

D SOUTHERN AFRICAN DIVISION **Outlook**

VOL. LIV

KENILWORTH, CAPE, JANUARY 15, 1956
(Registered at the General Post Office as a Newspaper)

NUMBER 1



Thinking Back— Looking Forward

R. S. WATTS

President, Southern African Division

HAPPY is the Christian who in this month of beginnings — the month of January — named after “Janus,” the Roman god of gates and doors — will find Christ the door of hope for the opening of the New Year. It is said that this Roman god, Janus, had two faces, one looking backward and one looking forward. As we enter a new year we not only think of the past but our minds naturally turn to the future.

Looking back, we see that we failed to do many things we should have done. We attempt at the turn of the year to balance accounts by making resolutions. From experience we already know that resolutions, however good, are good only when kept and carried out in our lives. There is an old proverb that says: “The road to hell is paved with good intentions.”

As we enter upon a new year, let us resolve to educate our minds to love the Bible, to love the quiet hour of meditation, to love to gather with God’s children, and above all, to love the hour when the soul communes with God. Such soul-communion will make us “heavenly-minded.”

“As you enter upon a new year, let it be with an earnest resolve to have your course onward and upward. Let your life be more elevated and exalted than it has hitherto been. Make it your aim not to seek your own interest and (See overleaf)

pleasure, but to advance the cause of your Redeemer. . . . Aim to honour God in everything, always and everywhere. Carry your religion into everything."—*Testimonies for the Church*, vol. 2, pages 261, 262.

As we have come to the time of beginning again, may we realize that day by day our words, our actions and our deeds are being carefully recorded. The recording angel stands ready to write. Our course of action will determine what shall be traced by him.

So, my friends and fellow-believers, down the corridor of our daily lives may we find Christ a doorway to power in personal attainment, a portal to high privilege in Christ-centred service, a gateway to peace and tranquillity in a troubled, perplexed world. To recognize Jesus as the door of hope means power today, opportunities today, privileges today, peace today—this day of buoyant courage and noble resolution. Let us begin and end the new year with Christ our Lord.

Gleanings from the Division Council and Committee

DURING the recent meetings of the Division Committee certain actions were taken which we know will be of interest to our readers. We quote them hereunder:

"Report of the Nominating Committee:

"Voted, 1. That the following union officers be appointed for the quadrennial term 1955-1958:

Congo Union Mission

President.—R. H. Wentland.

Secretary-treas.—R. M. Reinhard.

East African Union Mission

President.—E. D. Hanson.

Secretary-treas.—P. Stevenson.

South East African Union

President.—A. W. Austen.

Secretary-treas.—F. C. Sandford.

Zambesi Union Mission

President.—F. G. Reid.

Secretary-treas.—E. J. Gregg.

"2. That we recommend to the General Conference the appointment of S. G. Maxwell as Ministerial Association secretary and Radio and Bible Correspondence School Department secretary.

"3. That we record the following officers of the South African Union Conference as elected at the South African Union Conference session in February, 1955:

President.—G. S. Stevenson.

Secretary-treas.—D. A. Webster."

"Report of the Distribution of Labour Committee:

"Voted,

C. T. Bannister—to the Division headquarters as assistant treasurer.

F. G. Thomas—to the East African Union.

G. S. Glass—president of the Barotseland Mission."

Further appointments are as follows:

E. L. Tarr—principal of Helderberg College for the quadrennium 1955-1958.

J. R. Siebenlist—business manager of Helderberg College for the quadrennium 1955-1958.

P. W. Willmore—manager and treasurer of the Sentinel Publishing Company for the quadrennium 1955-1958.

H. W. Stevenson—president of the South Kenya Mission.

R. G. Pearson—to Malamulo Mission Training Institute, to serve in an administrative capacity.

Miss J. B. Kleinert—to the South African Union, as accountant at Sedaven High School."

Medical and Home Commission Departments, S.A. Division:

It has been recommended to the General Conference that Miss Myrtle Sather, now serving as matron of the Kanye Medical Hospital, be appointed as secretary of the Division Medical and Home Commission departments.

Think Magazine:

It was voted to place on record sincere appreciation for the faithful and excellent work done by Mrs. C. F. Clarke in the development of the magazine *Think* during the time she has been its editor. Since Mrs. Clarke has now relinquished this responsibility it was voted to appoint Mrs. J. D. Cripps as editor. It was also voted that a fund be set up within the expense provision of the Division Temperance Department so as to enable the enlarging of the magazine and its publication in two colours.

"Care and Upkeep of Missions:

"WHEREAS, The appearance of our mission properties and buildings has a very definite part in the standing of the mission body in the community, and affects the prestige and reputation of the denomination, and

"WHEREAS, The example set by the mission to the African community for whom we labour may be a positive factor in raising the cultural level of African society, and

"WHEREAS, Adequate maintenance safeguards the denominational investment in mission properties and buildings, and contributes to the morale of

mission personnel and to the preservation of their health and happiness,

"Voted, 1. That union and mission officers keep a close check on the condition of our mission stations by:

a. Regular inspections and counsel to the directors.

b. Adequate budget provision for upkeep of buildings, taking into account their number and age and size of the mission.

c. Checking the relative amount of time spent by the director on mission station work and district work; and further

"2. That in making such inspections the following points shall be considered:

a. Approaches and sign-posting.

b. Name board.

c. Condition of grounds:

(1) Paths.

(2) Drainage.

(3) Lawns and shrubbery.

(4) Hedges, fences and fire-breaks.

d. Orchards and gardens.

e. General cleanliness and orderliness.

f. Buildings:

(1) Mission buildings.

(2) African homes and dormitories.

(3) Missionary dwellings and out-buildings including furniture, screens of doors and windows, condition of floors and roofs.

g. General atmosphere.

h. Animals.

i. Provision for upkeep during furlough and interim leaves.

j. Water.

k. Health conditions:

(1) Cleaning of gutters and drains.

(2) Mosquito control.

(3) General sanitation.

"3. That written reports be made on such inspections, copies of which, together with suggestions for the improvements, be supplied to the mission station director and the local mission and union officers."

African Church Building Fund:

The report of the sub-committee on an African church building fund recommended the following:

"Recognizing a need for a more concrete plan to finance African church buildings,

"We recommend the following as a basis for assisting where necessary and as funds are available, in the erection of permanent church buildings in certain strategic centres, according to approved plans:

"1. The local church members shall furnish all labour, paid or donated, for erecting the walls and laying the floor of a church building and shall provide:

a. Burnt bricks or cement blocks, suf-

ficient for completion of the church.

b. Doors.

c. All church furnishings.

"2. The Division, union and local mission will share equally in granting funds to the local church to cover the cost of:

a. Ant-coursing.

b. Cement floors (materials only).

c. Permanent roof and sawn timbers.

d. Steel windows and door frames.

