

South African Missionary

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No. 6

Where Are We ?

Have you ever read the "Impressive Dream" described in Volume II. of the Testimonies? It was given nearly forty years ago, and although figurative, is a true prophecy of the experiences of God's people from that time until the end.

In the dream, a company of people are represented as taking a perilous journey. They start out with heavily loaded wagons, but the way soon becomes too narrow and difficult for them to proceed, and the wagons are left behind. The travellers then continue the journey with such luggage only as can be carried on horses, but even this, in the ever narrowing and steeper path, causes them to sway toward the precipice, by side of which they have to pass.

Finally all the luggage is cast aside, and the journey continued on foot, in single file, the only support and guide being cords let down from above. To secure greater safety, the travellers at last remove their shoes, and even their stockings. The cords, however, advance with the company, growing larger and stronger as more and more dependence is placed upon them, the people being compelled oftentimes to rest their whole weight upon the cords.

As the difficulties and privations of the way increase, some of the company are left behind, while others press forward all the more eagerly.

The path ends at a chasm, over which there is no means of passage. Beyond, in full view, are seen green fields, beautiful and all-

glorious with light,—the desired resting place for torn and weary feet.

Each cord has now reached the size of a man's body, and as the people see they have no other dependence, they begin to enquire, "What holds the cords?" Some one makes answer, "God holds the cords. We need not fear." The company then begin to swing themselves over the chasm, one by one, and as their feet touch the other side, joy unspeakable fills every heart. Thus ends the dream.

The study of our Sabbath-school lessons the past quarter, recalled this dream to mind, and the question arose, Where are we in this perilous journey? Are we still trying to advance with loaded wagons? Are we as anxiously as ever providing for the future, carrying with us our big bundles, that cause us to sway, unconsciously perhaps, toward the precipice of worldliness? Have any of our number lost their balance entirely and gone over? Or, having cut loose from all temporal hindrances, are we now able to walk alone, single file, with no human hand to steady our steps? Are we denying our selves the luxuries and some of the comforts of life so that, when necessity demands it, we can remove our shoes, and uncomplainingly travel on with "bare feet"? Are we learning to depend upon the cord of faith? and is it growing larger and stronger? Will it be sufficiently developed to support our whole weight when the chasm is reached,—the time of trouble when there is no intercessor? These and many more are the thoughts that impress one's mind when considering this

dream. Although a dream, it is nevertheless a solemn reality, and we are its living actors.

Our study of the Book of Daniel has shown clearly that in point of time we have not only reached the "*time of the end*," but the end itself. Prophetic periods are all in the past, and probationary time could close very quickly, even before we are aware of it.

In view of these facts, the question of greatest importance to us is, Where are we in our Christian experience? Has our progress in Christian living kept pace with the progress of time? As we are on the threshold of eternity, are we also entering a state of perfection of character? Are we ready for the command to go forth, "Let him that is holy be holy still"?

The Lord is doing all he can to prepare us for the future. Message after message comes urging us to quick preparation. We are told to move our families from the cities to simple, inexpensive homes in the country; to withdraw our interests from worldly enterprises, and our children from worldly influences.

Instruction is also given in regard to the disposition of our Lord's goods,—the worldly treasure entrusted to our stewardship, that it may be laid up in heaven, and so escape the destruction that is to consume all things not used in the Lord's work.

Our physical strength and mental ability have not been left unnoticed, as the Lord is asking for the use of these in every department of His work. Even the despised one talent is considered of worth now.

For our physical condition, ample provision is made, complete instruction being given as to what we should eat and wear, how we should breathe, exercise, work, and rest in order to so develop the body that it may be able to resist disease, endure hardships, and appropriate simple food.

All this the Lord in His kindness and mercy is doing to prepare us for what is before us; and He enquires, "What could have been done more for my vineyard, that I have not done in it?" But what are we doing for

ourselves? Are we co-operating with Him? It is not enough for us to read about these things, and to talk about them; we must *do* them if we would be kept in that "hour of temptation" which is coming upon all the world. Again the Lord asks, "Why call ye me, Lord, Lord, and do not the things which I say?" Have we an answer?

