

# AFRICA'S

# HOPE



## INSIDE:

- DISCHARGED INDEED!
- THE CHRISTIAN AND THE STATE
- THE STORY OF A DEAF MISSIONARY TO THE DEAF



# AFRICA'S HOPE

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# THESE GIVE US HOPE

• Dear Editor,

I have recently received your magazine whose contents delighted me so much that I had to exhibit its splendour to a few comrades who thereafter became very much interested.

I wish to send my subscription very soon and to introduce a couple of my friends to you.

May the Almighty bestow His blessings upon your endeavour for ever and ever.

ELZETT MALTALIANA.

Maseru,  
Basutoland,  
South Africa.

• Dear Mr. Editor,

Kindly advise me as to how I can become your agent for AFRICA'S HOPE magazine. We are leading a big number of young people in our area, and we would like them to read your magazine.

M. MASEKO.

Nelspruit,  
Transvaal,  
South Africa.

(Thank you for your share in the ministry of extending Christ's Kingdom through the pages of the Hope. Please read instructions below. — Ed.)

★ ★ ★

*THIS IS YOUR PAGE; LET US HEAR  
WHAT YOU SAY ABOUT  
THE HOPE*

★ ★ ★



## WANT TO SWELL YOUR POCKET MONEY?

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Sir,

I have scrutinised the December issue of your magazine and read it with great joy. It is truly a magazine with a positive message to the African population of South Africa. I have great appreciation for the format improvement of your magazine. It is nicely printed, interesting and easy to read. The illustrations are definitely striking and the photos are of a high standard. I appreciate your magazine also because in it you succeed in bringing the message even by photos.

I therefore kindly ask you to enrol me as one of the subscribers for your lovely magazine, and, if possible, kindly send me your back issues of this year.

Hearty thanks,  
Yours sincerely,

Dr. C. I. VAN HEERDEN.

Withbank,  
Transvaal.

## OUR COVER PICTURE

This is Sgt. A. Tsenoli of the South African Police. He is stationed at Batho Location, Bloemfontein. He recommends the Africa's Hope very highly to the African people because it is a Christian magazine in the true sense of the word. He desires that more young men should join the police force as God's calling because it aims at keeping law and order, and thereby enable South Africa to live in an atmosphere of freedom from fear of house-breakers, murderers, robbers, traders in illicit liquor and drugs of a poisonous nature, and other law breakers.





## EDITORIAL PAGE

Law governs all harmonious activity — be it physical or spiritual, natural or supernatural. Wherever there is activity without law, there is chaos; wherever there is activity with law, there is order. Disobedience of the law of order brings law of punishment or destruction. If the planets would disobey God's natural laws by deviating from their orbits, the law of chaos would rule the universe. If the digestive system would disobey God's natural laws by refusing to digest food, the law of death would take the seat. If a government would set up laws that nobody would obey, the law of the jungle would prevail in the land.

As far as man is concerned, if he really loves God, he must obey the laws of God; if he wants to acquire greatness, he must obey the laws of society; if he wants to avoid fines, jails or gallows, he must obey the laws of the State. Apart from natural laws, man is required to obey three kinds of laws: (1) laws relative to his relationship with God; (2) laws relative to his relationship with his fellowmen; (3) laws relative to his relationship with his State. If man obeys the first, it is easy to obey the second; if he obeys the second, it is easy to obey the third.

### GOD'S FIRST LAW —

binds man's relationship with God. It is based on what God Himself is, namely, "God is love" (I John 4:7). God's first and greatest law for man is "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luk. 10:27; Mk. 12:30; Matt. 22:37). If man loves God with all his heart, soul, strength and mind, he will not love other gods of the world more than he loves God (I Joh. 2:15-17). This law means that he will not go for Sunday Sports instead of going to church; he will not steal God's money from his wages or salary by refusing to pay what is rightfully His (Mal. 3:8-10); he will not refuse to accept His Son, Jesus Christ, into his heart for salvation; he will not neglect daily Bible study and prayer; he will not pray to God with an unforgiven sin before him; he will not refuse to go "into all the world and preach the gospel to every creature"; he will not defile God's temple (his body) with immorality, alcoholic drinks and poisonous drugs (I Cor. 6:15-20). In short, he will not do anything that will displease God whom he loves with all his heart, soul, strength and mind.

# LOVE

IS  
THE  
FULFILLMENT  
OF



Thus we see that the measuring rod of our love for God is obedience. God, the Son, said, "why call me Lord, Lord, and do not the things which I say? . . . If ye love me, keep my commandments . . . He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." If a person would love God as he should, he would find it easier to love his fellowmen and thereby fulfill

### GOD'S ROYAL LAW —

which states as follows: " . . . If ye fulfill the **Royal law** according to the Scripture, "Thou shalt love thy neighbour as thyself", ye do well" (James 2:8). Jesus called it the second greatest law (Matt. 22:39), and that on these two laws "hang all the law and the prophets" (v. 40). As a man, Jesus Christ expressed His infinite love for us by sacrificing His life upon the Cross of Cavalry for our redemption. "Greater love hath no man than this," said He, "that a Man lay down His life for His friends . . . This is my commandment (law) that

ye love one another **as I have loved you**" (Joh. 15:12). In Joh. 13:34, Jesus makes the phrase "As I have loved you," a **new commandment** — or a new law — the old law being "love thy neighbour **as thyself**." God's new law or Royal Law is that we love one another to the point of sacrificing our lives for our fellowmen, wherever we are called to do so.

It is very easy to love those who love us, but very hard to love those who hate us. In the light of this difficulty, Hitler taught, "love is weak, hate is strong. We must teach our people to hate their enemies." There are many people in the world who are the disciples of Hitler, but, sad to say, they will perish. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you . . . For if ye love them which love you, what reward have ye? Do not even the publicans the same? (Matt. 5:44-47).

The apostle John, whom Jesus loved the one who leaned on the bosom of Jesus; the one who had the deepest understanding of God's love said, "Beloved, let us love one another: for love is of God; and every-one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love . . . If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? . . . My little children, let us not love in word, neither tongue; but in deed and in truth." (I Joh. 3, 4.) St. Paul commands, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Eph. 4:31-32). St. James adds: "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door . . . Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (5:9, 16). Yes, if we do not forgive one another, our prayers become mockery. God never hears them, because (1) "God heareth not **sinner**s" (Joh. 9:31); (2) If I regard **iniquity in my heart**, the Lord will not hear me" (Ps. 66:18). (3) "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But **Your iniquities** have separated between you and your God, and your sins have hid His face from you, that he will not hear" (Isa. 59:1-2).