"3. That the Division, union and local mission each set up a church building fund from non-recurring appropriation to be used for assisting in the building of permanent African churches.

"It shall be understood that the appropriation from the church building fund together with the local church's share in building the church will provide for the completion of the building.

"4. That each union and mission be asked to set up a permanent church building committee. It shall be the duty of this committee to supervise building operations and in working with the local church members to secure materials and hire any special labour needed for the job.

"5. That prior approval of any church project to be erected in terms of this policy shall be obtained by the mission from the union and Division committees.

"6. That such buildings shall be erected on sites owned or leased by the organization, preferably in the name of Seventh-day Adventist Community of Africa, or other legal corporation."

Schedule of African Church Offerings:

The following schedule of weekly church offerings in our African churches was recommended to the unions for adoption:

First Sabbath of each month — Home Missionary.

Second Sabbath of each month — Church Expenses.

Third Sabbath of each month — Missions.

Fourth Sabbath of each month — to be designated by unions.

Fifth Sabbath of month (where occurring) — Evangelism.

Ingathering Goals

The following Ingathering goals for the unions were set for 1956:

Congo Union Mission	£ 7,000
East African Union Mission	6,000
South African Union Conf.	60,000
So. East African Union Miss.	1,250
Zambesi Union Mission	3,000
making a total of £77,250 for the Southern African Division.	

Hypnosis in the Treatment of Disease

Quoted from minutes of the Autumn Council of the General Conference, October 24, 1955

"Warnings Against Hypnosis:

"WHEREAS, In many parts of the world there is an increasing emphasis upon the use of hypnosis in the treatment and cure of disease, as indicated by:

"(a) An ever-increasing number of articles in its support in the publications of various medical groups and influential lay magazines.

"(b) An increased interest in hypnosis at medical conventions.

The OUTLOOK in 1956

The committee of the Southern African Division recently voted certain changes in regard to the OUTLOOK for this year.

The OUTLOOK will now be published monthly and will be enlarged to twelve pages instead of eight as in the past.

In each issue, it is planned to have regular features. In the missions section, our unions will report on their missions and institutions and will occupy the centre spread. There will be a section for reports of our Bible correspondence schools; the activities of our literature evangelists; and a corner for "Parents' Exchange." We will endeavour to keep pace with the calendar of dates and give a few additional thoughts and material which we trust will assist our workers in their promotion of special phases of our work.

The editors of the OUTLOOK would greatly appreciate receiving articles and particularly news items from the field. Whatever of interest that is taking place on your mission station or at your institution will undoubtedly be of interest to the rest of the field. Please let us have these items from time to time. We have indeed appreciated your willing co-operation during 1955 and look forward to another year of service to you and this cause during 1956. May the Lord richly bless you!

"(c) The availability in certain large universities of special advanced courses in hypnosis, open to carefully selected medical practitioners.

"WHEREAS, It is generally recognized that upon entering the hypnotic state the sub-conscious mind, under the direction of the hypnotist takes over control of the senses and the actions of the individual without interference from, or without guidance of, his reasoning conscious mind.

"WHEREAS, The Lord in His Word has counselled: 'Keep thy heart with all diligence; for out of it are the issues of life.' Prov. 4: 23. 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to

whom ye obey?' Rom. 6: 16. And the messenger of the Lord sounded clear and definite warnings that 'men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism —the science of the one who lost his first estate, and was cast out of the heavenly courts.'— *Medical Ministry*, pages 110, 111.

"'No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. . . .

"'I lift the danger signal. The only safe and true mind cure covers much. The physician must educate the people to look from the human to the divine.'— *Medical Ministry*, pages 111, 112. (Written in 1901 to a leading physician in an S.D.A. sanitarium.)

"'The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls.'— *The Ministry of Healing*, page 243.

"'This science [of mind controlling mind] may appear to you to be very valuable; but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and Spirit of Christ. This science does not lead to Him who is life and salvation.'— *Medical Ministry*, page 112.

"We recommend, 1. That in the light of the warnings and counsels of the Word of God and the Spirit of prophecy, we as a denomination recognize hypnotism as a dangerous procedure, and warn Seventh-day Adventists against employing or seeking its use.

"2. That we take a decided stand against the teaching or practising of hypnotism in any Seventh-day Adventist institution.

“Safe and True Mind Cure”:

“WHEREAS, We have been called upon through the Spirit of prophecy counsels from early days of our medical work to recognize the power and indispensable place of psychosomatic medicine in such counsels as:

“To deal with men and women whose minds as well as bodies are diseased is a nice work. Great wisdom is needed by the physicians at the institute [Battle Creek Sanitarium] in order to cure the body through the mind. But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health.”—*Testimonies*, vol. 3 page 184 (1872).

“The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. . . . Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death.

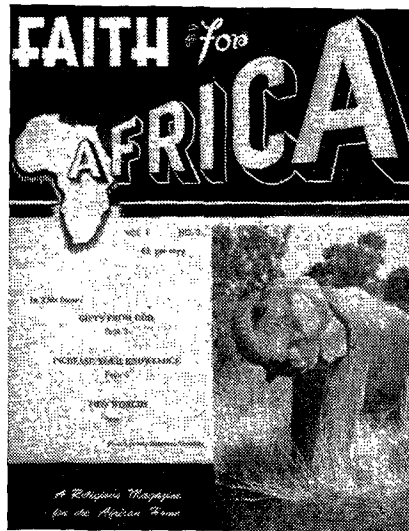
“Disease is sometimes produced and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. . . . Many die from disease the cause of which is wholly imaginary. . . . In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease.”—*The Ministry of Healing*, page 241 (1905).

“We recommend, 1. That in connection with the treatment of the sick the attention of Seventh-day Adventists—medical personnel, ministry and laity alike—be called to the importance and value of such basic principles of psychology and psychiatry as are not contrary to Christian teaching as implied in the instruction quoted above which recognizes a safe use of the knowledge of the laws that govern the working of the human mind.

“2. That we recognize that in the proper treatment of ‘the body through the mind’ we should utilize the God-given powers of a devoted life, ‘a contented mind, a cheerful spirit’ (*The Ministry of Healing*, page 241), a spirit of gratitude and praise, physical therapy in various acceptable forms, and such medications as will not leave harmful effects. In so doing, we recognize that ‘the only safe and true mind cure’ is that in which ‘the physician must educate the people to look from the human to the divine.’—*Medical Ministry*, page 112.

“3. That we urge a renewed study at this critical time of the Spirit of prophecy counsels relating to psychology and ‘mind cure’ as they appear in *The Ministry of Healing and Medical Ministry*, which point out the perils of hypnosis, the procedures of which lead one human mind to dominate another.

