

South African Missionary

Vol. III.

CAPE TOWN, SEPTEMBER, 1905.

No. 9

Home Again

It is with a glad heart that I write a few lines once more to the readers of the MISSIONARY. First of all, I wish to acknowledge the protecting care of my heavenly Father during my long journey. It was long, lonely, and tedious, but many ways were opened for me to spread the knowledge of present truth. Both in going to, and in returning from, England, I had the pleasure of making the acquaintance of missionaries who were with us, and as these men loved the return of our Lord, I had many good visits with them. You have read the reports in the *Review* about the good Conference held at Washington, D. C., but let me assure you, the half has not been told. It was a precious occasion to me. I can say truthfully that it was the best Conference I ever attended. I never saw a body of people so enthused with the spirit of the message, and who are so willing to do all they can to push it forward to victory. I find that many of our people are very anxious to see the message go to the millions of "Darkest Africa." Ministers, teachers, doctors and others offered themselves for the work, whenever God might call them, and many earnest prayers are being offered for our work, that it may prosper.

The morning we landed in Cape Town, several of our brethren met us. It seems good to get back and take up once more the work we laid down five months ago. I feel deeply my need of wisdom for this work, and I ask you to unite with me in seeking the Father's blessing upon those who are called to bear the burdens of this last message. W. S. HYATT.

The True Church.—No. IV.

"Ye are our epistle, . . . known and read of all men." 2 Cor. 3: 2.

What do men read when they visit a Seventh-day Adventist church service? Let me tell you what one may see—not all in one church, but in different churches, thus we can know what is read.

As a stranger approaches the church building, he may notice first that it is in need of repairs, windows being broken, walls damaged, paint off, and possibly the yard is strewn with paper, pieces of wood, or old tin cans. His first impression is that *Seventh-day Adventists are shiftless*.

Outside the door may be groups of children playing, and a number of brethren and sisters engaged in general conversation. At the entrance the steps are found unswept, and the stranger hesitates because there is no one to welcome him and to show him to a seat. However, he enters, and as he walks up the aisle, he is still further embarrassed because so many are turning their heads to gaze at him. He takes his seat with difficulty, having to crawl over the knees of two or three persons who are immovably fixed at the end of the pew. His second impression is that *Seventh-day Adventists are ill-mannered*.

Glancing about the room, the stranger observes that the floor is dirty, the seats dusty, the windows unwashed, the lamp-glasses smoked; and that cobwebs festoon the corners. His third impression is that *Seventh-day Adventists are untidy*.

As the people enter, the stranger notices that they take their seats with considerable

bustle, most of them with a hand-shake and a whisper to those nearest; and he says to himself, "*Seventh-day Adventists are irreverent.*"

The minister or leader announces the opening hymn. All join in singing, but with more spirit than understanding, or with neither spirit nor understanding, each one seeming to have his own time and expression; and the stranger, if a lover of music, loses the sentiment of the hymn in the torture of the discord. His next observation is that *Seventh-day Adventists have not learned to praise the Lord in song.*

RESPECT FOR THE HOUSE OF GOD

The prayer is long. Some of the worshippers kneel, some bow the head, some sit gazing around. During the sermon, a little child becomes uneasy; so his parents let him run up and down the aisle to keep him quite. Presently a dog is seen wandering among the seats, or perchance in front of the pulpit. The minister speaks indistinctly, or in a low monotonous tone, and some of the people go to sleep. For an effective gesture, he throws his Bible upon the desk with considerable force, thus arousing the sleepers, and the sexton or some good brother discovers that the windows are all closed. By this time an infant begins to cry. The mother tries in vain to hush it. For a time it is a question who shall have the floor, the baby or the minister. He raises his voice higher and higher; the mother frantically trots the disturber, meanwhile straining her ears to catch the words of the speaker. The audience is annoyed and their thoughts distracted. Finally when the patience of all is about exhausted, the minister hesitates, and then the mother, becoming slowly conscious of the disturbance her child is causing, retires. Further annoyance is caused by older children being allowed to run out and in. The stranger is surprised and says to himself, "Can it be possible that *Seventh-day Adventists have no respect for the house of God?*"

The sermon is long,—over an hour,—and the people begin to watch the clock. By and

by the minister takes the hint, and *begins* to conclude, the audience wondering how long it will take. The closing hymn,—several lengthy stanzas,—is sung, the benediction pronounced, and then there is general commotion, some laughing and talking as they pass out, others remaining to discuss the news of the week.

