

South African Missionary

VOL. 2.

CAPE TOWN, JULY, 1904.

No. 7

For only the Master shall praise us
And only the Master shall blame,
And no one shall work for money,
And no one shall work for fame.

But each for the joy of the working,
And each in his separate star,
Shall paint the thing as he sees it,
For the God of things as they are.

—Kipling.

The Training School for Christian Workers

The Conference Committee, in counsel with others July 17, voted that we organise a training school at Stellenbosch. A house and land have been secured, and we expect to begin work about the first of August, with a class of ten or twelve.

This school is for those who desire a short course of instruction in the special truths we hold, history as it relates to the fulfilment of the Word, language, reading, spelling, penmanship, nature study, physiology, simple treatments for the sick, keeping of accounts, music, principles and methods of teaching, Sabbath School work, canvassing, giving Bible readings, conducting cottage meetings, household economy, healthful cookery, making of health garments, laundry work, gardening, general missionary work, and Christian etiquette.

This instruction will be put in practice day by day in the home and garden, and in doing general missionary work in the vicinity under the supervision of experienced workers.

Teachers and students will occupy the cottage as one family, sharing equally the ex-

penses, which will be incurred for rent, food, fuel, lights, etc. Tuition free. Each student will be expected to give all his time free while in attendance. Besides our monthly rent of £7, the school will have to purchase some garden tools and seeds, laundry utensils, blackboard, a large dictionary, and a few articles of furniture. Other necessities are provided for by those having part in the school.

To meet these expenditures, any donations of funds or material will be appreciated, as these may make it possible to admit some persons who will not be able to meet their expenses.

The daily programme will include two hours' gardening for gentlemen, two hours' industrial work for ladies, two and one-half hours or more for study, four hours' general missionary work, and two hours' class recitations.

This school is for those who wish to prepare for Christian work, such as ministerial labour, Bible readings, teaching, canvassing, etc. As formerly recommended by the committee, the school will be under the supervision of Elder and Mrs. Hankins. The present arrangements are only temporary, no permanent site having as yet been secured for this work. The demand, however, necessitates that some provision be made at once for the training of Christian workers.

All inquiries regarding particulars may be addressed to Mrs. I. J. Hankins, Educational Secretary, Stellenbosch, Cape.

I. J. HANKINS.

New Testament Training School

TEACHER.—Jesus.

PUPILS.—Twelve disciples.

LOCATION.—Any where,—mountain, sea-side, or open field.

FACILITIES.—Word of God, the Spirit, and nature.

OBJECT.—The giving of the gospel.

THE TEACHER

Jesus was not educated in the synagogue schools, or in the schools of the rabbis; nevertheless Paul declared that in Him are all the "treasures of wisdom and knowledge." Nicodemus also recognised Him as a "teacher sent from God." The Jews, however, could not account for his knowledge, and they said, "How knoweth this man letters, having never learned?" Jesus explained the matter when he said, "I do nothing of myself; but as my Father hath taught me, I speak these things." He was original, obtaining wisdom direct from heaven, and so the people spoke truthfully when they said, "Never man spake as this man."

In His teaching, Christ did not adopt the formal and complicated methods of the rabbis. He made every subject simple, plain, and pointed, dealing not with the abstract, but with the concrete, illustrating from nature, and by the use of parables. His teaching was with authority and with power, and the people wondered at His gracious words.

As a teacher, Christ was practical, meeting the needs of the people in all their varied circumstances. He filled the nets of the unsuccessful fishermen, stilled the tempest to calm their fears, made wine for the feast, provided food for the waiting multitudes, comforted the sorrowing, healed the sick, patiently explained spiritual truths, and answered all sincere inquiries. In fact, no one ever sought his help or advice in vain.

In character, the great Teacher was sympathetic and loving, patient and forgiving, unselfish and without worldly interests, sinless but not exclusive, having perfect faith in

His mission, and in the power given Him by His Father to accomplish it.