“4. That we urge all Seventh-day Adventists to endeavour more closely to follow God’s programme of keeping well, and in the case of illness to obtain help from well-qualified medical personnel, and thus, by the combination of healthful living, medical science, and prayer, to recover and maintain our physical well-being.”



“Faith for Africa” THE RIGHT PAPER FOR THE RIGHT DAY

WITH the sixty copies of *Faith for Africa* allotted to us for distribution on October 1, our members set out on this wonderful campaign. Each one of the six who had joined this force came back with a story to tell. The paper received ready buyers.

The African is in quest for truth—in quest for something tangible and *Faith for Africa* is the answer. Surely this is one of the means by which this truth will reach the inquiring soul. The Lord will finish the work in righteousness. *Faith for Africa* is the dawn of a new day for the African home. Let us all go out to finish the work with *Faith for Africa* in our hands and the faith of Jesus in our hearts.

H. S. MNGQIBISA.



The Way of Deliverance

CARLYLE B. HAYNES

THE first epistle of John is a “manual” containing inspired instruction regarding the conquest of sin. The purpose of writing the book, John declares, is “that you may not sin” (chap. 2: 1, Weymouth). John makes clear that a way has indeed been provided, and is accessible to God’s people, “that you may not sin.” He sets forth that way. As we would expect, the way is in Christ. “You know that He appeared in order to take away sins; and in Him there is no sin” (1 John 3: 5, Weymouth).

Sin Problem Solved

In Christ, then, the whole problem of sin has been met and solved, and a way has been worked out by which Christ’s conquest of sin may be ours. Our blessed Lord has left nothing undone to provide complete victory over sin—over all sin—in every form and aspect; not alone sin in the world, but sin in the flesh, sin in us.

“No one who continues in union with Him,” says John, “lives in sin: no one who lives in sin has seen Him or knows Him.

“Dear children, let no one lead you astray. The man who acts righteously is righteous, just as He is righteous. He who is habitually guilty of sin is a child of the Devil, because the Devil has been a sinner from the very beginning. The Son of God appeared for the purpose of undoing the work of the Devil.

“No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin—because he is a child of God” (1 John 3: 6-9, Weymouth).

These words remind us of the words of John the Baptist: “Behold the Lamb of God, that taketh away the sin of the world” (John 1: 29). And also of the words of Paul: “He has appeared once for all, at the close of the ages, in order to do away with sin by the sacrifice of Himself” (Heb. 9: 26, Weymouth).

The whole purpose of the coming of Christ into the world, the only reason for the gospel, is to remove sin—to remove it not alone from the universe, from the world, from the sanctuary, though all that is included, but also from men, yes, even from me, here and now, and give me freedom from its power, delivery from its penalty, and set me at liberty from its bondage.

A Sin-Bearer Provided

A Sin-Bearer has been provided. I do not need to bear my own sin. I do

not need to remain in bondage to it. Christ has lifted the load of the world's guilt and taken it upon Himself. It is not any part of His purpose to lift it and then let the burden fall again upon its victims.

In this lies the completeness of Christ's redemption. His dear cross destroys both the guilt and the power, and ultimately the very existence, of sin. Righteousness is more than imputed; it is implanted. Its imputation takes away sin's penalty; its implantation releases from sin's power.

And so, blessed be God, the whole appearance, character, purpose, and activity of the Incarnate Son goes to counterwork and overthrow the work of the devil, remove the sins of the world, and set sin's prisoners free. The way has been cleared, and is open, entirely open, for me to be rid of sin.

Reasons We Should Not Sin

This great passage in 1 John is a searching and pointed demonstration of how inadmissible sin is for the Christian believer. The beloved disciple most vigorously and emphatically makes it plain that on every ground it is impossible for those who follow Christ, and are thus God's children, to consent to sin — to any kind or degree of sin. He sets forth several cogent reasons why no one who names the name of Christ should acquiesce to sin in any form.

Sin is ruinous. This is the first reason. Sin persisted in and becoming habitual will deprive the servant of the Lord of his cherished reward, defeating his hope of entrance into the eternal kingdom. Sin destroys the believer's future. It turns the salvation he had looked for into perdition.

Sin is not alone ruinous, *it also is illegal.* "Every one who commits sin, commits also lawlessness; indeed, sin is lawlessness." And that is equally true when it is reversed. "Lawlessness is sin." Man was created in God's image. His destiny is determined by God. Therefore every lapse from God's purpose for man, every "missing the mark," is an act of rebellion, a violation of the laws God originally placed in human nature.

Every deviation from right, every departure from the law, every moral error and flaw, then, is opposed to the sovereignty of God and to the revealed will of God. In this lies the fundamental and constitutional objection to sin. It

is condemned by the laws of the universe.

Sin is un-Christian. "You know that He appeared in order to take away sins; and in Him there is no sin. No one who continues in union with Him lives in sin: no one who lives in sin has seen Him or knows Him" (1 John 3: 5, 6, Weymouth).

“. . . But to Minister”

"CHRIST'S followers have been deemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service — service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men."—*Christ's Object Lessons*, page 326.

"In the night of spiritual darkness God's glory is to shine forth through His Church in lifting up the bowed down and comforting those that mourn. All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed."—*Prophets and Kings*, pages 718, 719.

Christian Paradox

*It is in loving — not in being loved —
The heart is blest;
It is in giving — not in seeking gifts —
We find our quest.*

*If thou art hungry, lacking heavenly food —
Give hope and cheer.
If thou art sad and wouldst be comforted —
Stay sorrow's tear.*

*Whatever be thy longing and thy need —
That do thou give;
So shall thy soul be fed, and thou indeed,
Shalt truly live.*

—Author Unknown.

The appearance of God in human flesh has taken place. This was Gods' demonstration against sin. God's Son was sent to rid the world and the human race of sin, to take man's sin clear away. Christ and sin are utter contraries.

Jesus the Remover of Sin

"To take away sins" means more than the sacrificial *bearing* of sins, though that is included. The idea of *removal*, of *abolition*, of *doing away with*, of *elimination*, is added. It was all in the Baptist's exclamation, "Behold the Lamb of God, which taketh away the sin of the world."

Jesus, then, is the remover of sin. As such, of course, He is without sin. "In Him there is no sin" (verse 6, Weymouth). He is righteous, pure, true, the Son of God, the Only-begotten. Our conception of Christ excludes altogether any notion of sin in Him. That is obvious; it goes without saying. It is said here only to direct attention to the inference from it made by John. "In him is no sin." No one who "abideth in him" can practise sin (verse 6).

Sin and Christ do not go together. They do not lodge in the same breast. The man in Christ inhabits a region without sin. Sin has no lodgment, no footing, no hold, where the redeemed walk with their Lord. This evil thing, ruinous, illegal, un-Christian, forms no part or parcel of the life that is hid with Christ in God.