If young men really love their girls, they will not put them in a family way; if children love their parents they will not disobey them; if Christians love each other, they will not backbite, deceive, hate, fight, murder and envy one another. That is why St. Paul called the **law of love** "the fulfilment of the law" (Rom. 13:10). If you are filled with love, you will not have difficulty in obeying all laws relative to human relations. Yea, even

## GOD'S STATE LAW —

will not be difficult to obey. That state laws are made by a sinful man and that, as such, they cannot be perfect, is true. But God's word teaches clearly that "Let every soul be subject unto the higher powers. For there is not power but of God: the powers that be are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive themselves demnation" (Rom. 13:1-8). This is God's State law. After all, state laws are designed for the protection and welfare of the citizens concerned. The only thing that would render disobedience of the State laws legitimate would be the State's interference with the citizens' freedom of worship and liberty to fulfill God's first law and God's Royal Law. As in the hey days of the Roman Empire, persecution might follow, but it is for the children of God to obey God rather than man. If we love our country, we will pray for our leaders that the Lord might guide them in their great task of setting and administering laws. If the State begins to show that it is getting to be higher than its God, it will be attacked by diseases of endless strife, unrest, cold wars, hot wars and eventually get buried under the pages of history "to rise no more". It is the love for our country that will compel us to shout in the press, on the pulpit, at the street corners and everywhere:

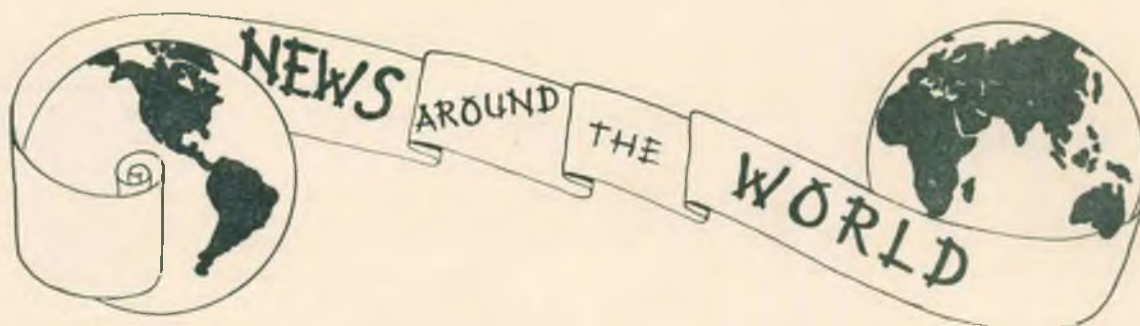
**"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chro. 7:14).**

Although the **law of love** is the fulfilment of all law; although it is the most beautiful and most soothing law to listen to, it is the most difficult to obey. Nevertheless, we thank God that He has made it easy for us. All we need to do is to accept Jesus Christ into our hearts. Once Christ has come to take His abode in our hearts, it becomes easy for us to obey the law of love, because He does the loving in us. All we have to do is to yield our wills to Him everyday, and believe that He is living His life of love in and through us.



**LET US  
PRAY  
MORE  
FOR  
AFRICA**





Adv. J. G. Strijdom

- **SOUTH AFRICA:** On April 16, South Africa went to the polls. The distribution of seats is as follows:

Nationalist Party	103
United Party	53
Native Representatives	3
Coloured Representatives	4

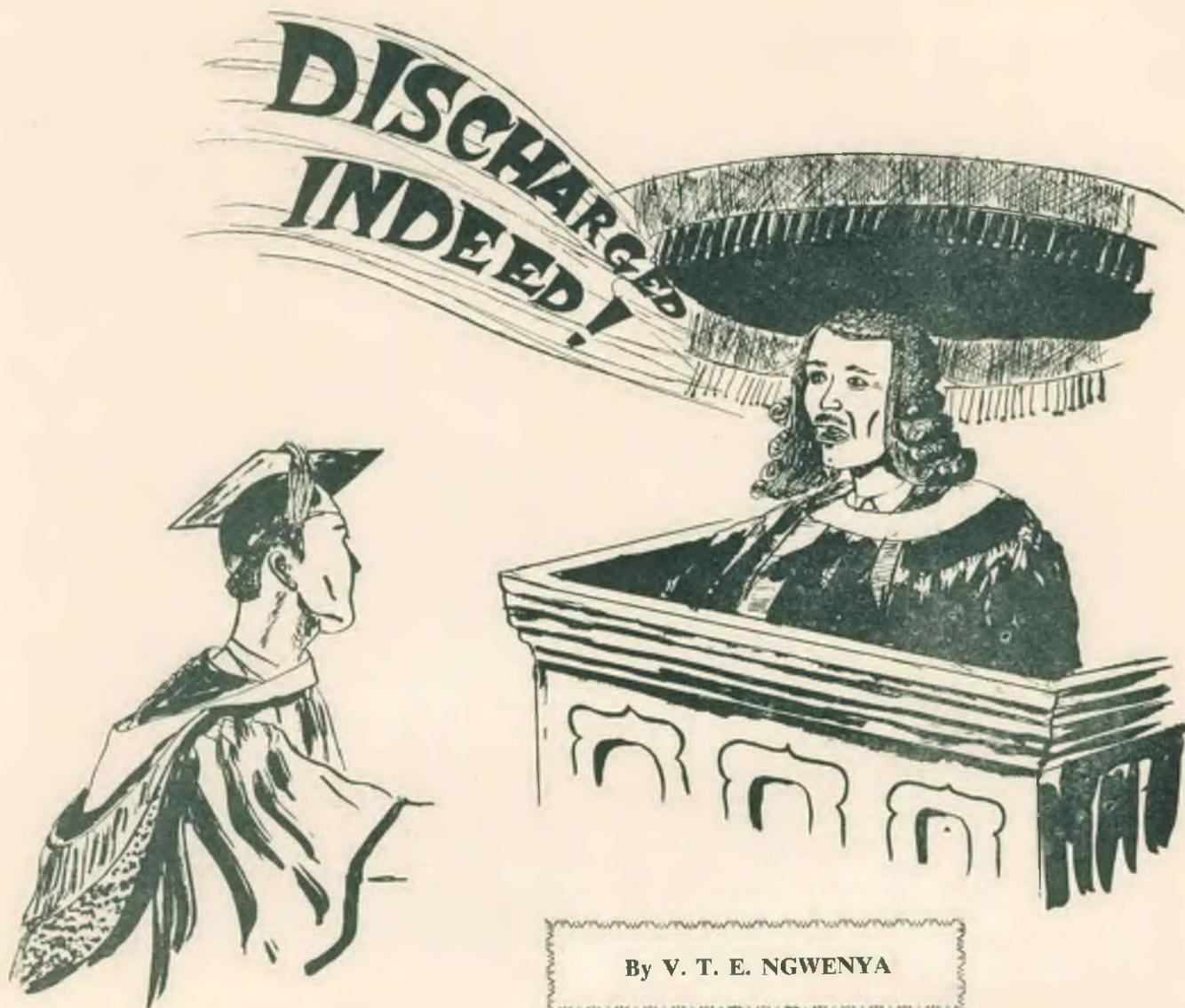
The leader of the Nationalist Party is Mr. J. G. Strijdom and the leader of the United Party is Sir de Villiers Graaff. We urge all the readers of the Hope to pray for the South African government, that God might cause it to operate in accordance to His will. — Ed.