THE PUPILS

Christ chose His pupils from among the common people, and they resigned every worldly interest to follow Him. James and John left their nets and their father. Poor old man! I wonder what he thought when he saw those stalwart sons giving up their work to follow a stranger. And Peter's wife, what became of her? Perhaps she went home to her mother for a time, for you remember the disciples took dinner at her home one day after Christ healed her of a fever.

No doubt Christ's selection of followers was much criticised by the proud Pharisees. And those twelve men were a strange lot,—ignorant fishermen, a tax collector, a political zealot, and a traitor. Impetuosity, worldly ambition, self-conceit, intolerance, bigotry, covetousness, skepticism, were all to be found in the character of those men; but with all, was an earnest desire for true wisdom, and a great love for Him whose word was to them life eternal.

DURING TRAINING

Christ's pupils were under His personal instruction for about three years. During this time they went with Him from place to place, receiving special instruction themselves, and listening to that which He gave the multitudes. They assisted Him in feeding the thousands with five loaves and two fishes; afterward gathering up the "fragments that remained, twelve basketsful." They heard Him call the dead to life, were present when He gave sight to the blind and strength to the lame, and were near to see evil spirits obey His command. Peter, James, and John witnessed His glory at the transfiguration and His agony in Gethsemane. Precious, indeed, were these experiences, but notwithstanding them all, one of the twelve sold His Master for money, another denied Him, and all but one fled when He was brought to trial and the crucifixion.

AFTER RESULTS

After Christ's ascension, the disciples by His command, remained in Jerusalem waiting for the descent of the Holy Spirit. It came in its fulness, and that day Peter preached a sermon that added three thousand to the church. Afterward the twelve separated, going every where according to the injunction, "Go ye into all the world, and preach the gospel to every creature." They healed the sick, raised the dead, and did many wonderful works. Nearly all suffered a martyr's death. Some wrote their experiences, and so gave us the gospels and several of the epistles. One was banished to a lonely isle, and there God opened to his view heaven itself, and the whole future history of His church upon earth, thus giving us the Revelation.

The work of those few worldly ignorant men resulted in the establishment of the Christian church. It has continued from that day until this, and out of it will be gathered the subjects for Christ's eternal kingdom. Wonderful work! Wonderful and far reaching its results!

A SUPPOSITION

First, suppose Christ, in conducting His training school, had followed modern plans and methods. Would the results have been the same?

Secondly, suppose we, in our educational work, should adopt His plans and methods, would the results be what we now see?

May we not have the same Teacher, as capable pupils, as favourable location, and as complete facilities? Ought not our object in education to be the same? and should not the results be more nearly the same?

EVA MILLER HANKINS.

—Brother T. J. Francis reports that there are several Sabbath-keepers amongst the farmers in Uitenhage and adjoining districts, and others who are interested in the truth. Brother Francis is now doing colporter work in those districts.

The Field

Baptism at the Mission Farm.

Sabbath, June 18, was a good day for the mission at this place. In the morning we met at the church, and there held our Sabbath School, and then went to the river where were gathered about 250 natives. Three short sermons were delivered to the people by Elder Sturdevant, Brother Sparrow, and the writer. We tried to show them the purpose we had in coming into their midst and starting the mission, and what the Lord would do for them if they would accept Him as their God and walk in His way. The young people, we told them, were going that way, and we desired the older ones to follow.

The young people then spoke for a few moments to those assembled, telling them what the Lord had done for them. Tears flowed as touching appeals were made to the fathers and mothers. It was a pleasant sight to see these buried with their Lord, and to hear the song of praise ascending to God where for so many dreary years only heathenism has reigned.

Brother Sturdevant administered the rite. There were twelve in all, seven boys and five girls. These had received a long course of instruction to prepare them for the occasion. We hope that they may be faithful to the cause they have espoused.

In the afternoon we had the ordinances of the Lord's house. All entered into this service heartily, and it was a good season for the little church. There are now 63 natives who are members of the church, and these are faithful in paying their tithes, doing what they can to help forward the cause of God.