Christ, being sinless, and having come into the world for the express purpose of removing sin altogether — and Christ and sin, consequently, being wholly incompatible — it follows that to harbour sin, to practise sin, to habitually sin, is to dissociate oneself from Him. "No one who lives in sin has seen Him or knows Him" (verse 6, Weymouth).

Those who profess to be Christians, but who continue to live deliberately in deceit or impurity or lawlessness, and who choose to tolerate sinful practices, possess, the apostle declares, no adequate or accurate knowledge of the Lord they profess to follow. They have neither seen Him nor known Him. They have never really recognized what Jesus Christ is like, nor come to any true acquaintance with Him. This fact should prompt every believer to re-examine his own heart and turn to Christ in repentance and surrender.—*Review and Herald*, December 8, 1955.

T H E C A P E F I E L D

The History

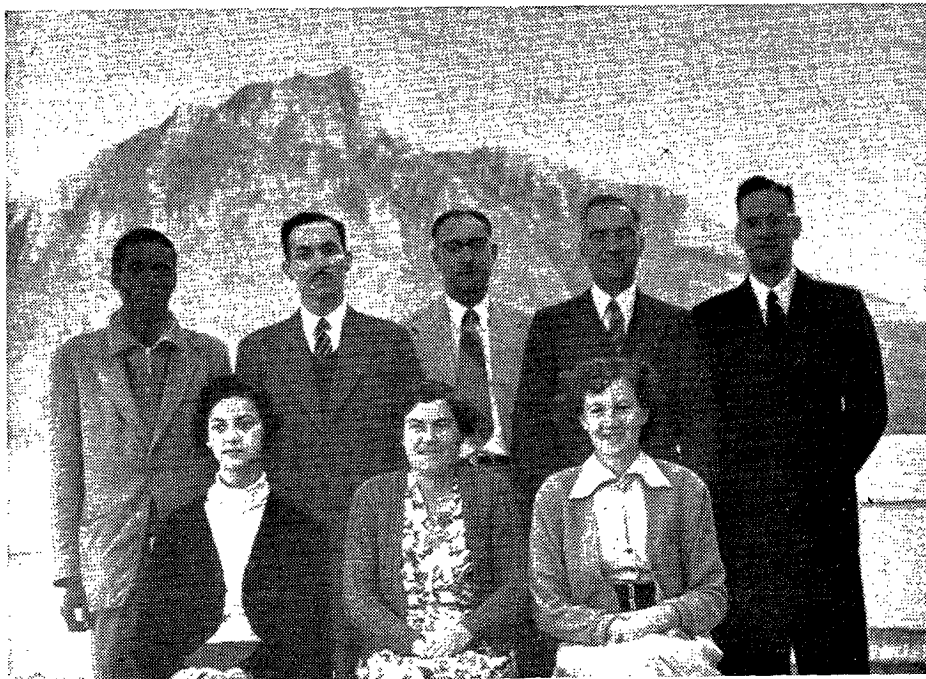
E. W. BRADBURY
President, Cape Field

THERE is reason for profound gratitude to God for the countless blessings heaven has bestowed on the work in the Cape Field.

In the beginning the work was sponsored jointly by the two conferences, namely the Natal-Transvaal and the Cape conferences. The work grew steadily and in 1918 it was felt that it would be better for the advancement of the Coloured people if they began to worship separately. The Salt River church was the first organized church for the Cape Field people. It was also felt that a school should be started, so in 1929 a secondary school was organized at Salt River, but just one year later a large property was purchased at Athlone and the little school at Salt River was transferred to the Good Hope Training School where a combined Theological-Normal Course was offered after Standard VIII.

The work continued to grow and the union officers decided that the time had come for this field to be organized into a separate organization. In 1937 the Cape Field came into being with L. S. Billes as its first superintendent. Since then, under the able leadership of Pastor J. N. de Beer and Pastor A. C. Le Butt, the work has advanced steadily.

The Cape Field covers the four provinces of the Union of South Africa and reaches over to include the island of St. Helena in the South Atlantic Ocean, 1700 miles from Cape Town. This vast territory has been divided into ten districts with a Cape Field worker over each district.



The office staff of the Cape Field.

We are steadily endeavouring to prepare Cape Field workers to take over the leadership in this field. Up to last year the office staff was entirely European, but since the beginning of 1955 we have two Cape Field secretaries, Pastor G. Theunissen being the Home Missionary, Missionary Volunteer and Temperance Department secretary and Pastor A. Jephthas the Publishing and Sabbath School Department secretary. We also have Miss H. Segers who is their stenographer and we are hoping to employ two more young women at the end of 1955.

The following figures will give a good idea of how the work has grown:

Baptized members	1,804
Organized churches	36
Organized companies	9
Sabbath-school members	3,100
Branch Sabbath-schools	9
Sabbath-schools	43
Workers	46
Colporteurs	4

The Good Hope Training School has steadily grown with the rest of the field until at the time of writing it has developed to the status of a junior college, taking students two years beyond matriculation.

As we look to the future, we pray for a broader vision, and for abundant courage and strength. We pray for wisdom to lay larger plans to proclaim the story of the gospel to the unreached thousands in the Cape Field.

Good Hope Training School

C. C. MARAIS
Principal

IN 1929 the Cape Field sapling of Christian education was planted and nourished in the Salt River church.

The following year the "Riverside" plot of approximately two morgen was procured. On this ground, the Good Hope Training School was started under the leadership of Miss A. V. Sutherland and her assistants.

The beginning was small and attended by many hardships and privations, but in spite of these trials God has blessed the Cape Field with a group of consecrated workers, some of whom shared in the difficulties, and also played an important part in those pioneering days.

Since 1930, when Good Hope opened its doors to about twenty-five pupils, slowly but surely progress has been made, until in 1955, a quarter of a century later, the school has reached its highest enrolment, two hundred and thirty-five. It was indeed very disheartening to the staff when it was necessary to turn others away, because of the lack of accommodation. Even now a peep into the class-room will prove how overcrowded they still are.

In our educational institutions the world around this condition appears to exist, but this merely indicates the need for expansion. Good Hope is therefore no exception, but it is surely and sorely among the most needy. Partially to

cope with this situation, at least four class-rooms and library space are needed. This need was accentuated this year because of the addition of the Matriculation Course.

Visions of a "Greater Good Hope" are still in mind, but in the mean time occupation and expansion must continue. The workers here are filled with good hope and face the future with courage and confidence, remembering that "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

Jewels on the Island of St. Helena

G. BEYERS

Pastor of St. Helena church

ST. HELENA is of volcanic origin and has an area of forty-seven cliffs. The highest point is Diana's Peak, 2,074 feet.

Despite St. Helena's barren appearance from the sea, the interior is beautifully green and contains magnificent scenery. Out of about 4,750 inhabitants approximately fifty are Europeans. The only important industry is the cultivation of flax.

