

South African Missionary

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Seed Sowing

"The same laws that govern earthly seed sowing, govern the sowing of the seeds of truth." This statement from "Christ's Object Lessons" explains the thought brought out in the new book "Education," that in the cultivation of the soil, the worker may learn lessons that will prepare him "to deal more successfully with other minds."

Since the laws governing earthly seed sowing and spiritual seed sowing are the same, a study of the former will show how to do the latter. Thus the soil may become a text book—the Lord's text book—for showing how to sow seeds of truth.

The one object in all seed sowing is the production of fruit. The chief requisites are a sower, good seed, proper cultivation, and divine coöperation. The results are growth and fruit bearing. These are made sure to man by the promise of God that, "While the earth remaineth, seed time and harvest . . . shall not cease." Gen. 8:22.

In spiritual seed sowing, the object and requisites are the same as in the earthly, and the results are just as positively assured by another promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:11.

THE SOWER

"The sower went forth to sow." Christ's parable had a special application when given, as people in that time "dwelt chiefly in walled towns," for protection from violence outside;

and "the husbandmen went forth daily in their labour outside the walls." Thus they were exposed to danger. So the sower of spiritual seed may be called "to go forth." Christ left a home of security and peace, His glory with the Father, and His seat upon the throne. He went forth in solitude, to suffering and temptation. Abraham was told to "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee;" and "Paul was commanded to "Depart; for I will send thee far hence unto the gentiles." These left all—old associations, cherished plans, and earthly hopes. As workers in the same calling, we cannot expect to do less.

The earthly husbandman gives seed time his first attention, other duties being put aside for the time. He permits no hindrances, remembering that "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." So must it be with the sower of truth.

The successful sower acquaints himself with his seed. He distinguishes the different kinds and he knows their qualities. Otherwise a strange harvest would be the reward. So a sower of truth cannot expect desired results unless he has had personal experience with the seed he is sowing. Christ was life, and sought to reproduce himself in His seed sowing; and so in us must be the life of Christ if we would reproduce it in others.

The earthly sower buries his seed in the soil only to waste it, apparently; but his faith looks forward to the harvest when he is to receive the hundred fold. He knows that the

death of one seed will result in the life of many. The same is true in Christian work. The sower's efforts often seem wasted. He appears to be throwing away life and capabilities, but all will be returned with increase manyfold. Seed does not bring forth fruit for itself, but for the sower. Isa. 55:10. Thus the sower of spiritual truth should labour with the same faith, remembering the sure promise that my word "shall not return unto me void."

THE SEED

"Every seed brings forth fruit after its kind." Good seed contains a principle of life implanted by God. "In it the life of the plant is enfolded." The good seed of truth is the Word of life, and it, too, contains life. John 6:63. The life in the Word is the same as the life in the seed, and under favourable circumstances will reproduce itself in the one as well as in the other. "In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realised." Every promise of faith has in it the power to develop faith, if that promise be received with good soil in the heart, and be properly cultivated. So with every other promise. In each one is a life principle having power to reproduce itself, each seed bearing fruit after its kind.

Christ recognised this life-giving principle, and when called upon to answer the many questions brought to Him, He would say, "It is written," "What saith the Scripture?" "How readest thou?" Never once did He refer to the writings or theories of men; and so the disciples could say, "Did not our heart burn within us . . . while He opened to us the Scriptures?" He sowed seed containing life, and this life was recognised and felt by his hearers. It brought forth life. Not so with the Pharisees. They, too, sowed seed, but it was seed destitute of life. In place of the living word, they gave their own words and those of other men; but in them was no life, and so they could not reproduce life. God's Word only is the living word. It

gave life to all things in the beginning, and still reproduces itself in all living things and in the hearts of men.

As in the rabbinical schools of Christ's time, so in the popular schools and churches of to-day. The living word is set aside for human words and theories, which, being dead in themselves, only serve to pollute the moral atmosphere with the poisonous odours of doubt, skepticism, and infidelity. Christ's favourite theme was the "paternal tenderness and abundant grace of God." To illustrate it, He made use of nature as usual, directing His hearers' attention to the Father's care for the lilies of the field, and for the grass "which to-day is, and to-morrow is cast into the oven," afterward assuring them that "if God so clothe the grass . . . shall he not much more clothe you?"