Sir de Villiers Graaff

- **UNION OF SOUTH AFRICA:** The Bureau of Census and Statistics reports that the population in South Africa will increase considerably by June this year. It will be 14,167,000, which means an increase of 251,000, or 1.7 per cent. The Union's white population will have risen to about 3,011,000, and of these 1,504,000 will be males. This means that only 3,000 women out of one and half million need go without husbands. Africans are expected to rise to 9,606,000 — an increase of 146,000 or 1.5 per cent. The Asiatic population will jump to 441,000 — an increase of 10,000 or 2.2 per cent. The estimated increase of the coloured population in the 12 months ending June this year will be nearly double the percentage of the European increase or just over three per cent. The last year's population of 1,360,000 will, by June this year, have added an estimated 41,000.
- **RUSSIA:** Another all-out drive against "religious superstition" among young people is being launched in the Soviet Union, according to Moscow Radio. It is reported that a decree has been published by the Central Committee of the Communist Youth League, making it compulsory for all affiliated organizations "to step up and improve scientific atheistic propaganda among Soviet Youth."
- The Missionary Broadcaster.
- **SPAIN:** A new Spanish literature fellowship known as LEE (**L**iterature **E**vangelica **E**spanola), has been organized by leaders of 11 Evangelical groups in Spain, according to **ELO Bulletin**. Commentaries, expository works, and Bible-study aids are the primary need. Original writing is preferred to translations. The following objectives were incorporated in the constitution:
  - 1) Encourage and stimulate the production of literature, including reprinting of out-of-print works, translated material, and new, original writing.
  - 2) Set up a revolving fund out of which new publications shall be financed through member organizations.
  - 3) Compile and distribute information relative to all Spanish Evangelical literature.
- **U.S.A.: What do doctors die of?** The life expectancy of physicians corresponds to that of the population as a whole, according to a recent study in the United States of America. However, there is a striking prevalence among doctors of cardiovascular diseases, which cause the death of two doctors out of three, while the rate for the male population in general is one to three. According to the study, cancer is the second largest killer of American doctors, causing one death out of every six.
- World Health.





By V. T. E. NGWENYA

An eminent professor of Law in a South African University recently said: "Justice is open to all, but the poor man can't afford it." To me this statement is a *multum in parvo* for our legally inclined intellectuals.

The history of man's struggle for justice and equity is age-old and interesting. If man has triumphed in attaining to the highest possible rung of which he is capable in ensuring that a just legal machinery shall safeguard his interests, the cost to himself of ensuring that justice has increased proportionately. In brief, to get the best possible legal representation at law in the event of litigation is costly and, to many, prohibitive.

Take the Supreme Court cases as an example. In South Africa, only an advocate may appear on one's behalf to plead one's case before a judge. But in order to get the services of an advocate, one has first to engage a lawyer or attorney. It is the attorney who, in turn, engages or "briefs" (in legal parlance) the advo-

cate to appear on one's behalf in the Supreme Court. An attorney may appear on one's behalf in a Magistrate's Court, but not in the Supreme Court. Looking at it from yet another angle, here is the position: advocates are not in direct contact, professionally, with the lay public. They do not get their "briefs" direct from clients, but it is the attorney who interviews the clients, prepares the preliminary work required for the trial and "briefs" the advocate to plead the case before a judge. Thus it will be seen that in a Supreme Court trial, in order to be represented, a litigant is compelled to engage the services of at least two legal men — an attorney and an advocate. This is what makes the expensive undertaking to obtain justice even more costly to the litigant. And that is what makes Justice, which is itself open to all, unaffordable at times to the poor. What is important, however, is that man to man, that is Justice at its best.



## GOD'S JUSTICE

Let us now see how God's machinery of Justice works. God's Word says, "All have sinned, and come short of the glory of God" (Rom. 3:23). In other words we all, without exception, are, in our natural state, "litigants" before God. God is the Judge (Heb. 12:23), who, according to His Law, must condemn or pass the sentence of death on us unless we obtain a discharge. Whether we obtain a discharge or not depends on whether we are represented (or defended) before God or not, and by whom. As it happens, there is only one advocate who is entitled to appear before God to plead our case, and that advocate is Christ (1 Joh. 2:1).

## THE CROWN'S CASE

The "Crown's Case" is that we have sinned (Rom. 3:23) and the "prosecution," in pressing for our conviction, demands that the death sentence be passed on us (Ezekiel 18:20).

"I put it to you that you committed this crime (sin)," and cites God's Word to "prove its case beyond the shadow of a reasonable doubt" that we are guilty regardless of what we have done as individuals (Rom. 3:10, 23; Rom. 5:14; Gal. 3:22) and that there is only one sentence that may be passed on us for our sin (or crime) of unbelief — the death sentence (Ezek. 18:20).

## THE DEFENCE CASE

The "Counsel for the Defence" (the Lord Jesus Christ) takes up the case of those individuals who have entrusted their case to Him. He makes certain admissions and certain submissions on behalf of His clients. He "admits" the Crown's allegation that His client is a sinner, and that the client does, in fact, deserve the death sentence. But He "submits," in the same breath, that He Himself has paid the penalty for His client's crime. He also cites God's Word to prove that when He was crucified on the Cross at Cavalry, He paid the death penalty on behalf of His client (1 Cor. 15:3; 1 Pet. 2:24; Rom. 5:6; Isaiah 53:5).

On that basis Christ, our Advocate, submits that His client (the sinner who has brought his case to Him) cannot be punished again for the crime for which He Himself has already been punished on His client's behalf, and accordingly pleads for His client's discharge. God, the righteous Judge, takes both the Crown's case and the Defence case into consideration, and finds that the Crown has indeed proved its case beyond a reasonable doubt that the person charged is a sinner. But against that, God finds that Christ has indeed already been punished as the sinner's Substitute, and He accordingly forgives and discharges the sinner for Christ's sake (Eph. 4:32).

## AN ADVOCATE WITH A DIFFERENCE

Yes, Christ is an Advocate. But He is an Advocate with a difference. He differs from all other advocates, firstly, in that His services are free (Rom. 3:24). Through Him God's "Justice is open to all," and "even

the poor man can afford it" because there is nothing one has to pay for His services; one only has to come to Him and bring one's case to Him (Mat. 11:28; Joh. 6:37). Secondly, He differs from other advocates in that He never loses a case that has been handed to Him. "Whosoever believeth in Him hath everlasting life" (Joh. 3:16; 6:47). Every case He defends is successful because He anticipated the sentence to be passed on us and paid the penalty in advance when He died for us. Thirdly, He differs from other advocates in that He may be approached direct by any one. Unlike the earthly advocates, we do not have to come to Him through an attorney (minister, etc.), but He is accessible to all comers direct (Eph. 2:18; 3:12; Heb. 10:19-22).