Jamestown, the capital, lies in a narrow ravine between Munden's Hill and Ladder Hill and visitors enter it by way of a bridge over a moat and through a portcullised gateway. Buildings of interest in the town are the Castle and St. James's church. From Jamestown, up Ladder Hill to the old signal station, runs the famous Jacob's ladder, a formidable stairway ascending 600 feet in 699 steps so steep as to cause giddiness. The stairway is in constant use by the islanders as they go to and from their villages beyond. The only other place of interest on the island are Napoleon's house and grave at Longwood and an astonishing view of part of a volcanic crater, running down to the sea, in which are the Gates of Chaos and the curious rocks, "Lot" and "Lot's Wife."

It was during the year 1948 that Pastor A. C. Le Butt, then president of the Cape Field, paid the island a visit, primarily to find out the possibilities of sending a missionary family over to herald the gospel message of salvation and to prepare a people for the Lord. The island was so inviting, the people so humble and friendly and Pastor Le Butt was so excited and highly satisfied with his observations of the island and islanders, that he could hardly return fast enough to obtain permission from the union committee and his own to send,

without delay, the long-overdue missionary family.

The lot fell upon Pastor and Sister Campher and family to pioneer the work on this isolated island, which was hundreds of miles from the homeland and across the sea. As could be expected, the going was hard from the start, but God abundantly blessed, and within a year of our brother's arrival five precious souls were baptized. After six years of hard work and sacrifice by Pastor Campher and his wife, our island church has a membership of thirty-nine. All the various departments in the church are well established and are doing an excellent work. The mission has a beautiful little church, seating approximately 130 and adjacent to that is the pastor's spacious double-storeyed house.

Through the years pastor and laity alike have so faithfully sown the seeds of truth on the entire island, that today the harvest of souls, through our open-air meetings, has been made so much easier, that many honest in heart are accepting Christ as their personal Saviour. The Lord is surely blessing our humble efforts. Do remember to pray for us and those with whom we labour so that soon when Jesus comes, we may meet each other, and be together forever with Him in His eternal kingdom.

Work in Natal

R. LINDUP

THE Cape Field work in Natal includes evangelism for the 300,000 In-

dians and 31,000 Coloureds in this province.

We have now three established churches, with a membership of 153. Can you imagine the challenge that faces our band of workers,— C. B. Hammond, B. Parkerson, J. Niekerk, L. Naidoo, and R. and H. Lindup? The field workers count it a privilege to join forces with our faithful laity in our God-given soul-saving labour of love.

HISTORY.— This tells of the love and mercy and long-suffering of our wonderful Lord Jesus, which brings in souls one by one, and sometimes in families, and which changes the lives of individuals. Truly our churches are made up of members who would not have claimed a right to be considered worthy candidates for the kingdom of God. But that, now, is all changed. They are blood-bought children who can, by promise, claim the right to be called the children of God.

Some we have laid to their long rest in the sure hope of the resurrection. We commend them to the bountiful mercy and sure promise of the Saviour. But what shall we say of the ones who have fallen by the way in the spiritual battle of life? If any of these straying ones read these lines, may they see in them an appeal to return to the fold, where their vacant places cannot be filled by any substitutes. The blood of Christ is the answer to their every heart-rending need, and there awaits them a great and deep love if they will return to find their places.

Fourteen families have left our shores



Pastor G. Beyers with the church members on St. Helena Island.

to swell the size and faith of the Advent believers in other countries of the world. God bless them.

Our faithful members serve the Lord — raising the standard of light in their homes. With them is an army of young people growing up in the sure faith of the Lord Jesus. Our church school is doing a fine work in caring for the educational needs of our little people. We look forward to a time when we can offer more classes, so that this can be a preparatory school for the Good Hope Training School.

Our Message is a living message, being lived. It is urgent in our sight. Not for naught did a soul travel 465 miles twice, to tell a friend on a sick bed of the plan of redemption. Not without faith did one family pay tithe in advance on bad debts, and receive a hundred-fold! Not without prayer do some leave their homes, evening after evening, to study the Word of God in places where the light is needed, and also, not without a reward. The great battle for souls is being fought fiercely and fearlessly in Natal. Praise God, our Cape Field ranks are being swelled by those who respond to the gospel call. With them, we can sing the song of victory.

*“Christ is the answer to my every need;
Christ is the answer, He is my Friend indeed;
Problems of life my spirit my assail;
With Christ my Saviour I shall never fail;
For Christ is the answer to my need.”*

Graduation Exercises at Helderberg

C. DONALD BERTELSEN

WHERE, oh where does one begin to report what happened at Helderberg's 1955 graduation exercises? With Pastor E. W. Marter's unforgettable charge to the Class of '55 that they live and work for God in the spirit and power of Elijah, as Elisha did — with the prayer Pastor D. J. Handysides prayed: ‘God be with you; God keep you. Dear Father, hold these precious graduates securely in those pierced hands’ — with the long column of twenty-four graduates advancing slowly down the aisle in solemn procession, for their last service in the auditorium of the college they love — with the final climax, as amidst thunderous applause they came forward, one by one, to receive their diplomas, where does one start?



The 1955 graduating class of Helderberg College.

Graduation exercises were conducted this year in Anderson Hall, from November 3 to 5. The special speakers were Pastor E. W. Marter on Consecration Night, Pastor D. J. Handysides during the Farewell Service, and Pastor W. D. Eva at Commencement. All services were well attended by relatives and friends as well as by the Helderberg community.

Altogether twenty-four diplomas were presented, three in Arts and Theology, six in Arts and Education, seven in Teacher Training, and eight in Stenography. The colours for these four courses, worn by the graduates over their academic gowns, were red, blue, green and mauve respectively.

The scene was dominated throughout the week-end by the words ‘Aflame for God,’ the class aim, inscribed on a scroll held aloft by two angels.

Africa's Challenge

Pastor W. D. Eva entitled his commencement address ‘Meeting Africa's Challenge.’ Africa, emerging from centuries of heathen darkness into the dawn of a new day of increasing crises, constitutes a mighty challenge to God's workers today; a challenge which can be met successfully, he declared, only by men and women who have been transformed by ‘the philosophy of the cross’ into selfless servants of mankind.

God's workers in Africa today must reach the extraordinary standard of conduct which the times demand. They must wage relentless war against the

pride, ambition and harshness which are so deeply embedded in human nature, until they have completely eradicated them from their lives.

Class Night

When Pastor V. E. Robinson, staff sponsor to the Class of 1955, spoke in the Class Night programme on Thursday evening, he announced the class's intention to erect, as it were, two memorial stones — Ebenezer, ‘Hitherto the Lord hath helped us,’ and Mizpah, the stone of parting.