W. S. HYATT.

Mafeking

Bro. Tickton and I spent two weeks in an effort to give light to the people of Mafeking. We tried by printed circulars, by locals in

the paper, and by personal invitations, to obtain an audience, but did not succeed in getting a sufficient number to warrant a longer stay. The few who did come were irregular in attendance, and so did not get the full benefit of what they heard.

As other work was pressing, I concluded to leave Mafeking for the present. We took forty subscriptions for the *Sentinel*, and Brother Tickton sold a lot of "Object Lessons" and other literature. We are hoping that some of this seed will bring forth fruit.

We spent the Sabbath very pleasantly with Brother Buckley's family. He lives six miles out in the country.

I. J. HANKINS.

we have the truth, and seem to be about ready to follow their convictions.

Brother Shone still conducts services for the members of the Dutch Reformed Church in Cambridge. These people have several times asked him to become their permanent minister. We trust that when the testing truths are presented, some of these precious souls will take their stand for the right.

The company at the Location are becoming established in the faith. They rejoice that it is not only their privilege to know and obey the truth, but also to bear reproach for their Master, and "suffer for His sake."

D. F. TARR.

East London

Our tent effort in East London closed three weeks ago. One person took a firm stand for the truth, and decided, at any sacrifice, to obey all the commandments of God. His employers at first tried to intimidate him but when they saw that he had fully made up his mind to keep the Sabbath, they not only permitted him to retain his position, but granted him the privilege of doing piece work, which means the possibility of earning more money than before.

Two others have since decided to walk in the light. One of these, Brother Martyn, was at one time connected with our people, and worked as an engineer in the Battle Creek Sanitarium. He also did some canvassing. He came to this country about six months ago, and has since the second day after his arrival in East London, held a good position in one of the leading bicycle factories. He is now rejoicing in the truth; and the Lord has honoured his faith by enabling him to retain his situation.

The other one to accept the truth is a lady recently from England. Her husband, who is a first class tradesman, is much interested. We are now carrying on the work by canvassing, Bible readings, and visiting. Quite a number with whom we are holding readings are much impressed. Several believe that

A Brief Visit

Returning from Mafeking, I met Dr. Thomason in Kimberley, where we spent about a week. The interest is increasing in the health department of our work. The treatment rooms are patronised by a good class, and many are receiving much benefit physically. The work done is not simply giving baths, but genuine sanitarium treatments. The leading physicians are sending some of their patients to us for treatment. As soon as the people learned that Dr. Thomason was in the town, they kept him busy examining patients. Some of these require surgical operations, and are ready as soon as we are. A room for surgical work, a few rooms for the accommodation of patients, and increased facilities in the ladies' department, seem to be an immediate necessity if we are to meet the needs and wants of the people. The Doctor's talks to our people were much appreciated, and all were anxious to cooperate in the medical missionary work.

We spent one day very pleasantly and profitably at Brother Honey's home. At Port Elizabeth and Uitenhage we spent a few days, considering the outlook for sanitarium work. The ordinances were celebrated in both of these churches. We were sorry to find Miss Blodgett in ill health. Dr. Thomason advised her to give up her school work

at once. Miss Ina Austen will take her place.

Our meetings at Rokeby Park were very interesting and well attended. All were interested especially in the Doctor's experiences preparatory to work in this field, and felt that inasmuch as the Lord helped him to prepare so quickly, we must now lose no time in getting at the work here. The location of our Sanitarium is the question now before us. We looked at a site near Grahamstown; we visited a hot spring near Worcester, and broke our journey at Stellenbosch, to see the advantages offered for this work. As yet, however, we have decided nothing. We will continue in Plumstead until the Lord indicates our future permanent location.

I. J. HANKINS.

Basuto Mission

We are having some good times in this part of the harvest field, and no doubt you would like to hear about it. We keep the little chapel almost "warm" with meetings.