EVA MILLER HANKINS.

"Blessed are the Peacemakers"

It is evident from the Holy Scriptures that the Lord is seeking to fill the hearts of people with peace. Zechariah in speaking of the Father and Son says, "The counsel of peace shall be between them both." Isaiah calls Jesus the "Prince of Peace," and at His birth the angels sang the song of "on earth peace, good will toward men." These and many other passages show that the Lord is trying to persuade men to accept His peace.

To be a peacemaker is to be like God. It is Godlike to so live and labour that our influence will lead souls to find peace. Many are sinners, hence cannot have peace in that condition. These need help, and many others everywhere we go are in trouble and need the words, "Peace be still."

The work of the peacemaker enters into our daily life. It is satan's studied plan to keep strife and contention among brethren. He works to drive love out of the heart, and then suspicion and evil surmising follow. From a heart of this kind you may expect that there will flow forth anything but that which tends to peace. Paul prays "that your love may abound more and more . . . that ye may be sincere and without offence till the day of Christ." That day is near, hence it is time that we neither give nor take offence.

Where love does not exist in the heart, individuals are ever ready to sit in judgment on their brethren, and they find many things, from their standpoint, that are intentionally wrong and done to deceive. They cannot believe that they themselves are wrong, or

that the brother is mistaken. No; "he is a liar," and they feel it to be their Christian (?) duty to tell him so, either directly or indirectly. Young and old, saint and sinner, minister and layman, alike receive their denunciations according to the judgment rendered.

"Rebuke not an elder" is a scripture almost unknown by some people. There are many who need to prayerfully study Jude 8, 9, and then, having learned the lesson, put it into practice. In the light of Scripture, how dare one brother call another "a liar"? I never could believe it possible that any person who would turn from the world to keep the fourth commandment would deliberately break the ninth.

Oh, how much we do need the Spirit of Jesus that we may be peacemakers! Then we will find that "a soft answer turneth away wrath." Truly, we do need the fruits of the Spirit,—love, joy, peace, and longsuffering,—to be manifest in our lives. Then like Jesus, when reviled, we will revile not again; and when smitten on one cheek, we will patiently turn the other. If we suffer as a Christian, we need not be ashamed; but, brethren, let us never stoop to use denunciations such as our Saviour would not apply to satan. "Blessed are the peacemakers, for they shall be called the children of God."

W. S. HYATT.

Are We the People?

Do we personally bear the characteristics of the "remnant," "who keep the commandments of God, and have the testimony of Jesus Christ?" "Love is the fulfilling of the law." Does this mean that there is no other way to fulfil it? If so, are we doing it that way? "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Are we very sure that we are doing *all* the will of God? Is there no question, not the least doubt, in this matter? "If our heart condemn us not, then have we confidence toward God; and whatsoever we ask we receive of Him, because we keep His com-

mandments, and do those things that are pleasing in His sight."

The treasures of heaven are here thrown open to the "remnant," if they are true to their profession,—if they are truly keeping the commandments of God. Christ says the Father was always with Him, because He always did those things that pleased His Father. John 8:29.

Here was the great secret of Christ's power, and of His success. It was not he that did the works, but the Father who dwelt in Him. John 14:10. When the "remnant" keep the commandments *as* Christ kept them, with the same mind, the same love, then Christ will do in them what He did in human flesh 1800 years ago. This means perfect submission, none of our will, but His only. When this is our experience, then we shall most gladly cherish the light that comes through the testimony of Jesus Christ, which is the spirit of prophecy; for this is given to the "remnant" that they come behind in no gift, waiting for the coming of our Lord Jesus Christ." These "gifts are for the *perfecting* of the saints, . . . till we all come to the same unity of faith." Is it venturing too far to say that those who do not have the gifts will never come fully into the unity of the faith? There is light for the "remnant" just now in the testimonies, which will help them into the unity of the faith. Who will receive it? Are we the people?

I. J. HANKINS.

The Field

A Sabbath at the Matabele Mission

No doubt but that many would be interested to know how we spend the Sabbath at the Mission farm, so I will give last Sabbath's experience. I am sure you will conclude that we are busy the most of the day, and have but very few moments to ourselves.