Later Miss Veronica Piercy wished to erect one thing more. ‘We should like to build a monument to you, our parents. A great, tall, dignified structure. Your love would be the giant granite foundation. Blocks of purest marble would be fashioned into graceful curves and flowing lines to represent the tenderness, justice, patience, tact and sacrifice with which we have been surrounded all our lives. At the top of this monument, we would fashion praying hands, for your prayers have strengthened and guided us always.

‘We cannot build this structure on the earth,’ she continued, ‘for no artist's skill could adequately embody our appreciation for everything you have done for us; but know that in each of our hearts that monument stands, magnificent and enduring, reminding us of your influence in our lives and directing our gaze heaven-wards.’

After a similar tribute in Afrikaans by Miss Gertie Bekker, the seniors left

the platform *en masse* to pin tokens personally on parents or loved ones in the audience. Then, on behalf of her classmates, Miss Shirley Hepburn sang

*"Your love has lightened our load,
Your love has lightened our load;
'Neath blue skies or grey,
In joy or dismay,
Your love has lightened our load."*

The President's Address

In his address, the president, Mr. Arthur Coetzee, told how he and his class-mates had come to Helderberg prepared to make sacrifices in order to be fitted for service, but instead were leaving with riches—unforgettable Christian friends, new ideals and attitudes, and luminous thoughts, thoughts presented to us in class, in worship, in chapel and in conversation one with another, which have become to us the guiding lights of our experience.

"Once in a while," he declared, "a truth is revealed which marks an epoch in the lives of those who grasp it. The truth that is sending us on our mission is this:

"His touch has still its ancient power."

An Appeal

Helderberg is the poorer and the field is the richer for the recent graduation of these twenty-four young people.

Will you not pray with us that God should make of them modern Elishas, working in the spirit and power of Elisha (the pioneers) with a double portion of the Spirit, to warn a perishing world?

Calling All Alumni

V. E. ROBINSON

SINCE the founding of Claremont Union College early in 1892, more than four hundred and fifty graduates have left that school or its successors—Spion Kop College and Helderberg College. Besides these, there have been hundreds of others who attended for a number of years, but who did not graduate. There is a paper issued from Helderberg College four times a year called "*The Alumni News*" which SHOULD go to every alumnus of the college. The total number, however, which was being sent out during 1955 was around one hundred and fifty. Making all allowance for those who are no longer with us, it is evident that *The Alumni News* is reaching only a small fraction of those who should receive it.

Now, who are the alumni of the school? Any teacher who taught for a

period of three years at the college, or any student who attended for a similar period of time, whether he graduated or not, is considered an alumnus of the institution, and is entitled to receive *The Alumni News*.

Whoever you are, or wherever you are, won't you please drop a card or letter to: The Editor, *Alumni News*, Box 22, Somerset West, Cape, giving your present address, so that your name can be placed on the list to receive *The Alumni News*? A word or two about what you are doing would be appreciated and the dates when you attended the college. Won't you do so this week; today; NOW?

A Striking Testimony

"BENJAMIN DISRAELI, Earl of Beaconsfield, three times Chancellor of the Exchequer and twice Prime Minister of Britain, seems to have studied the claims of Christ, for he uttered this striking testimony: 'Had it not been for Jesus Christ, the Jews would have been known only as a high Oriental caste which had lost its country. Has not He made their history the most famous in the world? The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? The time will come when countless myriads will find music in the songs of Zion, and solace in the parables of Galilee.'—*Acts and Facts*, page 132.

Meet Our Literature Evangelists

COMMENCING with this first issue of the OUTLOOK for 1956, the editors wish to introduce our readers to members of that noble band of literature evangelists who day by day carry the truth into the homes of men and women in Southern Africa.—ED.



W. D. Wood was working in the telegraphic department of the Southern Rhodesia Railways in Umtali when the third angel's message came to him. His wife joined him in embracing the truth and they were baptized into the Church. The Lord who has a plan for every life dedicated to Him had a definite plan for Brother Wood also, even though it took some time for this plan to mature.

Since Sabbath privileges were not granted him by the railway officials, Brother Wood resigned from this work and turned his attention to chicken farming. This venture failed and one is almost tempted to believe that in this way the Lord indicated more clearly the path He had outlined for the Wood family.

Brother Wood then felt that he should take up the literature work and though he found it very difficult during the first few months, time has proved that this is the work God has chosen for him. The Lord has used our brother in a remarkable way and today, Bulawayo, the city in which he lives and works, has been covered with our books, not once but four times. More interested people are found each time he retraces his steps and a goodly number have already been baptized. Brother Wood and his family are indeed very happy in the work the Lord has chosen for them.

Doubtless, there are many men and women like Brother Wood who could develop into ardent literature evangelists.

F. UNGER.

WATCH
for
FUTURE
ANNOUNCEMENTS
about
Helderberg's
1956
Silver Leaf

*The Silver Leaf That Will
Be Different*

The Kikuyu Voice of Prophecy — Its Beginnings and Future

R. J. WIELAND

It was at the height of the Mau Mau terrorism in Central Kenya in 1953. Almost every day's newspaper told of Kikuyu tribesmen, even women and children or Europeans themselves, murdered by the fanatical terrorists. One shuddered with fear to travel anywhere where Kikuyu were likely to be hiding in ambush. Who would be the next to be cruelly dismembered by the swinging *panga* or the glittering *simi*? Or riddled by machine-gun bullets from stolen fire-arms? Almost an entire tribe of nearly 2,000,000 souls had gone berserk!

Day after day we knelt upon our knees in our homes and in our mission offices in Nairobi, to pray for our faithful believers and workers in the Kikuyu reserves. Day after day the burden on our hearts grew heavier for this multitude of deluded, terrorized humanity. What could we do for them? What responsibility did the remnant church, entrusted with the last gospel message for the world, bear towards this Kikuyu tribe? What failure of ours to let the light of the sealing message shine clearly amongst them had opened the way for this cruel whirlwind to rage in Satanic fury? We recalled with sorrow that for decades we had neglected to strengthen our slender work in the vast Kikuyu territory, home of the largest tribe in Kenya. Whereas in some parts of Kenya we had a ratio of one Seventh-day Adventist for 50 people, in this largely scattered Kikuyu Reserve we had less than one believer for every 4,000 population! One lone missionary family laboured valiantly for them, but there had been little they could do for want of workers and means.

We were profoundly thankful, however, for the nucleus of about 250 church members scattered here and there in Kikuyu-land at the beginning of the emergency. Still, they were so few among so many. Would not history have been different had we called out all the honest in heart amongst this tribe into the light and uplifting fellowship of Christ's remnant church?

But there is no use to lament the short-comings of the past. What could be done now? Send out colporteurs? We do not have a single printed page of colporteur literature in the Kikuyu

language! Not even a tract. Besides, had we the books, it would be murder to send any Kikuyu colporteurs out into this seething mass of anti-Christian Mau Mau. We knew all too well how they would tear our books or papers and stamp upon them to show their hatred of the Europeans' religion, even in the presence of our missionaries. What would they not do to a colporteur out in the reserve?