The stranger takes his leave quietly, receiving no recognition and no invitation to return. As he passes out, however, he overhears some young people planning for a picnic. *Although in a public street, and on the Sabbath day, he observes that these people see no impropriety in standing and chatting at the church door, a gazing stock to the neighbourhood and passers-by.* He acknowledges to himself that he has heard strange things today,—that Christ is soon coming, that people must prepare to meet Him, and that they must be pure and holy. But he thinks of the shiftlessness he has seen, the ill-manners, the uncleanness, the irreverence, the praiseless songs, the disrespect for God's house, the lifeless prayer, the prosy sermon, the unaffected audience, their lightness and laughter, their interest in worldly matters; and his final, and perhaps his lasting, impression is that *Seventh-day Adventists do not believe what they profess.* Therefore he concludes that their doctrines are not worthy of investigation, and from what he has seen, that fellowship with such people is not desirable.

Now, dear brethren and sisters, this picture may seem overdrawn, because all these evils are represented as being in one church and in one service. But let us consider that if *any one* of these impressions could be obtained from *one* of our services, just so far do we misrepresent the great and solemn truths which we hold, and just as certainly do we turn honest inquirers away from the truth.

I. J. HANKINS.

Questions on Tithing Answered

Query: Brother A teaches school and receives thirty shillings per week. Out of this

amount he pays fifteen shillings for his board and lodging; how much tithe should he pay?

Ans.—Three shillings per week.

Sister B receives thirty shillings per week for teaching, and her board and lodging free; how much tithe should she pay?

Ans.—Three shillings per week plus tithe on value of board and lodging.

Brother C receives from his farm an income of £200 a year, besides vegetables, fruits, etc., for his family; how much tithe should he pay? He owns his farm; no rent, no interest.

Ans.—£20, plus a tithe of value of products used by his family.

Brother D's entire income is £200 a year. Out of this he must pay rent and support his family; how much tithe should he pay?

Ans.—£20.

Brother E works for his board and clothing; what is his tithe? Genesis 28:20-22.

Ans.—One-tenth of the value of his board and clothing. Brother E should bestir himself and earn something, so he can pay his debt to the Lord.

When Abraham recovered the spoils from the King of Elam, how much tithe did he give Melchizedek? Genesis 14:20. Did he first take out the tithe, and then provide for the young men out of the nine-tenths remaining, or did he feed the young men first, and then tithe the balance? What lesson is there for us in this experience?

Ans.—“He gave him tithe of *all*.” The young men had their portion out of the nine-tenths. Abraham recognized God as owner of *all*, hence paid all expenses out of the nine-tenths. We should do the same.

Mr. A owns a house which he lets for £100 a year. Taxes, insurance, rates, repairs, etc., amount to £20 a year. What is his tithe?

Ans.—£8.

Instead of letting this house, Mr. A. occupies it himself, in which case his income is in his lodgings instead of money. What is his tithe?

Ans.—One tenth of the rent value.

Suppose Mr. A's house has been built with money already tithed; should he then tithe the rent of the property, above expenses? If he occupies the house himself, is the tithe the same? If not, why not?

Ans.—Yes. Yes.

Mr. B lets a house for £100 a year on which he has placed a bond of £500 at six per cent interest. The rates, etc., amount to £20 a year. What is his tithe?

Ans.—£5.

Mr. C withholds his tithe, using it in his regular business to be paid at his convenience. When he feels that he can spare it, he finds it amounts to £100. Does the £100 then satisfy the Lord's requirement? Lev. 27:31.

Ans.—It will take £120.

A owes B £10. Would it be right for him to take money belonging to C, without C's consent, to pay this debt? Put the Lord in the place of C, and is the case the same?

Ans.—Surely not. Yes.

A owes B £10. He also owes the Lord £10 tithe. Which shall he pay first? Suppose he can pay only £10 on the whole, how shall he apply it?