Such was the seed Christ sowed, and we are told to sow the same; to teach the requirements of the law, the life and character of Christ,—His self-denial, humiliation, and death, His resurrection and ascension, his intercession, and the promise of his return to take us to Himself. We are to teach the people that they are to be saved, not by Christ's death alone, but by possessing His life and character. The living word must end all controversy, and be the foundation of our faith. Such is the good seed, and with it we are to "sow beside all waters."

EVA MILLER HANKINS.

Medical Missionary Work.

I am glad to address to our brethren and sisters a few words upon this important topic. I take it for granted that all are interested, as every enthusiastic member of the church prays and works for the spread of the truth, and medical missionary work is certainly an important branch of the message. A splendid work was begun and maintained for several years in this field. For various reasons the work has lapsed and many of the workers scattered. But let no one look back, saying the work was an utter failure. Sacrifices were

made, hard work was bestowed, earnest prayer was offered, God's blessing was added, and fruit must have been the result. Seeds of truth then sown have yielded a harvest and will continue to do so. Many grateful patients are still ready to stand up and call our health principles "blessed" because of help and blessing received through the application of these principles in the past, and an encouraging feature to us now is that there are thousands of sick and suffering who will in the future come to rejoice in these principles as soon as they have an opportunity of contact with them.

No one will question the need of medical missionary work in this country, universally known as the "Dark Continent." Aside from the English and Dutch population, who are in crying need of rational principles of living to guide them in health and disease, think of the native population so grossly ignorant of their bodies and the real cause of disease, and most of whom are the victims of the superstitious, ignorant, and cruel native "medicine man." What can limit the possibilities of the medical missionary amongst this class?

God has entrusted us with a grand and glorious gospel for soul and body. How are we discharging the responsibility which a knowledge of this truth imposes upon us? The sick and suffering of this land are reaching out their hands for just such help as those having a knowledge of this gospel-health message can give. Shall they appeal in vain? Let none excuse themselves from responsibility in spreading a knowledge of the principles for any reason. Some may feel there is so little they can do that it is not worth the effort. Let such remember that so simple and easy a thing as giving a cup of cold water is worthy of mention in our Bible and a blessing connected with it. It is the simple things of every day life our neighbours need help upon. In eating and drinking many of them are unconsciously laying the foundation for future trouble and a few helpful suggestions will generally be most thankfully received and

when followed will avoid many an ache and pain. And it is the very simplicity of our principles that appeals to many. A fomentation is a very simple thing to give. Anyone can learn in five minutes to do it. Yet there is no more effective agent in the world for relieving pain than the fomentation. I have known good sisters in the church to be called many times "blessed" by a grateful community because they went about in a humble way seeking out the sick, relieving their pains and suffering by such simple means as any one could quickly learn. These good "mothers in Israel" would not be considered gifted in a literary sense nor far advanced in social attainments, but they were loved; the truth they represented was respected, and hearts were touched that to all human appearances would not have been otherwise susceptible. God chooses the weak things to confound the mighty. There have been infinitely more of the one talent distributed than of the two or five and the special interest of the parable centres around the use of the one talent. Most of us must be content with a humble sphere, doing faithfully and well the little things of every day life, leaving the great things to the very few "mighty men" who are "called." The widow who cast in her two mites was the object of special recognition and commendation. "She hath done what she could" is indelibly inscribed upon the tablet of the poor Bethany woman who broke the box of ointment for the head of Jesus. This must have been recorded to be everlastingly an encouragement to those who feel their sphere of service necessarily limited but who, having knowledge of a truth that is as a fire in their bones, feel impelled to do what they can.

Just this last week has come the encouraging message: "God sends angels from heaven to coöperate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering." Could one desire a better work or more helpful associate workers? Who would ask for a more exalted privilege than

a part in such a glorious scheme? Where in the world would greater joy be found than in bringing into the lives of sick and suffering men and women courage and hope and joy and peace in place of discouragement, hopelessness, sorrow, and disquietude. It should not only be considered a privilege, but a duty devolving upon every member of the church to represent the whole truth. The medical missionary work has a claim upon every one. Along with the message above referred to comes this solemn appeal: "O that those who have received light from God's word would take hold of the medical missionary lines to do all in their power to help those in need of help."

Shall not this entreaty strike a responsive chord in the heart of every one connected with the work in South Africa? Shall we not arise and let the glory of these principles which rests upon us shine away the gross darkness of the people of this land?