We are seeking to follow the Lord's instruction given through the spirit of prophecy, to educate, educate, educate, the people. We have a meeting for worship every morning (Sabbath excepted) in the church. On Wednesday afternoon Murray Kalaka conducts a meeting and gives instruction from "Steps to Christ." On Thursday afternoon, Mrs. Chaney conducts a women's meeting with Murray to interpret. Friday at sundown we have a meeting. On the Sabbath we have Sabbath School followed by another service. Then in the afternoon we meet at old Mrs. Kalaka's with the most advanced of our church members for the study of the Sabbath School lesson from the pamphlet. We enjoy the studies in Revelation.

Then beside these meetings for the people, Murray and Sekopane come to our house on Sunday, Tuesday, and Thursday evenings for study on special subjects. We have been studying the principles of Christian education for three weeks past, and are planning for aggressive work when we begin our school

again next week. Yesterday we spent almost all day among the people. Just before breakfast Murray and I went to Chief Mohali's, and had a good gospel talk with him. Then we went to Chief Jacob's kraal, and I told him that I had come to have a heart-to-heart talk with him. The Lord *made it* a heart-to-heart talk, for after about twenty minutes' conversation the old man seemed to be melted down, and then I used the little Sesuto that I have learned and said to him, "Come, Jacob, come to Jesus," and he replied, "Yes, I will, I do give myself to Jesus." We then had a season of prayer in which Jacob took part. We then returned to the house, and as Mrs. Chaney had finished her house work and Sekopane had come over, we planned for our day's work. Mrs. Chaney and Sekopane went to some kraals across the river to the west, while Murray and I went around the north side of Mt. Kolo. At the first kraal we came to there were twenty women and four men who had come to sympathise with a man whose son had just died in Bloemfontein, so we had a good audience there. Then going on to the next kraal we found six men and preached to them. Meanwhile Mrs. Chaney and Sekopane were having a good time with the two's and three's, and sometimes more, that they met. They called at one hut where a very old man and woman were living, and they did some personal work.

The old woman said that they wanted to be Christians, had wanted to for years, and they were waiting for God to change their hearts, but that she had not seen the Lord come and do it yet, and so their hearts were still unchanged. Mrs. Chaney then directed their minds to God's Word. But the old woman said, "How can I give my heart to Jesus? I can't see him." Mrs. Chaney then used a simple illustration, and she burst out laughing, and said, "Oh yes, I see it now, I see it now," and she seemed to grasp the gospel truth. She told how she had attempted to pray to God some years ago. A companion and herself agreed together to become Christians and to pray; but when they bowed

down, she heard some very strange noise about her head that frightened her so much that she could not be induced to try it again. Mrs. Chaney then explained to them the nature and object of prayer.

At the chief's place they met a number of people, and after singing some songs and preaching to them, Mrs. Chaney told them about the school that we intend to start next week, that the pupils would be taught to read and to write, how to cultivate the soil, and to use tools, and that the girls and women would be taught how to sew and to make clothes. They seemed to be favourably impressed with the plans of the school, and the chief said that he would influence the children of his kraals to attend the school.

The day's experiences seemed to put new life into Sekopane, and indeed into all of us. Murray and I went to see Jacob again in the evening, and read to him some of the precious promises of God's Word.

At our meeting this morning Jacob was almost the first one to lead in prayer, and it does our hearts good to see new converts taking part in our meetings. Another man who has been converted since we came, takes part in almost every meeting, and seems to be growing daily.

J. A. CHANEY.

Matabele Mission

We had a good day here yesterday (Sabbath). About 250 natives gathered at the river to witness the baptism of twelve adults. The baptism was preceded by an impressive service. Elder Sturdevant showed why missionaries and teachers came out here; that it was not for any temporal gain, but to gain souls for the kingdom of God. Then as agreed, I spoke for a few minutes, after which Elder Hyatt spoke words of encouragement to the candidates, and invited the fathers and mothers to give their hearts to God.