Ans.—The Lord. Pay the Lord.

I. J. HANKINS.

The Field Work

Bonnie Vale

Dear Readers of the MISSIONARY,—It gives me pleasure to tell you of God's great goodness and His blessing upon the work and people at Bonnie Vale. You will remember what I wrote before about the condition of the people when we first went there.

Realising that the three angels' messages constitute the everlasting gospel, the “power of God unto salvation” to raise every individual believer to the spiritual and physical standard promised in 2 John 2, 1 Thess. 5:23, and in Rev. 14:5, I decided by the help and

grace of God to "keep back nothing that was profitable" unto them, but to declare unto them "all the counsel of God."

When we came to Bonnie Vale, there were ten who thought they were ready for baptism. After a faithful presentation of "all the counsel of God," and after holding before them Christ in the Sabbath, the wisdom and power of God pledged to every believer to perfect this high standard of sanctification in Him, two of the original ten, who were, perhaps, thought to be the most promising, dropped out on account of tithing, spirit of prophecy, and health reform. However, three others, who were not reckoned before, took their stand, and with them Brother Trytsman's three eldest daughters and a young man who works with him. On the 13th inst., these fifteen (four from Drew and eleven from Bonnie Vale), who had given evidence that they were fully crucified with Christ, and were dead to the things of Babylon, were buried with their Lord by baptism in the Breede River. To the praise of God, I wish to say that all of the old Sabbath-keepers accepted the points in which they had been deficient, and they rejoice in the increase of light. This company have now placed themselves in a favourable position to prosper according to the Word of God. See 3 John 2; 2 Chron 20: 20. They are doing wisely (Ps. 19: 7) by getting oil in their vessels with their lamps. Matt. 25: 4.

From Bonnie Vale we first went to the farm of a gentleman who was formerly an attorney in Cape Town. His wife is well connected and they have a family of well educated, grown sons and daughters—six in all. These people became interested in our health principles and invited us to stay with them a few days, especially over Sabbath and Sunday, as one of their daughters is a teacher in the district school, and she can be at home only on these days. The head teacher of the school was also invited over to the farm during the time we were there. Our time was well occupied in answering the many questions on healthful living. We were respected all the more for

the principles we held, and before we left, the three daughters gave up tea and coffee, laid aside their corsets and bought health waists, which Mrs. Groenewald had with her, and were trying to stop eating between meals. We were taken to a neighbouring farm and introduced to the people. Our stay was short but very pleasant. We were asked when we would come round that way again, and had to give them a promise that we would stay a little while with them again. May God thus prepare these people for more truth.

D. H. GROENEWALD.

Experiences of a Canvasser.

I am now working on the "Coming King," "Glorious Appearing," and "Christ Our Saviour" in the English and Dutch languages. The Lord has greatly blessed my efforts. I have sold over one hundred books, and have had good deliveries so far. I think the "Coming King" and "Glorious Appearing" are just the books for this time. They impress the minds of the honest in heart and pave the way for a further investigation of the truth. I have not for one moment regretted that I have entered the canvassing work, as I have gained a rich experience. If I had entered it from mercenary motives, I would have failed; but the Lord had an experience for me, and He has blessed the efforts put forth.

I believe the canvassing work is the greatest work connected with the message. In many ways it goes far ahead of the ministry, for we can get into almost every house, and if we cannot sell the books, we can tell the people that the Lord is coming soon. Oh, how I have enjoyed telling the people this truth! Some have kept me quite a long time explaining the Bible. This takes time, but my motive is to spread the truth, and when the people are anxious to learn more of God's Word, I am glad that I can tell them about it. I realise now by experience that the Lord will work with power when we let him.

Before I begin my work each day, I always ask for God's blessing and help, and to be directed to those who are searching for light and truth. At one house an elderly lady met me at the door, and I handed her a copy of the *Sentinel*. After a moment's talk, she invited me in. This gave me an opportunity to speak of present truth, and she was much interested. I continued to supply her with reading matter, and she always invited me in. Afterward I began to give her Bible readings, and she has become so interested that she is now keeping the Sabbath and attends our meetings. She told me she believed the Lord sent her there, for she had just prayed for the Lord to send her a true friend who could instruct her in the study of the Scriptures and be a help to her.