We can report that success is attending the efforts at Plumstead Sanitarium. Patients are coming from different parts of the colony and gratefully acknowledge the improvement in their cases. The present prospect is that with the patients who have applied for accommodation during the next week or ten days, our little institution will be entirely filled. We feel very thankful for this, and humbly pray that the work may be divinely guarded, that no mistakes may be made to mar the work, and that the patients may be brought in close touch with the Divine Healer. We trust all our friends will pray and work for the success of our Sanitarium, as well as for the medical missionary work in general.

GEO. THOMASON.

The Training School.

We feel sure that we have not started this work too soon. There is a great work yet to be done in Africa. We are trying to work in harmony with the Lord's instructions in "Gospel Workers," pages 292-296. We must dislodge error from the head, in order that Bible religion may find a place in the heart.

The world is full of error, and to dislodge it, we must let the light of truth shine out in its purity. To do this we must become familiar with the truth; we must absorb the truth, and be absorbed by the truth.

"Satan has often secured the very ones whom God would qualify for places of usefulness in His work. There are many who would work if urged into service, and who would save their souls by thus working."

Brethren in South Africa, have each done our duty in encouraging young persons to qualify themselves for the Lord's work?

The Lord says that we might have more missionaries in the field if we had secured the coöperation of every available talent." "It is essential that those be urged into the service who can speak in their mother tongue to the different nations." Where are the young men and women who can speak the native languages of this country? Are you in the place, and doing the work, that God approves? Listen! "Young men are wanted. God calls them to missionary fields."

I wish every one would carefully study the pages referred to in "Gospel Workers."

The members of our class are getting on well with their studies. With a knowledge of the truths so dear to us, comes an increasing desire to give this precious light to others. Some have already entered upon active work and have more than paid their way by the sale of that excellent little book, "Christ Our Saviour."

Our expenses during August were 12/- each per week, including rent. At present we are studying the subject of Spiritualism. We see that Satan is about to wreck the world on the same doctrine by which he overthrew man in Eden, namely, "Thou shalt not surely die." As he controls individuals now, so he hopes ere long to control the world; and the truth alone is to be our shield and buckler. We are endeavouring to obtain such a practical knowledge in the use of the sword of the Spirit, that we may with it slay some of the giants of Gath who are resisting the truth. 2 Tim. 3; 8.

Brother Tickton is now with us, and we expect three or four others soon. We are already having to enlarge our borders, the Lord is blessing our efforts, and we are hoping for good results.

I. J. HANKINS.

An Echo from Maritzburg

It is now six months since we came to Maritzburg, and possibly a sound from the "sleepy hollow" might be in tune. Our methods are entirely new to the people around us; yet we have met with exceptional support, especially as we have had to face other curative systems which have been very firmly planted in many minds here. In every instance with those who have patronised us, the Lord has helped us to demonstrate that our principles are correct.

Many in this city called our institution the "white elephant" when we opened, and quite expected to see it closed up at the end of the first month; but we thank God that this work is not of man, and that what God plants He is able to take care of. Some of the medical men here have sent us cases, and thus, through an unconscious influence, probably from these who have received help, we are securing their friendship, which is so valuable to us at this time. We could quote many successful cases, and in order to inspire more confidence amongst our readers in rational methods, a few might be in order.

One instance, of a young girl, who came to us with St. Vitus' dance, and was unable to hold a limb still, was after seven weeks' treatment sent out quite all right. She is to-day the picture of health. Another case, that of a gentleman who came from the hospital, having been there six months with rheumatism. He only managed to get into the house from the ricksha with great difficulty and with the help of two sticks. He left us, after one month's treatment, sufficiently well to attend his business. Another was a case of paralysis, five and one-half years' standing, with deformity, the victim of which had to be carried about. After three weeks' treat-

ment he was able to walk with the aid of crutches. We might also mention the case of a young man who came suffering from neuralgia. He wished to be treated according to his own lines, but we told him that we upheld certain principles that had stood the test of years, and if he liked we could help him. After getting his consent we gave him the necessary treatment, which took all the pain away, and we did not see him again for two days. When he returned to thank us, he said that when he left us he proceeded home and went to bed and slept sixteen hours, after which he felt better than he had for years. We have seen him several times since, but the neuralgia has not returned. This is where we get our courage.