Friday evening at sundown we met in the church, and spent about an hour in prayer,

testimonies, etc. All seemed to enjoy the services very much. At the close of the meeting there was a class of those desiring baptism, who met at my house, and I spent an hour instructing them, and trying to prepare them for this important step. It is not a small task to take these poor heathen, and educate their minds to that point where they will understand the claims of the gospel, and then have a heart to walk in the requirements of the Lord. During the time I had this class, Brother Sturdevant was with the others while they studied their Sabbath-school lessons. They retired before nine o'clock.

Before breakfast, Sabbath morning, the boys did the chores, and then the herd boys took the cattle and goats to the pasture. Breakfast was at seven o'clock, and at eight the teachers of the Sabbath School met at Brother Sturdevant's for study of their lesson. The teaching is all done by the natives.

At ten o'clock, Sabbath School convened, and continued for about an hour. The lesson was the twenty-ninth Psalm. There were eighty young people in twelve classes, and the teachers seemed to take great interest in their work. Near the close of the school we took up the monthly collection, which amounted to 21/-. For a long time the school tried to have weekly collections, but money was so scarce that they seemed to amount to nothing. Now we take them but once a month, and we get a good offering, much more than we did when we took them every week.

At eleven o'clock Elder Sturdevant took the service, and Jim acted as interpreter. The text was taken from Rev. 22 : 17, and the Lord blessed as Brother Sturdevant gave the invitation, "whosoever will may come." There were about one hundred at this meeting. Every Sabbath there are a few new ones who come in to the meeting and the Sabbath School. Following this meeting, the few white brethren and sisters met at one of the houses for Sabbath School and meeting which continued for a little over an hour. Dinner was at two o'clock.

Immediately after dinner, we went to the

kraals to hold, what we call in America, cottage meetings. Each leader took from two to four others with him to assist in the singing and prayer. On the previous Friday afternoon Elder Studervant gave all the young teachers a lesson on the subject of "Christ the Redeemer" from Isa. 43 : 1. In this way the same subject is given to all the kraals, and through the boys Brother Sturdevant was able to speak to 268 people in twelve kraals. These are from one to twenty miles from the Mission. In this way we are able to reach a large number of natives about us, and we are trying to give them the message as quickly as possible.

But the people are slow to accept the gospel. The most of the people worship the devil, and ask where he came from in the same way that white people ask where Cain got his wife. They fulfil Rev. 9 : 20 in that they openly worship satan, and have their stones and sacred goats for worship. But we have confidence that the power of the gospel will reach their hearts if we work faithfully.

It would do you good to have heard the boys pray for the power of the Holy Spirit to go with them as they should speak to the people. We visited as many kraals as we could with them. The day closed by meeting at the chapel for a few words of prayer and praise for the blessings of the day. We thank the Lord that we can have a part in this work.

W. S. HYATT.

More About "Object Lessons" Work

On my return to Kimberley from Mafeking, the brethren of the Beaconsfield church asked me to go to Vryburg to canvass for "Christ's Object Lessons." I left Kimberley May 19, Mrs. Tickton and our little one accompanying me.

We spent four days at Brother Honey's farm, Content, enjoying his kind hospitality. We found Brother and Sister Honey and Brother and Sister Mullar of good courage, and doing what they can to get the truth before their neighbours. It was a privilege to

spend Sabbath with these dear brethren and sisters. All was so peaceful and quiet, an ideal Sabbath, after the din, bustle, and confusion of town life. We had Sabbath School in the morning, and by invitation I conducted a service in the afternoon. One outsider was present, and the meeting proved so interesting that another was called for Sunday night. Quite a number of outsiders were present, and best of all, the good Spirit of the Lord was present to convict. I enjoyed perfect freedom, and we are hoping that, as a result of the meetings, a young man will eventually step out for the truth. He came from Klipdam, fifteen miles, on his bicycle to spend the day with Brother and Sister Honey, and had made up his mind to return early; but he remained for the meeting, and we are led to believe that the Lord sent him to us for the truth. Truly, "God works in a mysterious way His wonders to perform."