In going about to the different homes, I have found many sick ones. I have visited these and have read to them, and they have enjoyed it very much. So my time is employed in canvassing, visiting the sick, distributing tracts, taking subscriptions for our good papers, etc. Wherever I have been, the people have treated me kindly. I visited the Congregational minister, and had quite a long talk with him on present truth. He kept me there nearly two hours. He did not oppose the truth in any way, but only said these things had not appealed to him yet. He did not buy a book, but spoke very encouragingly to me, and said he felt sure that God would bless my efforts. But the Dutch minister is very bitter and has preached against the truth and against Sister White. In spite of his opposition, I have sold quite a number of Dutch books here. One family bought six books, and they are very much interested.

I have visited two native ministers here. One of them bought a copy of "Coming King," and he has asked me to get him some of our books in Dutch. He wants quite a number of books for his congregation. He is delighted with "Glorious Appearing," and thinks it should be circulated among his people. The other native minister purchased

"Desire of Ages" and "Coming King." I called on him a short time ago, and he asked me to bring him some of our books in Kafir, and they would decide on which books they would have. I had only "Steps to Christ in Kafir with me, and he was pleased to get it. He recognised the book at once, as he had read it some time ago, when on a visit to the "Karoo," and he said he had often wished he had it to read again. Several native people have called to see me lately to inquire if I have any more native books.

I praise the Lord for a part in this closing message, and my prayer is that I may be faithful and reap the reward of the overcomer.

BERTHA DICKS.

Uitenhage.

Basutoland

Mrs. Chaney, Sekopane, and I just returned from our second canvassing trip about 7 o'clock last evening. We went as far as Qalong, about two hours beyond Butha Buthe, in the northern part of Basutoland.

We called at all shops, mission stations, and principal kraals along our route, selling books and telling the people about our school, and trying to get boys and young men for school.

We sold £27-5-0 worth of books, and our cash expenses were £4-9-9, including Sekopane's wages, and eleven shillings worth of small books given at places where we stayed all night, etc.

We had a most interesting experience. One night we staid with a Roman Catholic family where there were five adult people. We sold them "Home Hand Book," "Christ Our Saviour," Sesuto, "Steps to Christ," and took a subscription for *Good Health*, and during the evening we had a long talk on health foods, the nature of Christ, the prophecy of Daniel, and Matt. 24.

Another night we slept at a Roman Catholic Mission, where there were two priests and three "sisters." We sold "Home Hand Book" to each of the priests, and gave them "Bible Studies" and several tracts and papers. They

seemed very shy of us, but treated us very kindly, and I had a short talk with one of them about Hypnotism and the Spirit of God. The only place where we were not kindly received was at the Church of England missions. We called at eighteen shops, two small villages (Thlotse and Butha Buthe), and six mission stations, and sold thirteen "Home Hand Books." We sold books of some kind at each of these places, except three shops and the two Church of England missions.

J. A. CHANEY.

Plainfield Mission

Just a few lines this time, to send you the report and what information I have concerning the work here, and how, as well as I am able to judge, the boys are taking hold of the message, or rather the message is taking hold of the boys. Judging from the interest taken, and the earnestness with which they do their work on the farm, I believe that ere long there will be some strong armour-bearers in this work. There is a marked change in the boys, not only in their studies, but also in the mission work generally, and there is a desire to take the message to those in the villages. These signs signify a great deal when you know the habits of the native, and his willingness to sit without work. We are pushing on as best we can, trusting all to God for the harvest. Most of the boys are away this month for their vacation, but with those who remained here, we have kept the work up and school going on.

We have gathered all our crops and find that we have not more than half of the yield we should have had after planting three times, but the seasons seem to have changed this past year, so that there was a great failure everywhere in these parts. When you take into consideration that all of the farm work must be done by the natives with a short-handled hoe, you will see that it requires a great deal of labour to till seventy-five acres with a small number of boys. But I believe God

has helped us, and we shall, I am sure, have food enough for the boys, and we'll try to sell some. We are all of good courage and willing to plod on just as long as the Lord leads.