Those, in brief, are the peculiar characteristics of the one and only Advocate Who is entitled to plead the sinners' cases before God (1 Tim. 2:5).

In view of the foregoing observations, it is clear, that when God discharges a sinner, it is never a travesty of justice. In our courts a "miscarriage of justice" sometimes occurs. A clever defending counsel, for example, may circumvent a legitimate conviction, on behalf of his client, and get a criminal acquitted by taking advantage of loopholes and flaws in the law itself. Likewise a less clever counsel might get an innocent man convicted by failing to make a strong enough defence from all available data in favour of an accused person. Not so in God's machinery of Justice. Our Advocate is an advocate with a difference. One thing sure about Him is that He never circumvents our condemnation by looking for "loopholes", nor does He ever leave out anything that is in our favour. He neither commits a circumvention nor omits a condemnation. His defence is never built on commissions and omissions. On the contrary, He admits our guilt as it is, and submits His vicarious death as the only ground for our acquittal. His defence on our behalf is built on admissions and submissions. The trial is fair; the acquittal is just. That is God's Justice at work!

## JUSTIFICATION

My dear "legal intellectual," do you now see what God means in his Word when he says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1)? Are you aware that justification is an acquittal or discharge by God of a sinner who comes to Him for salvation through the Lord Jesus Christ, in the same way as an accused person is discharged by the judiciary in a case that has been successfully argued by defending counsel? We might say, therefore, Justification is the "judicial act of God" in discharging a guilty sinner who comes to God by faith through Christ, asking God to forgive him his sins, on the ground that Christ died and shed His Blood in the sinner's stead (1 Pet. 1:18, 19). While the "prosecution" rightly says to the sinner, "I put it to you that you are a sinner," the sinner who confesses his sins to God through Christ and obtains his pardon says, "I acknowledge the fact that I have sinned against God and deserve to be punished,



but I believe that Christ died for my sins, and I accept Him as my personal Saviour." Such is the sinner that God justifies, and thus does God justify a sinner and still maintain His system of Justice impeccable. It is never lop-sided, but fair, equitable and available to all who acknowledge the fact that they are lost sinners "...that He might be just and the justifier of him which believeth in Jesus" (Rom. 3:26).

Now, my dear "legal intellectual", where does the above put you? Have you obtained your discharge from God? I have obtained mine through the Lord Jesus Christ, my Advocate, so I know that God's claims in His Word are genuine and tenable. What is your answer to the prosecution's charge: "I put it to you that you are a guilty, lost sinner?" Are you going to brush it aside, ignore it, pretend the charge is not there or hope to circumvent it somehow? Let me assure you, it does not matter how much you try to circumvent it you can never succeed because it is on record against you. As surely as you cannot dodge death, you cannot circumvent this charge. It is only by availing yourself of Christ's mediatorship that you can escape the stern charge. Remember, also, that Christ will never handle your case unless and until you personally bring it to him, acknowledging and confessing the fact that you are a lost sinner. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Please come to Him now and be discharged indeed!

★ ★ ★

## Acquitted!



J. B. Dlamini

By  
**J. B. DLAMINI**

I got saved at a Revival Meeting that I attended on what later on became the most important day in my life. It was the 20th of November, 1954, when I found myself mysteriously brought before an unusual Court, charged with the following offences:

(1) Drunkenness; (2) Heavy smoking; (3) Immorality; (4) Betrayal of my King, Christ; (5) Disgracing my honourable teaching profession etc., etc.

**MESSENGER (Rev. J. S. Nxumalo):** "Let us read from the Proverbs Chapter 28, verse 13: 'He that covereth his sins shall not prosper; but who confesseth and forsaketh them shall have mercy.'"

**PROSECUTOR (Holy Spirit):** "Do you plead guilty of all these offences?" I was tongue-tight.

**ACCUSED:** Depressed by deep conviction, sorrow and sadness, I answered, "Yes".

**VERDICT:** "According to the Sub-section of the Law, as read by the Messenger, you, John Dlamini, are found guilty, as you plead. **But**, because you did not deny, and because you had a Strong Attorney; viz., Jesus Christ, you are cautioned and discharged."

Dear Reader of the HOPE, when the Holy Spirit, God's Prosecutor, accuses you in the deepest recesses of your heart, please do not neglect your Advocate, Jesus Christ. If your Advocate says to you, "Please admit your cases, and I will defend you." He is true and just. He will take all your burdens away. Should you be convicted for the same offences as I was, please take it from me, admit and confess them immediately. They will be forgiven you in a moment's time. Do not be angry with the word of God, for you will be sentencing yourself to eternal condemnation. Be not like that handsome chap found in the 10th chapter of the Gospel according to Saint Mark, verse 17-22. He refused to follow the instructions of his Advocate, Jesus Christ, and headed for eternal destruction.

Jesus Christ paid His life on Calvary's cross for your cases about 1930 years ago. All you need to do is to accept this offer by faith and you will have peace in your heart.

# THE CHRISTIAN AND THE STATE

By Rev. F. W. SCHWARZ

The definition of the terms *Christian* and *State* seems to make them so exclusive that it appears to be quite impossible to bring the two together in any relationship. The Christian is a saved person in whom a supernatural work of grace has been wrought by the Holy Spirit. He has been gathered out of his nation and joined to the Church, the mystical body of Christ, separated in an essential sense from the world around him and being conscious of a heavenly citizenship. The State is the authority over a very mixed people under a government that is not always pleasing and in some countries even very unchristian, suggesting such heads of State like Nero, Hitler, Farouk, Stalin, Mossadeq, Kadar, Nasser and Chou-En-Lai, and being in some cases more crafty politicians than wise statesmen.

Thus in dealing with my subject it is absolutely necessary to let the searchlight of the Scriptures fall on the matters before us and thereby be safeguarded from any form of error. In examining this all-sufficient guide for direction we find that God has a definite seven-fold plan for His children according to which the Christian is First to Acknowledge the State As Being God-ordained; Secondly To Be Subject To The State; Thirdly To Pray For The State; Fourthly to Support The State; Fifthly to Demand Legitimate Rights From the State; Sixthly to Subordinate The State to God; Seventhly To Identify Himself With The State's Guilt Before God.

## 1. He Acknowledges The State As Being God-Ordained.

First then Scripturally The Christian Is To Recognize The State as Being God-ordained; and here are some Scriptures supporting such an acknowledgement of God's providential government in the affairs of the nations: Psalm 66:7—"He ruleth by His might forever. His eyes observe the nations. Let not the rebellious exalt themselves." Daniel 2:2—"He changeth the times and the seasons. He removeth kings and setteth up kings." Daniel 4:25 and 35—"The Most High ruleth in the kingdom of men and giveth it to whomsoever he will . . . and He doeth according to His will in the army of heaven and among the inhabitants of the earth."