From Content we went to Taungs, where Sister Peach resides. We spent three days with this sister, enjoying her hospitality. Sister Peach is receiving much of the blessing of the Lord, and has gained the full confidence of her neighbours. She is very fearlessly and courageously holding up the banner of truth, and seizes every opportunity to sell our publications and to take subscriptions for our good papers. Thus she is doing a grand work in disseminating light by the printed page, and by living Christ before her neighbours. We enjoyed visiting several of the villagers. I found some of these to be old friends who had purchased "Great Controversy" from me nearly two years ago. Some had read the book and were convicted, but had tried to hush their consciences, and had become very prejudiced. The minister from Vryburg had been very busy condemning the book. Many who had purchased the book had moved away from the village, so it will never be known till "the recompense of the just," what good the book has done.

One incident is worth relating. In company with Sister Peach we visited the London Missionary Society's representative, Rev.

McGee, who is stationed at Taungs, a large native reserve. We found the missionary and his wife warm-hearted, genial Christians. While we were there, Mr. McGee told us he was going to have a baptismal service. I pricked up my ears at this, but waited further developments. I found the baptismal, or rather the sprinkling, service was to take place in the reverend gentlemen's drawing room, and that the candidate was a helpless babe of seven months. Oh, what mockery! What gross ignorance of God's Word! It was more than flesh and blood could stand. I waited until the visitors had gone, and then I had it out with the minister. I asked him what proof he had from God's Word for going through the ceremony. I could see the question went home and that he was not a believer in the senseless mockery he had gone through. He was very uncomfortable, and referred me to his prayer to prove he was not in harmony with what he had done. I gave him a Bible reading on baptism and promised, if possible, to call and see him on my return journey. I believe he is ready to receive truth.

We arrived in Vryburg safe and sound, the Lord having vouchsafed unto us His mercies. The outlook for missionary work, experiences, etc., I must leave over until the next issue of our dear little MISSIONARY. We are well and of good courage in the Lord, and desire an interest in your prayers, that the word of the Lord may have free course here, that it may run and be glorified. Pray for us, dear brethren.

A. TICKTON.

Letter from the Nyassaland Mission

Dear Brother Fortner,—

Your letters have been received, and we are glad to hear from you. We are very glad to hear that Elder Hyatt will visit us soon, for we were quite disappointed when he did not come last year, and I hope he will not disappoint us again. We all enjoy our work here, and realize what a great opportunity we have for doing good.

We have representatives here from several different tribes, many of whom are Christians. The Manganja boys come from the villages every day, to school, and of course they are of no expense to us. Those that stay here are of the Angoni and Yao tribes, and come from long distances. And they work in the corn and cotton fields from 6 A.M. to 10 A.M., and for this work they receive a small allowance, which enables them to buy their clothes and soap.

At present we have only thirty-three pupils enrolled, for it is the nature of the native to be always walking from one place to another. As they seldom stop long at one mission, it makes it very bad for all our classes. Just as we are beginning to see some results with an English class, they will nearly all leave and others take their places, and we must commence at the first again. Thus we never see as much real good accomplished as we would like to see. All missions have this same difficulty, for only a few will stop long enough to be benefitted. The branches taught are, reading, translating, spelling, writing, arithmetic, and music. We sing a great deal in school and Sabbath School. This they enjoy very much. I am trying to teach them to sing by note, and although it is very slow work, yet we all enjoy it.

The corn is nearly all dry now, and it is being gathered in and stored away. There is plenty of food everywhere this year, and the natives are making lots of beer. We can hear the drums beating at some near village nearly every night, and great crowds of people are passing, carrying their food and drums, going to these dances and beer-drinkings. In the villages on the station we have stopped their drum-beating and dancing; and every Sabbath some of the Christian boys from here, go to those villages and hold services, while many of the village boys come here to services, and they listen attentively to all that is said.

My father will write to you about the work later.

We are all of good courage in the Lord

and enjoy our work, hoping that the Lord will bless our efforts, and that we will be found ready when He comes to gather His own.

With kind regards to all, I am your sister in the work,
MABEL BRANCH.