Jim interpreted for Elder Sturdevant, and William Mzeleti, one of Elder Armitage's boys, interpreted for Elder Hyatt. A song was sung after each speaker had finished.

Opportunity was given to each candidate to tell in a few words why he had asked for baptism. The company then gathered round the water's edge to witness the solemn ceremony. At 3 p.m. the ordinances of the Lord's house were celebrated at the church. So passed a good day in the Master's service. To His name be all the praise.

C. R. SPARROW.

✦ Educational. ✦

Sound Education

"Sound education," says Pestalozzi, "stands before me symbolised by a tree planted near fertilising waters. A little seed, which contains the design of the tree, its forms and proportions, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flowers, and fruit! In the new-born child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves into a harmonious whole, and build up humanity in the image of God."

Sound education is a development. It is a gradual growth, not a forced one; but a simple unfolding of the child into the youth, towards maturity. It follows the course of nature by assisting natural development. "The kingdom of God is as if a man should cast seed into the ground," and the development of the seed as "the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear." The process may be a slow one, and may need patience; but it is a sure and satisfactory one. "Behold, the bridegroom waiteth for the precious fruit of the earth, and hath long patience for it." The fruit that it bears is lasting.

It was in this way that Christ grew and developed, and by this means He desires all children and youth to grow. "In both his physical and His spiritual nature He followed

the divine order of growth, illustrated by the plant, as He wishes all youth to grow. At each stage of His growth He was perfect." The record says of His childhood, "The child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." And of His youth it is recorded, "Jesus increased in wisdom, and stature, and in favour with God and man."

CONTRARY TO NATURE

Any process of education that refuses to recognise this principle of growth and development is contrary to nature. It oppresses and defaces the individuality of the child, and thereby stunts its growth. Education must grow out of one's inner being. It must be of one's own original thought and feeling. It is not something detached from the child that can be clapped on or poured in at will. But it is a life that grows out of the child that unfolds gradually like the plant; for it is part of him. "Shall we not cease to stamp human nature, even in childhood, like coins, to overlay it with foreign images and foreign super-

scriptions instead of letting it develop itself and grow into form according to the law of life planted in it by God the Father, so that it may be able to bear the stamp of the divine and become an image of God?"

My brethren, give your children a good, sound, Christian education. 'Tis the most valuable legacy you can leave them. It is of much more inestimable worth than houses or lands. It can never be taken from them. God has ordained that childhood and youth are the periods of sowing. Only once do these times come; and when they are not improved, the years of maturity are years of regret. The world is full of "what might have been" had parents been alive to the results. The cause of God has many devotees, but is to-day suffering for the lack of consecrated, educated ability. While time lasts, we shall have need of schools, therefore see to it that your children have a good, Christian education. C. H. HAYTON.

"Diligence is the mother of good luck."

Natal-Transvaal Canvassing Report for June, 1904.

Agent	Territory	Book	Orders	Value	Helps	Total
E. M. Howard	Johannesburg	Masterpiece	.....	£ 0 os. od.	.....	£ 0 os. od.
Mrs M. E. Howard	"	Lad's Guide	23	25 0 6	.....	0 0 0
C. Robinson	"	Gt. Contro.	.....	0 0 0	.....	0 0 0
F. A. Sparing	Maritzburg	"	.....	0 0 0	.....	0 0 0
Mrs. E. K. Stapleford	Durban	"	11	7 19 3	.....	0 0 0
F. C. Ernst	Bulwer	"	.....	0 0 0	.....	0 0 0
V. J. Maybury	Maritzburg	"	.....	0 0 0	.....	0 0 0
C. W. Wilkinson	Krugersdorp	"	57	34 5 6	.....	0 0 0
Mrs. C. Howard	Johannesburg	H. H. Book	34	166 10 0	.....	0 0 0
H. Schmidt	Pretoria	"	.....	0 0 0	.....	0 0 0
Mrs. B. Robarts	Germiston	C. O. S.	.....	0 0 0	.....	0 0 0
Mrs. Infield	Johannesburg	H. W. L. I.	46	14 7 0	.....	0 0 0
6 Reports			247	£ 259 2 3		£ 0 0 0