Our desire is to do the work as God directs and gives wisdom to perform. I am trying to keep the expenses down by taking a small number of boys; and then, too, I am trying to get only boys who are able to go out and do better work for the Master. Of course it will take wisdom from God to deal with this problem. I believe that God will give us the desired help in this matter. I have a class of six who are studying for baptism, and I am leading them slowly, so they may see their duty plainly before taking this important step.

The general health at the mission has been good; no serious sickness or death, for which we are thankful.

THOMAS H. BRANCH.

Somabula Mission, Gwelo.

I have been asked to give to the readers of the MISSIONARY a report of the work being done here. It is now six months since I arrived here to take charge of the work, owing to the illness of Elder Armitage. When I came here the mission had recently been moved to a new site, which was necessary as the natives had moved to this vicinity. Their motive in moving was to have fresh ground for their gardens; then, from a sanitary point of view, it behooves them to move at certain intervals.

We are glad to find the natives interested in our work and workers. Earnest inquiries are made concerning the health of "Mfundisi" Armitage. Right treatment draws out appreciation. As this is the time for the payment of the hut tax, the attendance at school is not as high as it was four months ago.

We have an average of one hundred and five at our Sabbath-school and preaching services. At the close of the preaching service each Sabbath, a social meeting is held in which quite a number from the kraals take part. We also have our regular Friday even-

ing social meeting, followed by a study of the Sabbath-school lesson.

At present we have meetings at four kraals each Sabbath afternoon. These meetings are held by eight of the young men who have previously been given a study on the subject chosen for the afternoon. Two of the kraals are the largest in the district, and many of the people attend from the surrounding kraals to hear the Word. We trust in God's promise that His Word will accomplish that which He pleases. We are to preach the Word, and God will look after the results.

We have one session of school from 11 A.M. to 2:30 P.M., and in the evening from 7:00 to 8:30. The morning session is devoted to English Bible study, reading in Zulu Bible and Zulu Primer, the usual classes in arithmetic, and classes in geography, grammar, and simple physiology. The evening session is for recitations in English and Zulu Bible, and preparation for the next day's classes.

There are representatives here from the Matabele, Mashona, Makalaka, Nyassaland, Barotso, and Gaza-land tribes. We greatly desire to see these young men consecrate themselves fully to the service of their Creator and Redeemer, that they may do a faithful work in the spread of the third angel's message among the many tribes and tongues of this "Dark Continent."

ALBERT H. WHITE.

Wanted!

The names and addresses of persons to whom we can send the SOUTH AFRICAN SENTINEL. The Claremont Missionary Society has been sending out a large club of the *Sentinel* each month, securing the names from

the voters' roll; but we find this very unsatisfactory, as many of the papers fail to reach the persons to whom they are addressed, and are returned. So we have decided to discontinue part of our club until we can secure reliable names.

We ask *you* to send us the names of persons who are likely to be interested in the paper. English names only are wanted, as we have all the Dutch names that we have papers to supply. Canvassers, especially, are requested to send in some good lists. Address,

H. S. Beckner,
Union College, Kenilworth, Cape.

Obituary.

Died, Aug. 31, our esteemed brother, S. I. A. Sutherland, aged 57 years. He was born in Denmark. Sixteen years ago he embraced "present truth," being then a Baptist. He died at the home of Brother Honey, where he had been doing some work, and was buried on the farm. His death was the result of hernia, and was quite sudden and unexpected. None of his family were present. Brother Sutherland was a man of strong faith. Soon after he became an Adventist, he was healed of lung trouble in answer to prayer.

He was a faithful husband, a kind father, and a sincere Christian. His work is done. He rests in hope. We are comforted with the blessing pronounced upon those who die in the Lord from henceforth.