College Notes

—Our boys have organised a literary society which meets Saturday evenings. A visitor who was present last Saturday evening reported a very interesting history study, conducted by Brother McPherson.

—Our Mission Band's closing programme for this quarter will be on the life of Martin Luther. It will be given by the sixth, seventh, and eighth standards, who have been studying his life during the past quarter. There is no more interesting line of study for our young people than that of the lives of great men.

—Sunday evening, June 19, a company of about seventy gathered in the College gymnasium to welcome Dr. and Mrs. Thomason and Brother and Sister White to our midst. Words of welcome were spoken by our chairman, Brother Ingle. This was followed by a short programme. Among the items was a paper of welcome by Sister Hankins and the touching poem, "The First Settler's Story," which was read by Sister Hayton. At the close of the programme remarks were made by Brethren Smailes, Wessels, Lindsay, Walston, Visser, Haupt, and White, all welcoming Dr. Thomason to our midst and promising him hearty support in the work which is so dear to us all. Dr. Thomason spoke of the work before us, and called upon our young people to take hold of it in earnest. It is always pleasant to meet our brethren and sisters, so the rest of the evening was spent in visiting. Dr. Thomason left on Monday night for an up-country trip. We are glad to see Brother White enter the native work. Africa's millions must hear the truth. Who of our young people will be the next to join the "native workers'" ranks?

South African Union Conference

Report of Tithes and Offerings Received during tht Year 1903

	Tithe			Annual Offerings			Weekly Offerings			S. S. Offerings		
	£	10s.	4d.	£	13	0	£	6	8	£	16	6
Cape Conference.....	£197	10s.	4d.	£ 44	13	0	£134	6	8	£ 87	16	6
Natal-Transvaal Conference.....	103	19	7	10	18	0	29	10	10	56	16	6
Matabele Mission.....	106	12	3	.....	.....	.....	43	4	9	17	18	3
Basuto Mission.....	20	8	6	.....	.....	.....	.....	.....	.....	0	13	3
Somabula Mission.....	0	6	c	.....	.....	.....	.....	.....	.....	.....	.....	.....
Individual.....	20	15	1	.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTAL	£449	11	9	£ 55	11	0	£207	2	3	£163	4	6

Report of Tithes and Offerings Received for Quarter Ending March 31, 1904

	Tithe			Annual Offerings			Weekly Offerings			S. S. Offerings		
	£	10	4	£	2	7	£	13	8	£	12	9
Cape Conference.....	£113	10	4	£ 54	2	7	£ 27	13	8	£ 25	12	9
Natal-Transvaal Conference.....	42	17	8	17	6	0	17	5	9	16	13	1
Matabele Mission.....	35	16	0	2	0	0	0	15	9	1	12	0
Basuto Mission.....	7	3	6	.....	.....	.....	.....	.....	.....	.....	.....	.....
Somabula Mission.....	0	5	0	.....	.....	.....	.....	.....	.....	.....	.....	.....
Individual.....	7	3	6	.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTAL	£206	16	0	£ 73	8	7	£ 45	15	2	£ 43	17	10

Natal-Transvaal Canvassing Report for May, 1904.

Agent	Territory	Book	Orders	Value			Helps	Total		
				£	os.	od.		£	os.	od.
E. M. Howard.....	Johannesburg	Masterpiece	4	£ 6	os.	od.	.....	£ 0	os.	od.
Mrs M. E. Howard.....	"	Ladi's Guide	27	29	12	0	.....	0	0	0
C. Robinson.....	"	Gt. Contro.	.....	0	0	0	.....	0	0	0
F. A. Spearing.....	Maritzburg	"	.....	0	0	0	.....	0	0	0
Mrs. E. K. Stapleford..	Durban	"	13	9	12	6	.....	0	0	0
F. C. Ernst.....	Bulwer	"	.....	0	0	0	.....	0	0	0
V. J. Maybury.....	Maritzburg	"	12	7	10	0	.....	0	0	0
C. W. Wilkinson.....	"	"	27	20	18	6	.....	0	0	0
Mrs. C. Howard.....	Johannesburg	H. H. Book	35	63	0	0	.....	0	0	0
H. Schmidt.....	Pretoria	"	5	11	13	6	.....	0	0	0
Mrs. B. Robarts.....	Germiston	C. O. S.	60	11	14	6	.....	0	0	0
Mrs. Infield.....	Johannesburg	H. W. L. I.	23	9	3	6	.....	0	0	0
9 Reports.....			206	£169	4	6		£ 0	0	0