We have given some six hundred treatments since we opened, but have been handicapped by having such a large building to keep up. The Lord has certainly prospered the work here, and we thank Him for it. The most valuable experience, however, is the many opportunities afforded us of speaking a word for the Master. It is really surprising to note how eager the people are to listen to the truth. I feel we have been a little too slack in the past in introducing the message, and especially so among the better classes. Our orders are to sow the seed, and the Lord will give the increase. Although we may not see the results at the time. Well, brethren and sisters, our courage in the work is good, and our desire is that whatever we may have lacked in the past, the Master will help us to accomplish in the future.

I. R. ARMER.

Oryheid, Transvaal

Since we left Cape Town, nearly two years ago, we have been tossed about from one place to another; in fact, we travelled through almost the whole of Natal Colony in our gospel wagon, holding lantern lectures in the cities and villages and selling our literature, and have indeed had a blessed time. We read with many families, ministers, archdeacons,

etc., and have been well received by many of them, although we told them that we were Seventh Day Adventists. Many opened their churches for us, and we held services and lantern lectures and had a good time with them.

We have settled in Vryheid, in the Transvaal, and have begun to hold Bible readings with the Dutch people, and the blessed Lord has already given us souls for our labour. We have readings with quite a number of people. The D R. ministers warned the people against us, but they receive us well and open their homes to us. We can plainly see the workings of our blessed Father, and give Him all the honour. At our last Sabbath meeting eight were gathered around the throne of our heavenly Father, and the blessed spirit came very near to us all. We hope soon to have a large company of Sabbath-keepers here, as indeed quite a number of people are deeply interested. We read with these dear people in Dutch, and I am surprised how our blessed Father helps me to speak this language without much trouble.

Sister Ernst is busy instructing people in cooking and giving treatments, and is doing all in her power to spread the truth.

Your brother in the "blessed hope,"

F. C. ERNST.



Educational.



According to Nature.

On my desk is a seed catalogue issued by a well known firm in Cape Town. In its perusal I noticed that it specifies certain months in which to plant seeds, and again other months when no seed should be planted. I notice, too, that the months in which to plant were spring months, and the months during which we are told that it is best not to plant are autumn months. But what has this to do with education? "Education should follow the order of nature." In nature, God's great lesson book, is to be found the

true principles that should guide us in our educational work. One of these lessons is that the spring is the sowing time of the year. One who neglects to plant his seed in the spring, or even delays to plant it in the proper time, is sure to find himself without a harvest. How often this figure is taken to represent one's life and it teaches this lesson that the springtime is the period allotted for the preparation of the life work.

God has ordained that the period of youth is the sowing time of one's life. If parents desire their children to reap the benefits of a well developed and cultured intellect, the seed should be sown in the proper time. Many of the young people who are sent to the College come too late in life. They have very nearly passed the time appointed for their sowing. The tree has grown almost too strong to bend. School work that should have been completed years ago has now to be begun. Thus many of the youth, fifteen and sixteen years of age, are only capable of doing third and fourth standard work. To put these in higher work, work that it would be impossible for them to do, is contrary to natural growth. "Men, fathers," exclaimed Pestalozzi, "force not the faculties of your children into paths too distant before they have attained to strength by exercise." At whatever age the youth come to school to get an education, it must be according to nature. "First the blade, then the ear, after that the full corn in the ear." Building a superstructure upon a weak foundation can bring only one result.

The time to send your children to school is when they are young, in their teens. They then acquire the preliminary work in the proper time, and are thus enabled to take higher work with profit. Our third, fourth, and fifth standards at present take in the majority of our youth. The sixth, seventh, and eighth have fewer still, while the upper standards contain one, two, and sometimes three pupils. God says, "Take this child and bring it up for me." As parents we have no right to deprive the child of a proper educa-

tion; neither have we any right to prevent it securing that education in the proper time, the springtime of life. The Union College managers are prepared to give parents every opportunity to send their children to school. Our present school year is fast drawing to a close. It is none too early to plan for the new year. We make an earnest plea to our parents to give their children a good, sound Christian education, and give it to them in the proper time.

C. H. H.

A Problem for Parents.

You send your children to school, the nearest one perhaps because many times it is the most convenient. What for?—Oh, that they might learn to read, to write and do sums. We do not want them to grow up ignorant. Quite right. But are you sure they are not using their mathematical power to cheat their school associates? Are you sure that by being taught to read, there is the love for the pure and the beautiful in literature being implanted in their hearts? Are you sure that in their language study, it is made a power to express pure words and beautiful thoughts? Are you sure your children are being taught the true aim in the training of the eye, the hand, the heart, and the will. Far better your children grow up with a Christian mother as a teacher than placed where seeds of doubt and infidelity are sown.