Jesus is underlining this same truth in saying to Pilate: "Thou wouldst have no power at all against me except it were given thee from above." Paul says in Acts 17:26. "God hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the

bounds of their habitation." In Romans 13:1 Paul says: "There is no power but of God and the powers that be are ordained of God." According to these Scriptures human government is not only a divine institution but the form in which that government exists and the person or persons by whom its functions are exercised are determined by His providence and that the providential government of God extends over all nations and communities of men.

Only some years ago we saw a tragic contrast to this, for Adolf Hitler said: "No nation on earth holds a square yard of territory by any right derived from heaven. Frontiers are made and altered by human agency alone and it must be thoroughly understood that the lost German lands will never be won back by solemn appeals to the good God but only by force of arms."

Here in our own country because of either ignorantly mis-understanding scriptural injunctions respecting Christian citizenship or deliberately neglecting or twisting them in favour of our individual outlook or party scheme, we have reached an hour in the history of multi-racial development which is one of the most crucial periods South Africa has ever been called upon to face. We are living in days in which we see the accumulative consequences of above defects inherent in human nature coming to their climax.

In the racial and political realm most thinking and serious minded people agree that if there is not a thorough return to the Biblical position of citizenship, present trends cannot continue much longer without precipitating a crisis on the greatest scale our nation has ever known. That crisis seems to come to a head in the sphere of human relationships and the situation we face today has a basic cause hidden behind the scenes. It is the fact of our not recognizing the supreme truth that God has made our multi-racial nation and is the God of the AmaXhosas, Basutos, Fingos, Zulus, Coloureds, Indians, Asiatics and Europeans. He is the same God who has brought our present government into being to make us all dwell together peacefully and happily. In God's ordaining the Prime Minister, Mr. J. G. Strijdom, and the Ministers of his Cabinet, are just as much the appointees and trustees of God as are Mr. Eisenhower, the President of the United States, and Queen Elizabeth II of England and their Cabinets. Once we are possessed of that deep conviction we can render inestimable service to the unifying and harmonizing of the various sections of our multi-racial set-up for the noble purpose of building a nation.



## 2. *He is Subject to the State.*

Secondly, Scripturally the Christian Is To Be Subject To The State. Romans 13:1, 2 and 13 give very plain exhortations: "Let every soul be subject unto the higher powers." "Whosoever therefore resisteth the power, resisteth the ordinance of God" and "Submit yourselves to every ordinance of man." Titus 3:1 reads: "Put them in mind to be subject to principalities and power and to obey magistrates." I Peter 2:13, 15 says: "Submit yourselves to every ordinance of men for the Lord's sake, whether it be to the king, as supreme or unto governors as unto those who are sent by Him for the punishment of evildoers and for the praise of those who do well for so it is the will of God."

Jeremiah, an avowed Jew, a Hebrew of the Hebrews of his time, being racially and spiritually a true son of Abraham and a real lover of his nation, was fully recognizing God's appointment of the heathen ruler Nebuchadnezzar of Babylon over the chosen nation of Israel and therefore was subject to his new and temporary State. This Old Testament prophet turned against the narrow-minded views of the false Jewish prophets by proclaiming to the disobedient contemporaries of his own people that the idolatrous monarch of Babylon held his kingdom from the holy God of heaven and that God used him for the chastisement of God's nation and even called him: "My Servant."

In a letter sent from Jerusalem to Babylon to the exiled Jews, Jeremiah pleads with them. According to Jer. 29:7 he says, "Seek the peace of the city . . . and pray unto the Lord for it, for in the peace thereof ye shall have peace." For seventy years Babylon was now to be their God-ordained State, and Nebuchadnezzar, the heavenly established king, so that all their civic and national duties were to be governed by loyalties to the new regime. In obedience to God they were for 70 years to settle down in a foreign land and there build houses, get married, rear families, have their sons and daughters married to young Babylonians and most of all, seek the peace of the new State and adopted Nation. Wherever the Christian follows this divinely set order he will seek the peace of his country and not ferment any strife.

There is a most significant reference to New Testament saints in Phillipians 4:22: "Chiefly they who are of Caesar's household." Indeed the remarkable fact is that there should have been saints at all in Caesar's household. But this little sentence tells us that they were there. If there was one spot in all the world more conspicuous than all others for ruthless power and wicked crime, it was the Palatine Hill crowned with magnificent buildings of five successive Caesars. Yet the saints of Jesus Christ were subject and submissive among the servants of this bloody and profligate tyrant. Such saints salute us across all the centuries for Christ's claim does not necessarily summon converted men to a change of place, occupation, outward circumstances, and call them out of service in Caesar's army, but it proposes to make them loyal where they are.

Although understanding the Non-European and sympathizing with him, we are bound to say that he is scripturally exhorted to submit himself to the duly elected government of the people and show his dis-

approval of unlawful behaviour. On the hillside overlooking Korsten in Port Elizabeth, two thousand Natives prayed for those who had volunteered to defy some laws of the country, carrying banners with slogans such as "Down with the Malan Government". In addressing the volunteers for defiance, a Minister of the Gospel said: "You have undertaken a sacred and touching task. You have started to write a new history to give your lives for the freedom of your people." No wonder the consequences were the New Brighton riots resulting in the killing of fine European benefactors to the Native community there. It was in a United European Ministers' Fraternal where I heard a fellow minister pray: "God help us to oust this Government."

## 3. *He Prays For The State.*

Thirdly, Scripturally "The Christian Is To Pray for The State." Paul says in I Timothy 2:1-3 "I exhort therefore that first of all supplication, prayers, intercessions and giving of thanks be made for all men, for kings and for all who are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." According to this Scripture our task is to intercede before God for all men but especially for the rulers of the State. Paul learned this kind of prayer when he was in prison at Rome and therefore understood what it meant to pray for Caesars, Neros and wicked magistrates because they controlled the world including many affairs which affected the Christians of that time.

In Exodus 32 we find Moses praying for his nation and twice pleading with God: he is heard and answered. "Moses returned unto the Lord and said: 'Oh, these people have sinned a great sin and have made them gods of gold. Yet now if Thou wilt forgive their sin and if not blot me I pray Thee out of Thy book which Thou hast written.'" This is one of the blindest examples of intercession for a nation of which we have any record. There is the enormity of Israel's sin which amounted to apostasy and there is God's anger: "Now therefore leave me alone that my wrath may wax hot against them and that I may consume them and I will make of thee a great nation."

Moses is placing himself between God and his nation as a pleading man preferring rather that he might be blotted out of God's book instead of receiving the honour God had offered to confer, if only the people might be forgiven. This supplication did not fail, for we read: "The Lord repented of the evil which He thought to do unto His people." The overthrow of the nation was thus averted and this was due to the prayer of one believer. There is the example of Samuel who never did a finer thing for the State of his time than when in the sunset years of his life, he said to the head of his State, King Saul, with whom he greatly disagreed: "God forbid that I should sin against the Lord in ceasing to pray for you."