L. J. HANKINS.

Cape Colony Canvassing Report, August, 1905

AGENT	TERRITORY	Book	Hours	Ord	Misc	Total	VALUE	Deliv'd	VALUE
Cyril Downes	Claremont	Glor. Appearing ..	15	26	4	30	£1 11 6	8	£ 8 6
B. P. De Beer	Hope Town	Great Controversy	94	16	50	60	18 12 0	79	32 1 3
Mrs B. P. De Beer	Britstown	Ladies Guide	14	8	8	8	32 10 6	37	4 0 6
John De Beer	Naauwport	Great Controversy	63	25	62	87	10 4 0	22	2 11 0
Mrs. J. N. DeBeer	Naauwport	Ladies Guide	13	9	5	14	10 4 0	6	11 6 0
S. W. De Lange	Harrismith	Miscellaneous .....	..	..	125	125	18 13 0	125	18 13 0
Chas. Haupt	Wynberg	Dan. and Rev.	32	10	1	11	5 12 6	6	4 15 0
John Haupt	Buighersdorp ..	Great Cont'ersy ..	..	..	..	..	..	63	13 5 6
W H Haupt	East London	Masterpiece .....	..	..	6	19	19 12 6	49	17 15 6
G. A. Ellingsworth	East London	Home Hand Book ..	74	13	1	14	19 6 0	21	24 11 6
C. H. Shaw	East London	Masterpiece	74	4	1	5	5 5 0	4	4 15 0
P. J. Vermaak	Jansenville	Miscellaneous	11	11	1 0 3	6	13 0
12 Reports			376	124	266	390	132 7 3	426	£124 9 3

South African Missionary

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Kenilworth, Cape.

—THE brethren at the Solusi Mission have almost completed the erection of a new church building. Elder Sturdevant baptised twelve new converts at the mission on the 5th of last month.

—MISS AMY INGLE, who has had charge of the church school in Maritzburg, Natal, for three years, expects to return to the Cape at the end of this year. Miss Olive Pote, who is now in training at the College, has been recommended to fill the vacancy.

—DR. H. W. MILLER, of the Seventh-day Adventist China Mission, has begun the publication of a sixteen-page monthly paper, called the *Gospel Herald*. This paper is printed in Chinese and English, and is published in the province of Honan, the oldest and most conservative province in China. Thus the third angel's message is now printed in the very heart of old heathen China. We have been favoured with a few copies of the first number of this paper. While, of course, we are unable to decipher the strange-looking Chinese characters, we see from the English pages that our people have established missions in four cities of the inland province of Honan.

—BROTHER W. H. HAUPT, who has been canvassing in the middle districts of Cape Colony for several months, has been recommended to join Elder Edmed in the work in the Transvaal. Elder Edmed sent an earnest appeal for Brother Haupt, and the latter has been pleased with the recommendation; and now we trust that the blessing of the Lord will attend Brother Haupt as he goes to the new field, and that abundant fruit will be borne for the Master's kingdom.

—ELDER and Sister Hankins returned to the Cape on the 5th inst., and are located at the College, Kenilworth.

—READ Brother Beckner's request for addresses for the Claremont Missionary Society, and then send him a good list.

—ON the morning of the 5th inst., a party of friends gathered on one of the new piers of the Cape Town docks. Soon after the grey dawn of the morning began to appear, the Armadale Castle steamed into the enclosure, and Elder Hyatt's portly form was seen leaning over the railing. His cheery countenance testified to the fact that he was glad to get back to Africa again, and the party on the pier gave him a warm welcome.

—The Sanitarium has been enjoying a good patronage, and there are more applications for admission than there are rooms for patients. The members of the Medical Missionary Board are now busy devising plans to increase the facilities of the Sanitarium, without imperiling the finances of the institution. It is clearly to be seen that better bath-room facilities are needed, and more rooms are required for patients. We trust that all will soon be united on some definite plan to supply these much needed facilities; but our finances are limited, and we try to keep this in mind, that we must not build another institution out of our control and into the hands of our creditors.

—WE have just issued from our printing press a new Kafir pamphlet, entitled, "Isifundo ze Baibele." This pamphlet consists of twelve Bible readings, prepared especially by Elder Hyatt to teach the truth in a simple way to the natives. The ten commandments and the Lord's Prayer are printed at the end of the readings. The pamphlet has twenty-eight pages, and a neat cover, and the price is 3d. per copy. We hope that our people all over the Cape Colony will order large numbers of this new pamphlet of Bible readings, and use them freely among the Kafir people. The same pamphlet will soon be printed in the Sesuto and Zulu.