A Wedding

There was to be noticed on and about the grounds of Union College, on the afternoon of September 22, signs of an unusual and smiling activity. This was accounted for later on by the gathering within the church of a goodly number of friends to witness the marriage ceremony of Brother Otho Fortner, Secretary and Treasurer of the Union Conference, to Sister Cora Blodgett, late teacher of the Uitenhage church school. The sunlight, which at times during the morning had given way to tearful rain drops, smiled cheerfully down upon the bridal company. They were

led by sweet strains of music through a pathway of lilies to the altar. Elder I. J. Hankins performed the simple marriage service, adding a few simple, helpful words.

The bride was attended by Sister Ellen I. Burrill, while Brother Quentin Jubber assisted the groom. The beautiful background of lilies helped to form for the assembled company a picture they will long remember..

Following the ceremony at the church, the guests were welcomed at the Home by the College faculty, assisted by older members of the school family. The reception was held in the chapel, which skilful hands had transformed, as by magic, into a bower of beauty. There were offered, both from friends present and also from a distance, kindest wishes to the young couple who were being so pleasantly launched out upon the stream of their new life. An informal programme was fittingly opened by Brother Commin, who in a most earnest manner pronounced upon them the blessing to be found in Num. 6:24. Others followed with varied expressions of good cheer, interspersed with words of song, and also with cooling draughts from a leafy fountain in their midst.

As Mr. and Mrs. Fortner have both left home and kindred in America, many references were made of those so near by nature's ties and yet so far away. The programme was pleasantly broken by the serving of light refreshments. As the company sang to close, "Blest be the tie that binds," there seemed present in a marked degree that sweet fellowship of kindred minds,—e'en like to that above.

Mr. Fortner had been for a number of years a genial member of the College home, and the children's friend. In honour of the event they were given a gathering upon the lawn. These united with the older guests in hearty cheers at the leave taking.

From the friends, present and absent, were received many tokens of esteem which will be in future years, both useful and graceful reminders of this pleasing and happy occasion.

MRS. M. E. HASSELL.

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

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Johannesburg

Our workers are all well and of good courage. We are trying to "keep step and not break our ranks." We have meetings in the tent three evenings in the week, with a fair attendance. Two gentlemen have been present every night for the past three weeks, and we hope they will soon accept the truth.

Both Elder and Mrs. Kuehl have a number of Bible readers, and interest in the children's meetings continues to increase. I wish the kind friends who have sent papers could see the bright smiles as the papers are handed out. Sister Annie Grant has several Bible readers, and is doing good work with the tracts. Sister Keet has her time fully occupied with Bible readings and tract work. Three of her readers are already keeping the Sabbath. She has readings with several

Dutch people. We rejoice that they can have the message in their own tongue. Brother Robinson has been holding Bible readings and canvassing. This enables him to take the message into the homes of the people.

The medical missionary work is doing fairly well. It has more than paid expenses during the five months I have been here. Of course it would do much better were it not for the hard times. There are hundreds of men out of work, and there is much suffering in consequence. Still I am glad to be here and deliver the message to this great city that has been neglected so long. The Lord has blessed my efforts, as He always does all work done for Him.

A lady found by Sister Keet was in a very miserable condition. She had been suffering with gall stones for sixteen years. After a few months' treatment and dieting, she was quite another person. Miss Grant found a little girl suffering from St. Vitus' dance. After two months' treatment she is now entirely well. She and her two daughters attend our Sabbath School, and we hope that the entire family will soon accept the truth. Sister Howard has found a number of patients for me, and is ever ready to help and encourage in every possible way. She is paying for the treatment of a lady suffering with rheumatism, who has not walked for three years. She is much better, and we hope soon to see her walking about. To His name be all the glory.

We expect to move the tent to another part of the town soon. We are trying to secure a place for our Sabbath School, the Sabbath meetings, and children's meetings. There is a great work to be done here, and our numbers are few. The church is so scattered that it is impossible for them to do much.

I should also mention that Sister Smith has several Bible readers who are interested in the tent meetings. Pray for our work here, that we may all be faithful.

AMELIA WEBSTER.