

Friday was Former Students Day. A very good percentage of former students was present. A former students dinner was held at noon, being served a fine meal prepared by the School Matron and the girls. The evening service was especially for the former students. Guest speaker for this service was Rev. C. D. M. Sanders who challenged those present to their great task of reaching Souls for Christ.

Saturday brought with it the hustle and bustle of Graduation Day. The day started as usual with early morning prayers. After breakfast we had a former students get together. As the former students reported about their work we realized as never before just how much E. H. B. S. was coming to mean to our Church, and other Missions. There are now graduates in three of the four Provinces of the Republic, and also in Swaziland spreading the Gospel to their own.

The Graduation banquet was held at noon in the largest Class room on Campus. Seventy-five invited guests, students and staff taxed the facilities to its limits for this happy occasion.

The actual Commencement Exercises were held in the evening, in the Altona Church, witnessed by a capacity gathering. Following the graduation march and prayer, Dorah Mavuso of Daveyton, (supported by the Woodstock WMA) gave the Salutatory address. Bellinah Mathebula delivered the Valedictory speech expressing the appreciation of the 1961 class to E. H. B. S., for all it had done for them. Rev. Phillip Steyn of TEAM was guest speaker. He delivered a very fine message clearly portraying the duty of the minister of Christ. General Supt. E. A. M. Kierstead and Principal G. F. D. Kierstead presented diplomas and certificates to fourteen, of which seven were graduates. The service closed with the Girl's Choir singing and acting the hymn "Holy! Holy; Holy!" After the closing prayer the Graduating Class presented their last wishes. These humorous readings added to the pleasure of the evening — They wished that the 1962 Class would not be fed so many beans; that the Principal would grow a beard etc. We who had a part in the moulding of these lives felt well repaid for our efforts, praising God for the privilege of serving Him at E. H. B. S.

Sunday was another full day which started with early morning prayers at 6 a.m. Rev. A. Sibiya (Bible Teacher) lead the Love-feast at 10 a.m. It was wonderful hearing the testimonies of many who had been picked from the rawest heathenism by the power of the Gospel.

The baccalaureate service was attended by a record gathering. Rev. O. I. Lehman preached the sermon, and it was followed by Communion served to over 100. The farewell service was held in the evening.

The students left early Monday morning leaving a very vacant looking Campus, though not for long as school reopens in early February. You are invited to pray for this vital part of your Missionary program — The future of our work hinges largely on the effort we put into training Africans to reach Africans. Pray that this vision may be realized in even greater measure during 1962.

Rev. G. F. D. Kierstead, Principal

### SMALL YET GREAT

Fret not because thy place is small: thy service need not be, for thou canst make it all there is of joy and ministry . . . Thy life can know the blessedness of resting in His will: His fulness flows unceasingly thy cup of need to fill. His strength upon thy weakness waits, His power for thy task: What more, O child of all His care, could any great one ask?

Annie Johnson Flint.

The King's Highway

## Our Master Motive

Editor "Free Methodist"

Which way is your life inclining? The Psalmist prayed, "Incline my heart unto thy testimonies" (Psa. 119:36), and again, "Incline not my heart to any evil thing" (Psa. 141:4). The way the heart inclines will fix the direction in which the life moves. Incline it to God's testimonies, and it will ultimately gain them. Life's dominant bias determines both its gains and its character.

The dip of the ground decides which way the water will run. Life's tendencies are prophecies of its attainments.

The Bible is full of instances of this fact. Lot's life is summed up in this saying concerning him, "And Lot pitched his tent towards Sodom." Sodom was the evil city of the plain. When the time came for Lot to choose for himself the way he should go, he left his uncle Abraham, who looked for a city whose builder and maker is God, and inclined his life towards Sodom. Thereby was his destiny determined. Only time was needed to unfold its tragic issues.

It is not likely Lot had any fixed intention of becoming a Sodomite. He would have resented any such suggestion that it was even possible for him to become one when he took the first step away from Abraham. He no doubt made resolutions not to lower himself to the level of that wicked town. All he wanted was to gain its advantages, and he was not going to allow his religious scruples to rob him of those. But the trend of life is more powerful than our separate resolutions. It overrides our single actions. It takes the reins and drives us far beyond our wishes, and then makes our wishes alter themselves to suit its purposes. Lot, moving towards Sodom, gradually became more Sodomlike, and his children more Sodomlike still, until they all ended up in unspeakable depravity.

Daniel, on the other hand, had his window open towards Jerusalem, the place which God especially honored. This pattern of his life indicated the trend of his thoughts and the direction of his soul. His environment was most evil, but he fixed his heart upon better things. The pull of his life was in a different direction. The result was that he lived a life of heroic grandeur and noble purity in the very cesspool of iniquity. His life became a pilgrimage towards the city not made with hands, though the way to it lay through a lions' den and much fiery trial.

Every life has a master motive, a dominant tendency, and that it is which determines both where it will arrive, and what will be its character on the way.

"'Tis the set of the soul that decides the goal,  
And not the calm or the strife."

John Bunyan has shown this very clearly in one of the incidents in Pilgrim's Progress. Christian and Pliable fell into the Slough of Despond together. Pliable managed to get out, but left Christian immediately and gave up the pilgrimage. "Wherefore," we are told, "Christian was left to stumble in the Slough of Despond alone, but still he endeavored to struggle to that side that was furthest from his own house, and next to the wicket gate." That is, he still went on, in spite of falling into the mire. The side a person makes for out of his difficulties will determine his achievements, as to whether he will move towards good or evil, purity or depravity, God or Satan.

The great need of the Christian life is to lay hold of a fixed purpose and to have planted within the heart a strong, holy bias. No stronger argument can be given for possessing an eye which seeks only God's glory, for not being content with less than a sanctified heart and life.

There is a striking passage in Maeterlinck's "Wisdom and Destiny" which is worth pondering:

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