If ever our State needed the prayers of its Christians it is now, and therefore there should be less abusive criticism and more earnest beseeching for the men upon whom rests the fearful responsibility of directing public affairs during these years of crisis. How often do we pray for the peace of our government and especially for



those in authority with whose political views we disagree? Are we guilty of such a sin of prayerlessness? Samuel, though not agreeing with king Saul, said: "God forbid that I should sin against the Lord in ceasing to pray for you." Prayers of believers do not only affect councils and affairs of State but are also intimately bound up with the eternal salvation of rulers. Are our hearts burdened for revival, aflame with evangelism and weeping over Pretoria, as Jesus wept over His capital Jerusalem? Are we personally praying individually for the Principal of our School, Matron of the hospital, Chairman of the Village Management Board, Mayor of the town, Secretary of the Provincial Council, Ministers of the Cabinet, Prime Minister and the Governor General, not only for daily strength and wisdom to carry out their God-given duties but also for the salvation of their souls?

#### 4. *He Supports The State.*

Fourthly, Scripturally The Christian Is To Support The State. Christ Himself in His teaching on patriotism showed that loyalty to His State and sentiments of true citizenship are never to be depreciated but to be accepted as natural and commendable. He certainly showed no signs of avoiding civil responsibilities but accepted such both for Himself and for His disciples. If He had desired to discourage or disavow civil obligations, He certainly had the opportunity to do so when the Herodians asked Him: "Is it lawful to give tribute unto Caesar or not?" Jesus discerned their trickery and did not fear any man or regard with fright any official of His State.

If He wanted to teach His followers that they were to withdraw from participation in the affairs of civil government, here was the chance and indeed, if He had disputed the right of the Romans to collect tribute, it would have immediately given Him popularity with a great section of the Jewish people who hated domination by the Romans. Yet Jesus never obscured moral issues and never tried to escape traps by evasion. And certainly it would have been degrading to His integrity to give approval to the payment of the disputed tax on any other grounds than that He recognized the civil rights of the Government and the duty of every Jew in Palestine to perform his civil obligation by commanding thus: "Render unto Caesar the things which are Caesar's."

Involved in this statement of "giving unto Caesar the things which are Caesar's" are all our relations with our fellow-men in village, town, city and in the nation itself. The results of our decision in our capacity as citizens affect our business, schools, hospitals, roads, homes and even personal lives. Paying tribute is important under any form of government but is fundamentally important in a democracy where the franchise enables any Christian to register his own opinion as to the candidate to be elected, the policy to be adopted and the issues to be decided. The moment when the Christian casts his ballot, he does a thing of supreme importance so far as his chance to affect the State is concerned.

Yet the most confounding attitude is to be found on the part of non-public minded Christians, as we find them plentifully in all Churches. These noble souls

come fully within any definition of a true Christian and fully believe that the Christian has a duty towards the State, but the matter of active participation in government affairs has thus far not been inescapable to them, and consequently they have never taken any direct part in practical politics. This indifference to civic duties, on the part of most of us, is to be seen at elections for municipal, provincial and State office bearers. Very small and sometimes unchristian minorities control important elections and determine the questions most vital to the public welfare, because Christian citizens are too indifferent or too lazy to take the trouble of casting their vote for believers and safe Christian measures.

#### 5. *He Demands Legitimate Rights From The State.*

Fifthly, the Christian is To Demand Legitimate Rights From The State. In this connection we remember that Paul had a happy way of making use of his Roman Citizenship sometimes to the surprise and embarrassment of the authorities of his State. According to Acts 16:37-39 Paul demanded an honourable discharge from the magistrate in Philippi by saying: "Nay, verily, let them come themselves and fetch us out." According to Acts 21:31 Paul claims from the Roman authorities in Jerusalem his right to speak by saying: "I beseech thee suffer me to speak." According to Acts 22:25 Paul claimed from those in power in Jerusalem his right of free movement, and when they bound him he asked: "Is it lawful for you to scourge a man who is a Roman?"

For the fourth time Paul confounded the representatives of his State with his assertion of being a Roman citizen by birth. According to Acts 25:11, when he did not get his right from the lower authorities at Caesarea, he directed his claim to the supreme head of the State by saying: "I appeal unto Caesar." It is most encouraging to note that every time Paul laid claim to his Roman citizenship, the heathen officials respected it. Whenever Paul pointed out that they dealt in an unjust manner, they acknowledged their fault as well as the rights of those early Christians.

Those in charge feared the consequences of their wrongful handling, for according to Cicero, to bind a Roman was a crime, to scourge him a scandal and to kill him a homicide.

What better precedent could we as Christians have than the conduct of Paul on these four occasions. Should the time ever come when we must stand on our rights as Christian Citizens, then let us say as did Paul: "I was born free" and ought to remember that our freedom was obtained at a great price. Just as the proudest boast a man could make two thousand years ago was: "I am a Roman citizen," so the proudest boast a Christian of this country can make today is: "I am a South African citizen." If ever anti-Christian efforts should be made in this country to rob us of our rights, such efforts should evoke indignant protests from all who value so inestimable a birthright.

We should with all our power combat communistic concepts and forces, although being emphatic in our defence of the widest possible liberty of comment on all public issues touching the freedom of the human spirit. We should have in respect of the diverging views of



Christians of various denominations stand by what the Christ-hating French philosopher Voltaire said: "I disapprove of what you say but I will defend to the death your right to say it." However, any communistic state authority, although being in existence by the permissive will of God, we must consider as being anti-Christian, anti-God and even satanic. So should we see our government turning to that sinister communistic and diabolic way and not give lawful and constitutional rights to us or any of our fellow-citizens, we should be willing to raise our voice in protest even to the point of imprisonment and death, and say to the head of the state, like John the Baptist said: "It is not lawful." Many Christians of churches of various denominations do this very noble thing today in Hungary, East Germany, China and other countries under communistic hegemony.

#### 6. *He Subordinates The State To God.*

Sixthly, Scripturally The Christian Is To Subordinate The State To God. There is an allegiance which takes the precedence over patriotism and that is our obligation to God. As long as the State is satisfied with our rendering unto God the things which are God's, there will be no conflict, but the trouble for Christians will come when the State trespasses upon the domain of spiritual things. When a question arises as to whether to obey the Word of God or the officials of a nation, the Christian has no alternative.

He must, according to Acts 5:29, "obey God rather than man." The early Christians had a clash between spiritual freedom and the authorities who were concerned to maintain things as they were and not to allow any innovation. So when Peter and his Brethren began to preach, officials pricked up their ears and began to enquire what would be the effect of the propaganda, for the new preaching declared allegiance to Christ as supreme Lord and Master. When the authorities represented by the Sanhedrin called upon Peter to state his case, he put with holy boldness the question to them: "Whether it be right in the sight of God to hearken unto you more than unto God?"