Could we hold evangelistic efforts? It would be dangerous to use anything less than a completely fire-proof building for such meetings — arsonists would not tolerate a tent or a grass *banda* for a night. More likely than not, any evangelist standing up to preach would expose himself as a target for some Mau Mau pistol in the audience. Besides, the government will not permit public meetings.

Send out evangelists for quiet house-to-house evangelism? The Government had strictly forbidden any movement of Kikuyu outside their own villages; and even if they could travel, they too would be caught by Mau Mau and murdered. Already, one of our Kikuyu deacons who led a group of believers out to do missionary work one Sabbath afternoon, had been murdered before his flock by terrorists from the Mt. Kenya forests.

Sitting at our desks in our office, we searched for some way out of our dilemma. Must we be content to do nothing? Someone suggested that there was a small sum held by the East African Union Mission for Voice of Prophecy work. The avenues of the East African postal service were still unhampered by the emergency; could we institute a correspondence Bible course in the Kikuyu language?

For weeks afterwards, amidst the press of work, the idea kept prodding our minds. Who could do the translation? Because of the emergency, our Karura dispensary was closed; our trained dresser, Andrew Gathemia, needed something to do. Himself a convert to the message through the means of the South African English Voice of Prophecy lessons, he was well qualified to do the work. We decided to adapt and translate the Junior series. The Karura evangelists and teachers would help with grading the papers and posting the lessons.

Would the union mission and the Division committees agree to our em-

barking on this, the only method of evangelism left open to us? We took the request to them. Back came the answer: Yes, but there was not more than £750 in the annual budget.

That meant that we could employ only two African Kikuyu workers for all the work. There could be no European supervisor other than what I could give between other urgent duties. There was no capital for the printing of the lessons; we must duplicate them. Andrew must cut all the stencils. We could not afford to advertise the lessons in a native newspaper; therefore we announced them ourselves on our occasional radio broadcasts. Enrolments soon began to pour in by post. Two thousand, three thousand. Then we stopped announcing. They continued to pour in. (Now they are nearly five thousand.)

The work piled up in the little room in the unoccupied mission house at Karura, the temporary office. Night after night, Andrew Gathemia could be seen working away over his typewriter, sometimes as late as 2 or 3 a.m., in an endeavour to keep up with the work. It was a labour of love — seldom have our workers thrown themselves into evangelism to such an extent. Pastor B. D. Wheeler helped answer knotty questions.

Soon a little office about 14 foot by 14 foot was rented across the hall from the Central Kenya Mission offices. Here Brother Andrew worked with his colleague, Frederick Wangai, a Kikuyu evangelist. Morning worship was held together in our office. We had never operated a Bible correspondence course before. We had much to learn. We found we could not afford the price of envelopes, so a method was devised for sealing the lessons with the postage stamps. Thus the post office provided the mucilage!

The warm letters of appreciation coming in from Kikuyu people all over Kenya gladdened our hearts. People wrote in confessions to us; asked for light on difficult Bible texts; asked how to keep the Sabbath; pleaded with us to visit them personally; occasionally sent in tithe or gifts; sent money in the form of postage stamps to buy Swahili books which we advertised, many times English books. Some began to keep the Sabbath.

Particularly urgent requests came in for a personal visit. We looked at the

calendar; yes, between normal mission safaris, we could squeeze in time for a special trip up into the Kikuyu reserves. Empire Day came on a Monday; why not send out word to three or four groups that we would meet them at various times that day, and talk with them? Two car-loads of us set out that bright morning. What a joy to meet these dear people face to face after months of correspondence, and see their deep interest in present truth. Pastor B. D. Wheeler and I made arrangements and appointments for branch Sabbath-schools to be held in several places on Sabbath afternoons. After a work-crowded week, one longs for some rest and peace on Sabbath afternoons; but it is hard to rest when interested souls are hungry for spiritual help.

The enemy of souls became aroused. Religious prejudices began to exert pressure. Kikuyu ministers of other missions gradually learned about the Voice of Prophecy lessons, discovered the Sabbath message, and began a campaign of maligning the correspondence school. Some stooped so low as to brand the Voice of Prophecy a Mau Mau school. Others threatened to prevent young people in intermediate schools who were taking the lessons from sitting for the Government tests at the end of the year, unless they cancelled their Bible lessons. We were pained to see some of those at first most deeply interested remain away from Sabbath afternoon meetings through fear of reprisals. It was time to pray more earnestly that the enemy's power over souls should be broken.

If only we had an African evangelist free to travel who could visit these people who are as sheep without a shepherd! Karura's over-strained budget would not permit another wage; so we had to manoeuvre a salary from another mission station, and a Bugema evangelistic graduate is now located in Kiambu district to visit interests. He has more than he can do, and his travelling expenses —? Well, business is business; we must not overspend our budget; but can we not mix a little faith with our plans? Somehow, if we do our duty, the Lord will provide.

The Division made possible an increase in the Voice of Prophecy budget, so that Swahili lessons may now also be offered. So we gladly turn our infant Voice of Prophecy Correspondence School over to the care of the union mission, where Pastor J. N. Hunt and

Mrs. E. D. Hanson will enlarge and develop this soul-saving programme.

At last, a light is burning in Kikuyuland. May it shine on forever! May the glad message of the everlasting gospel and the return of Jesus be carried

to every village and hamlet of this populous tribe. May a thorough, solid work be done of preparing many dear souls to be ready for the coming of the Lord, transformed and regenerated by the matchless grace of Christ.

Parents' Exchange

Mother's Prayers

E. LORENA LOSEY

"YEARS ago," began the pastor, preaching to his congregation gathered for the Sabbath morning service, "I knew a boy who had been reared by Seventh-day Adventist parents. In early youth he had been faithful to their admonitions. But there came a time when he chafed under the restraint. The pleasures of the world held out to him a beckoning hand. His young associates urged him to explore, with them, the heretofore unknown land of Elysium, and pluck the forbidden fruit. Mistakenly, he decided to follow the primrose path, and took the first daring steps in that direction.

"However, he was a tender-hearted lad, and saw at once that his mother was saddened by his conduct. In fact, before very long she began to employ all her persuasive powers in an effort to keep him from making shipwreck of his faith.

"But he would not yield to her tender entreaties, and still pursued his wilful way, though he did not feel entirely at ease. Rather than grieve her still further by a knowledge of his misdeeds, he left home and became a wanderer. For years he continued thus. Many a time he felt an inner urge toward the good, a 'something' tugging at his heart. It seemed he could almost see that loving mother's face, her noble brow crisscrossed with lines of anxiety and sorrow. At last he returned to the old home, 'just to see mother,' he told himself.

