to, OUTLOOK, Grove Avenue, Claremont, Cape.

Appreciation

ELDER AND MRS. S. G. HITEN, through the medium of the OUTLOOK wish to thank the brethren and sisters of Helderberg College, and Mr. and Mrs. A. Bower and others who were so kind to them during their illness while at the coast. They do very much appreciate all that has been done for them, also the many prayers which have ascended to the throne of God from all over the field. They are thankful that these prayers have been answered, and that they are well on the way to recovery again.

Obituary

JARDINE.—Eleanor Mary Glyn Leonard was born at Cape Town, July 28, 1898. At about the age of fourteen she was confirmed in the Wesleyan Church, and obtained her education at the Marsh Memorial Homes, Rondebosch, a Wesleyan school. She was a dutiful daughter, and lived a sincere Christian life.

On March 1, 1922, she was married to John Ewing Jardine. To this union were born four sons: Ewing Ronald, John Eric, Robert, and Roderick William.

About two and a half years ago Mrs. Jardine, with her husband, united with the Seventh-day Adventist Church, in which communion she found great joy and peace, and lived a faithful and consistent life until her death, at 12 o'clock noon, March 29, 1936, at the age of 37 years, nine months and one day.

Our sister became ill about a year ago and has been bedfast for the last four months in the home of her mother and younger sister who have given untiring service in ministering to her in her affliction.

Our beloved sister rests in peace. She passed into the valley of death in the sure and certain hope of a glorious resurrection at the soon coming of our Lord and Master.

We laid her to rest at the Plumstead Cemetery to await the call of the Life-giver and the resurrection of life eternal.

She leaves to mourn, her devoted husband, four sons, her mother—Mrs. Marjorie Leonard of Wynberg—two sisters and three brothers, besides other sorrowing relatives and a very large number of friends.

L. L. MOFFITT.