In 1946/47 when I travelled as a United Nations' Relief Officer behind the Iron Curtain, I conducted a Prayer Meeting in Pastor Niemöller's church in Berlin, from where he was arrested by the Gestapo and taken to the Concentration Camp at Dachau. In his report about his experiences he says: "Last year I wished we could have held responsible those who committed those crimes. Now, however, I do not think like that any more for I can give the day and hour when there was a transformation in my heart, and things became different in my life. It happened when my wife and I stood in front of the crematorium of the concentration camp at Dachau and read on the tablet of that long building with its many chimneys: 'Here were burned to death in the years 1933-1945, 238,756 people.' At that moment I did not think any more: O that Hitler, O that Gestapo, that S.S., that whole gang of criminals; for at that moment I was touched. I felt how my wife trembled at my arm, and I realized that it was my guilt, my exceedingly great guilt. There it was black

(Continued on page 19)

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# THE VOICE CRYING IN THE WILDERNESS AGAINST...

## ROCKEY HEARTS!

God has His spiritual Bombs that break to build.

"... Today if ye will hear His voice, harden not your hearts, as in the provocation." (Heb. 3:15; 4:7b).

By A. BEKITHEMBA GAMEDE

God is unlimited; we are limited. God is infinite, we are finite. By divine fiat God has created out of nothing; we can create only out of something. When God creates out of something, He does so by a process of breaking down something. He has decreed that, we too, as His creatures, must create by breaking down. For example we talk of nature's weathering agencies which continually break down the earth's surface in order to create an arable top soil. In physiology, we teach children about metabolism. A steelmaker must heat his iron ore to the melting point in order to get his hard steel for manufacturing trains, cars and a thousand and one timesaving gadgets. A goldsmith, if he must have his gold for manufacturing his ornaments, must also follow a similar process. These few examples are sufficient to prove the natural law that, in the physical realm, when God wants to build something out of something, He does so by breaking down something. The same law applies in the spiritual realm. When God set out to save us from our lamentable spiritual depravity, He broke down His only begotten Son so that Christ might be created in us (Gal. 2:20; 4:19). **Yes, God breaks to build.**

Most intelligent people try to live right. They attend church, pay church dues and participate in all church activities. According to society's measuring rod, such people may pass as good. But God has a different measuring rod from that of society. He says, "For my thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways,

and my thoughts than your thoughts" (Isa. 55:8, 9). "Thou believest that there is one God; thou doest well. the devils also believe, and tremble . . . For who soever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:19, 10). "The wages of sin is (eternal) death" (Rom. 6:23). "But we are **all** as an unclean thing, **all** our righteousnesses are like filthy rags" (Isa. 64:6). "For **by grace are ye saved through faith**; and that not of yourselves: it is the gift of God: **not of works**, lest any man should boast" (Eph. 2:8, 9). In view of that eternal truth, St. Paul's desire was that God might find him not having his "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9; cf. Rom. 3:24-28; Gal. 5:4).

Obviously we cannot build our lives to the standard acceptable to God; He Himself must perform that work in us. God does not patch us up; He creates us anew! He cannot create us anew without breaking us. God is willing and is desirous to perform this great work in us. Therefore, we must come to a point where we are willing to be made willing to have Him break our corrupt will, so that He might build His own will in us. When we have submitted to Him, we must trust Him unreservedly. He will perform this great work with His spiritual bombs.

Unlike the destructive A-bomb and the H-bomb, **His bombs break to build.** His Bombs range from A to Z. If you submit to each one of them, you will never be the same again. You will have Life Eternal from that moment. You will begin to live!



## AND NOW,

# THE VOICE OF THE BOMBS—



- A**—All have sinned, and come short of the glory of God. Rom. 3:23.
- B**—Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16:31.
- C**—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 1:18.
- D**—Draw nigh to God, and He will draw nigh to you. James 4:8.
- E**—Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. Matt. 12:33.
- F**—Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. 1 Cor. 6:8; cf. vvs. 9-20; Gal. 5:18, 21.
- G**—God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth. John 9:31; cf. Ps. 66:18; Luk. 18:13; 1 John 1:9; 2 Cor. 7:10.
- H**—He that believeth on Him (Jesus) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:18, 36.

- I**—If our gospel be hid, it is hid to them that are lost: in whom the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Cor. 4:3, 4.
- J**—Jesus came into the world to save sinners; of whom I am chief. 1 Cor. 1:15b.
- K**—Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4:23; cf. Jer. 17:9, Mark 7:21-23; Matt. 5:8; Ps. 51:10.
- L**—Love the Lord thy God with all thy heart, and with all thy soul, and with thy strength, and with all thy mind; and they neighbour as thyself. Luk. 10:27; cf. 1 John 2:15-17; John 14:15; 15:12, 13; 1 John 4:7-21; 1 Cor. 13.
- M**—Marvel not that I said unto thee, Ye must be born again. John 3:7; cf. vvs. 1-6, 14-21, 36.
- N**—Now is the accepted time: behold, now is the day of salvation. 2 Cor. 6:2; Heb. 3:7, 8; Prov. 27:1.
- O**—Obey my voice, and I will be your God, and ye shall be my people, and walk ye in all the ways that I have commanded you, that it may be well unto you. Jer. 7:23.
- P**—Pray without ceasing. 1 Thess. 5:17; Luk. 6:28, 22:46; James 5:15-17.
- Q**—Quench not the Spirit. 1 Thess. 5:19.
- R**—Receive with meekness the engrafted word, which is able to save your souls. James 1:21b; John 1:12.
- S**—Seek ye the Lord while He may be found, call upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. Isa. 55:6, 7.
- T**—There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10:13.
- U**—Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly. Prov. 16:22.
- V**—Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John 5:24; Matt. 24:34; 1 John 5:10-13.

**W**—Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He (Jesus) was manifested to take away our sins, and in Him is no sin. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him neither known Him. . . . For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. 1 John 3:4-6, 5:4, 18.

**Y**—Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:13-16.

**Z**—Zacchaeus, make haste, and come down; for to-day I (Jesus) must abide at thy house. Luk. 19:56; cf. Jer. 29:13; Deut. 4:29; Luk. 19:10.

#### THE RESULTS OF THE BOMBS

If any of these bombs have broken you and built you anew, write to your Editor and tell him about it. He will do his best to get other children of God everywhere to pray for you, that God might make you a new creature in Christ, for His honour and glory.

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BLOEMFONTEIN



## THE CHRISTIAN AND THE STATE

(Continued from page 13)

on white 1933-1945 during the first four and a half years of which I lived in freedom. But what did I do? I knew it was not right. What could I have done? I should have stood before my congregation and told them: 'God has called me to be a watchman over your souls.'