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

Agent	Territory	Book	Hours	Ord.	Misc.	Total	Value			Deliveries	Value		
							£	s.	d.		£	s.	d.
C. Haupt.....	Cape Town.....	Dan. and Rev.	.....	.....	.....	.....	£	s.	d.	.....	£	s.	d.
C. Kassabaum.....	Wynberg.....	Miscellaneous	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
J. A. Chaney.....	Bloemfontein.....	H. H. Book	23	12	8	20	20	6	0	38	3	16	0
A. Tickton.....	Mafeking.....	Object Lessons	32	10	15	25	5	17	6	32	7	19	6
.....	Kimberley.....	"	50	16	24	40	8	1	6	75	16	15	6
I. B. Burton.....	West London.....	Coming King.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
T. J. Francis.....	Gospel Wagon.....	Miscellaneous
2 Reports			105	38	47	85	£ 34	5	0	145	£ 28	11	0

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

—The editor of a native paper in East London is interested in the Sabbath and other subjects, and our workers there are hopeful of his accepting the truth.

—About the first of the month Elder Hankins went to Mafeking to continue the work recently done there by Brother Tickton. The tent meetings at East London are being conducted by Elder Tarr and Brother Shone.

Brother and Sister J. A. Chaney have been sent to Basutoland to take charge of the Kolo Mission after the departure of Brother Freeman. They arrived there safely a few weeks ago, and seem pleased with the prospects.

—On their way to Basutoland Brother and Sister Chaney stopped a few weeks at Bloemfontein to canvass the city, the profits on their canvassing work to be applied to the Kolo Mission. They were there only a short time, but when the returns are all in from the result of their work, there will be a profit of £54 5s. 8d. to go to the aid of the mission. We thank the Lord for all His benefits.

—Many of our readers are acquainted with Brother Albert White, who left the Cape about three and a half years ago to attend the Avondale School in Australia. Brother White was richly blessed in his Australian experience; and when he returned to the Cape on the 4th of this month, he did not come empty-handed, but with a wife and child. They found a warm welcome at the Cape, and as they will soon join our small band of missionaries in Matabeleland, we trust they will prove a great blessing to the work there.

—The College has a new acquisition. During the past few weeks a pretty little conserva-

tory has been erected in the midst of the garden between the school building and the dormitory. All kinds of vegetable and ornamental plants will find a temporary home there, and in a few months we may expect to see the College grounds wearing a different expression. We congratulate Brethren Hayton and Walston on their efforts to add grace and beauty to their surroundings. It is a practical way of giving the students a desire to have their lives enriched by the graces of His Spirit.

—For five years Brother Freeman has been labouring in Basutoland, establishing and building up the mission at the foot of Kolo Mountain. As he had no companions except native workers, he had a lonely experience; but the Lord was with him, and he stood faithfully at his post. Through the recommendation of the Union Conference Committee and the invitation of the Cape Conference Committee, Brother Freeman will now transfer his work to the Orange River Colony, which has long been a neglected field. He will first visit the Sabbath-keepers in the Colony, effecting such organisations as may be advisable, and will then carry the truth to the homes of the people. Other workers, especially canvassers, are greatly needed for that Colony.

—A few months ago we were made happy by the receipt of news from the Mission Board that Dr. Thomason had been recommended to the South African field. The doctor then went to Great Britain, where, after studying a few weeks, he successfully passed all the examinations and received the necessary degrees, which give him the authority to practice anywhere in the Empire. Last Tuesday, the 14th inst., the doctor and his wife and child arrived at the Cape by the "Kenilworth Castle." The MISSIONARY voices the sentiments of all its readers in extending to them a hearty welcome to South Africa. May the blessing of the Lord be with them as they begin to build again the "old waste places" and repair the breaches in the medical missionary work in South Africa.

O. O. F.