Cape Colony and O. R. C. Canvassing Report for June, 1904

Agent	Territory	Book	Hours	Ord.	Misc.	Total	Value	Deliveries	Value
C. Haupt	Cape Town	Dan. and Rev.	.....	.....	.....	.....	£ s. d.	.....	£ s. d.
C. Kassebaum	Wynberg	Miscellaneous	.....	.....	.....	.....	0 0 0	.....	0 0 0
J. A. Chaney	Bloemfontein	H. H. Book	.....	.....	.....	.....	0 0 0	.....	0 0 0
A. Tickton	Vryburg	Object Lessons	30	19	12	31	7 4 6	15	3 4 6
Mrs. Tickton	"	"	.....	8	18	26	4 11 0	32	6 0 6
I. B. Burton	West London	Coming King	.....	.....	.....	.....	.....	.....	.....
T. J. Francis	Gospel Wagon	Miscellaneous
2 Reports			30	27	30	57	£ 11 15 .6	47	£ 9 5 0

South African Missionary

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Editor: - - - - O. O. FORTNER.

—We still receive encouraging letters from Sister Morkel, an aged Sabbath-keeper in King Williams Town. Sister Morkel is eighty-four years of age and still loves the truth.

—Owing to ill health, Miss Blodgett has had to give up her work in Uitenhage. Miss Ina L. Austen has kindly consented to take charge of the school there during the remainder of the year.

—See elsewhere in this number an account of the Training School to be started in Stellenbosch. If you want to learn how to work for the Master, we recommend you to spend a few months in this school.

—We regret to learn of the serious illness of Elder Edmed's two little girls, Ethel and Edna, at their home in Sweetwaters, Natal. Elder Edmed has been called home from Johannesburg. We sincerely hope they will soon be restored to health.

—The publishing house has completed an edition of 3,000 copies of a Sesuto tract on the "Second Coming of Christ." Orders for this tract can be filled without delay. A twenty-four page Sabbath tract in the Isixosa is in preparation, and will be ready soon.

—The editor of this paper recently enjoyed a few days at the Kimberley Baths in company with Elder Hankins, Dr. Thomason, and Brother Mason. Brother and Sister Willson are as happy in their work as they can be, and we were delighted at the interest created by the medical missionary work there. The people of Kimberley are finding out the real value of the little institution in that city, and they are not slow in showing their appreciation of Brother and Sister Willson's work.

—On the 12th of July, Elder Hyatt left Beira by boat for Chinde. He will be at the Nyassa Mission by the time this paper is printed.

—The International Tract Society, Cape Town, wishes us to notify all the subscribers to our foreign periodicals, who live in the Cape Colony Conference, that they should write to the society if they wish their subscriptions to continue another year after expiration. The cash should accompany all such requests, as these subscriptions should be paid in advance. As it is desirable to have all these subscriptions expire at the same time, at the end of the year, the society would like to have all remittances made accordingly; *i. e.*, for the time from the expiration till the end of the year. If no word is received, the subscriptions will be allowed to expire.

—It has been decided to discontinue the publication of the *South African Journal of Health*. We will not, however, be without an advocate of the health principles, as we will use the *Good Health*, published in London. We will get this journal out from England without the covers attached. The covers will then be printed by our printing works, with the advertisements that have been in the *Journal of Health*. The paper will be supplied to all our subscribers and churches at the same rates that have been in force for the *Journal of Health*. We will then have the advantages of a beautifully illustrated journal. Dr. Thomason will be added to the editorial staff, and will furnish matter on South African topics, so it will be more interesting and valuable to our South African readers. Many of our brethren and some of our workers interested in the papers have advocated this change for two or three years, and as the change will take place with the September number, we hope that everyone interested in the health work will do his utmost to extend the circulation of this most valuable medium of the principles. We will be glad to receive word from the churches to increase the clubs.