"It was summer, and the door stood wide open, as if to welcome the wanderer. All was as he remembered it. His steps on the floor arrested the attention of his father, who was sitting near the door. Their hands met in a strong clasp, then —

"'Mother! Where's Mother?'"

"'She went down to the spring,' was the answer.

"Through the house and out the back door the young man bolted, cheeks aflame with excitement. Down the winding path to the spring-house he strode until — he heard a voice!

"'Someone is down there with her!'" he thought to himself, and hesitated for a split second, then —

"'What does it matter? Whoever is there, she would want to see me!'" he assured himself. But he advanced with more caution, and as he reached the spring-house he saw her bent form kneeling there. Aye, kneeling where no doubt she had knelt hundreds of times during his absence. He heard her say:

"'O Father, dear loving Father in heaven, bring him back — oh, bring him back to me!'"

The pastor paused for a moment. Down in the congregation many were deeply moved. Presently he went on: "It seemed to that boy that on the instant, something flashed from his heart to his mother's breaking heart. He sprang to her side; he lifted her up, and clasped her in his strong arms, murmuring brokenly, 'Mother! O Mother! I'm back! I'm back! I'll never grieve you again, God helping me!'"

"And he has kept faith with his mother from that day to this," continued the pastor, looking into the wet eyes of his people. "You ask how I know this to be true? I was that wandering boy, and through all the years of my wandering mother's prayers followed me. Though now in her nineties, still she prays for me unceasingly. And when she reaches her heavenly home I hope that in her star-studded crown one star will shine for me."

Fathers, mothers, faint not, though for a time your prayers seem unanswered! — *Youth's Instructor*, Dec. 26, 1950.

The Southern African Division Outlook

Published monthly by the proprietors
General Conference of Seventh-day Adventists
(Southern African Division)
Grove Avenue, Claremont, Cape
and printed by the Sentinel Publishing Company
Rosmead Avenue, Kenilworth, Cape
All articles carrying the credit line, *Review and Herald*, are from the general church paper of the Seventh-day Adventists, published at Takoma Park, Washington, D.C., U.S.A.
Subscription price 3/- per year

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From Hither and Yon

Wee Arrivals

To Brother and Sister Steve Ioannou of Hillcrest Secondary School, Cape Peninsula, was born a little daughter, Rea Elizabeth, on December 15. May the Lord richly bless this family.

On Coastal Furlough

WE are always happy to have missionaries visiting the Cape during their coastal or interim furloughs. Miss Jessie Hawman, on the teaching staff of Kamagambo Training School, East Africa, and Miss Thelma Irvin, nursing at Songa Mission Hospital in the Congo, are enjoying the beautiful Cape scenery. Brother and Sister James

Notice

Official notice is hereby given that a meeting of the constituency of the Southern Rhodesia Mission of Seventh-day Adventists will be held between February 14 and 16, 1956, in the Location church of Seventh-day Adventists, Gwelo, Southern Rhodesia, for the transaction of such business as may properly come before the members of the constituency. The first meeting is to be convened at 9.00 a.m., February 14, 1956.

F. H. Thomas, *President*,
Edward Trumper, *Secy-treas.*

Bradfield and Master Neville, from Inyazura Mission, Southern Rhodesia, are staying with their parents, Pastor and Mrs. K. F. Ambs, and Miss Helen Furber from Liumba Hill Mission, Barotseland, is visiting Queenstown en route to the Cape.

It is most gratifying to see Pastor W. L. Davy from Luwazi Mission, Nyasaland, enjoying such good health after his recent illness. He and Sister Davy are spending some months at the Cape prior to their departure overseas in March, 1956. Mrs. Marie Owens, from Solusi Missionary College (a sister to Mrs. Davy), is spending the school holidays with them.

New Appointees

BROTHER AND SISTER JACK TEGLER and their son, Francis Edward, come to the Southern African Division from the Plainfield Academy, New Jersey, United States. Their new home will be Nairobi where Brother Tegler will be principal of the church school in that city. After graduating from Washington Missionary College, Brother Tegler held teaching posts in his homeland, the United States. We extend a very warm welcome to these missionaries.

Appointments

PASTOR DENIS BAIRD, of Johannesburg, has accepted a call to the Rhodesia Conference and will be located in Bulawayo.

MISS NOLA DAVIES left Cape Town last week for her new appointment in the office of the South East African Union Mission in Blantyre.

BROTHER DAVID SWAINE and his bride are connecting with the Zambesi Union Mission office in Bulawayo.

Sunset Calendar for February 1956

	3	10	17	24
Cape Town	7.50	7.45	7.38	7.30
Johannesburg	7.00	6.55	6.50	6.44
East London	7.10	7.06	6.58	6.51
Port Elizabeth	7.22	7.17	7.10	7.02
Bloemfontein	7.10	7.07	7.01	6.54
Pietermaritzburg	6.55	6.51	6.45	6.38
Durban	6.53	6.49	6.43	6.36
Bulawayo	6.46	6.45	6.41	6.36
Salisbury	6.33	6.32	6.28	6.24
Blantyre	6.17	6.15	6.12	6.08
Elisabethville	6.41	6.39	6.37	6.35
Nairobi	6.51	6.51	6.51	6.50
Mombasa	6.43	6.43	6.42	6.40
Kisumu	6.59	7.00	7.00	7.00
Kampala	7.07	7.08	7.07	7.07
Dar-es-Salaam	6.48	6.49	6.47	6.46
Tabora	7.12	7.12	7.10	7.10

Miss Miriam van der Walt and Miss Dorothy Pretorius are joining the office staff of the Congo Union. Miss Sheila Stevenson and Mr. John Relihan will be teaching at Bethel Training School while Mr. Arthur Coetzee and Mr. David Birkenstock will teach at Sedaven High School.

Arrivals

MISS MARY WINKLER has returned from her overseas furlough and is taking up her new work at the Lower Gwelo Training School, Southern Rhodesia. Miss Winkler was previously on the staff of Helderberg College.

Overseas Furlough

BROTHER AND SISTER J. W. FIELDS and their two children are proceeding overseas on furlough. We wish them every blessing and a safe return for a further term of service in Africa.

IN QUOTES . . .

"THIS new year is a time to re-study the truth; re-think the message; re-peat the promises; re-state our convictions; re-affirm our position; re-view our work; re-vamp our plans; re-vise our methods; re-vive our enthusiasm; re-late our lives and labours to each other and to God; and re-consecrate ourselves to the finishing of Gods work on the earth!"— A. A. Esteb, *Go*, January, 1954.

"No man is so insignificant as to be sure his example can do no hurt."— *Clarendon*.

"NONE live so easily, so pleasantly, as those that live by faith."— *Matthew Henry*.

"PATIENCE is bitter, but its fruit is sweet."— *Selected*.

"HE conquers who endures."— *Persius*.