"Here is guilt, sin and crime happening publicly to people in concentration camps who have been robbed of their freedom for the rest of the life without any investigation, judgment and even appearance of justice. I warn you not to be guilty of such a crime. This is guilt which I do not bear alone. I think of the miserable failure of the whole church. We were then 14,000 evangelical pastors. Had we all in 1933 done our duty, perhaps Hitler would have hanged us, perhaps not. If he had hanged us and perhaps just as many Church members who did not shut their mouth, I believe the war, the persecution of the Jews and all that followed, would not have been possible. The Lord Jesus Christ will say to us on the day of judgment: 'You tried to save your precious lives and kept quiet.'"

In our time there is a revival in different countries of the paganism which places Caesar first and gives no place to God. Heathen Ultra-nationalism and communistic dictatorship defy the idea of subordination to the Lord of Heaven, for in their consideration, the State comes first and last and nothing must be allowed to question the loyalty of the citizens to whatever the State may decree. Yet as Lord-centred Christians, we cannot allow any Christless Caesar to become the object of our worship, for to offer incense to him, whatever the form may be, is to rob God, and that we cannot do for conscience answers first to God.

### 7. *He Identifies Himself With The State's Guilt.*

Seventhly, Scripturally The Christian Is To Identify Himself with the State's Guilt before God. For elucidation I refer to an Old Testament believer, Isaiah, who in the hour of king Uzziah's death found Israel face to face with tremendous evils. The people had almost forgotten God, the leaders were corrupt and unrighteousness and injustice abounded on every hand. While others were crying madly for human leaders of foreign countries who could deliver the nation from its plight, Isaiah slipped quietly into the Temple to worship, and in that hour of worship, a marvellous thing transpired: Isaiah saw God.

Through the vision of God he saw his nation as it actually was and not as it appeared to be on the surface. The mask was stripped off and all the ugly facts came to light. Isaiah realised that he, as a servant of God, was personally responsible for these unspeakable conditions which existed, for he had lived as a citizen in Jerusalem during that period when these conditions were created and had never raised his voice in protest. Thus his silence had made him a partner to the sins of his nation. Through this vision of God, of the conditions and of himself, Isaiah saw that the supreme need of his day was some voice to speak for God, to cry out against the sins of his State and to dedicate himself to the task of reconstruction.

Our relationship to our State will be most effective when Isaiah's experience will be ours as it was also Asaph's: "Until I went into the sanctuary of God." We cannot detach ourselves from the sins of our country and, therefore, let us come to this high resolve to be much "within the veil" in a spirit and attitude of entire identification with the sins of the nation and unmitigated self-judgment, in order to be useful and blessed "without the camp".

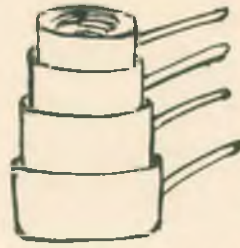
Then as the salt of the earth and the light of the world, our relationship to the authorities in village, town, city, province and country will be a mighty contribution towards the establishment of harmonious race-relations. Then we shall have a vital part in the reducing of crime, the strengthening of law-abiding, the emptying of prisons, the reducing of divorces, and the giving of a fair deal to the unfortunate fellowmen of the other races of our multi-coloured racial nation. Then we shall contribute mightily towards increasing of righteousness and justices; the spiritual awakening of the masses and the creating of a strong sense of God-consciousness in the Councils of our communities and nation, to the praise of God and the happiness of every citizen.

## CONCLUSION

In conclusion, I should emphasize as strongly as possible the pre-eminent authority of the Scriptures respecting all the relationships between The Christian and The State. The foremost criterion must, in every case, be: What do the Scriptures say? Every Christian is in great danger of determining his attitude towards the State by asking the question: What does my Christian denomination, my church, my minister, my employer, my political party, my Member of Parliament, my family or my personal opinion say? This most important subject can only be satisfactorily dealt with by the consulting of God's Word which carries its own authentication in the soul of every sincere seeker after the truth. So, instead of paying attention to the opinions of men we must have in our own heart the divine seal of the truth: "Thus Says The Lord."

★ ★ ★

- When the Lord's orders have been received, the only thing that remains for us is to obey them. —Sel.
- One becomes superstitious whenever the means of worship are permitted to eclipse the Object of worship. A crucifix may supplant the Lord. —Prophecy Monthly.
- You may not be held accountable for your weaknesses, but you are accountable for fooling with them. —Prophecy Monthly.
- Satan covets a tired man and uses him. God rests a tired man and inspires him. —Prophecy Monthly.
- The presence of a third party may prevent the highest success in the practice of the presence of God. Get alone with God, wherever you are. —Prophecy Monthly.



## Women's Page

By Mrs. NINA GAMEDE

### POPULAR REASONS FOR ATTENDING PUBLIC WORSHIP

Some go to church to take a walk;  
Some go there to laugh and talk;  
Some go there to meet a friend;  
Some go there their time to spend;  
Some go there to meet a lover;  
Some go there a fault to cover;  
Some go there for speculation;  
Some go there for observation;  
Some go there to doze and nod;  
The wise go there to worship God.

— Selected.

Sweet potatoes are plentiful this time of the year and they are everybody's favourite. Let's try some other appetizing ways of cooking and preparing these delicacies. Let me tell you a secret — most men go for sweet potatoes, so you won't go wrong if you surprise them with one juicy dish of them.

### SWEET POTATOES SCALLOP

2½ cups cooked sweet potatoes, diced;  
2½ cups thinly sliced apples;  
½ cup chopped nuts;  
¾ cup fine breadcrumbs;  
¼ cup butter.

In a buttered casserole arrange sweet potatoes, apples and crumbs in alternate layers. Add syrup, and dot with butter. Sprinkle with nuts and bake covered, in a moderately hot oven until apples are tender.

### MASHED SWEET POTATO DELUXE

6 medium sized sweet potatoes;  
1 can crushed pineapples;  
4 tablespoons melted butter;  
¾ teaspoon salt;  
some marshmallows.

Boil and mash potatoes, then add the drained pineapple, butter and salt. Beat until quite stiff. Add pineapple juice to give some moisture, but not much. Put in a buttered casserole and dot liberally with marshmallows. Bake until delicately browned.

### MASHED SWEET POTATO SUPREME

4 cups mashed sweet potatoes;  
4 tablespoons melted butter or shortening;  
1½ cups orange juice;  
½ teaspoon pepper;  
1 egg, well beaten;  
¾ teaspoon salt.

Mix grated orange rind, mashed sweet potatoes, butter, orange juice, egg and seasoning. Mix thoroughly and fill 4 half-orange shells with this pulp; top with marshmallows. Place in a shallow pan. Bake in a moderate oven for 10 minutes, until marshmallows are slightly browned.

### HOLD, PIERCE, CUT?

*Apple or pear washed—*

- Pare spirally around it and eat with a fruit knife and fork?
- Hold it with your hands and eat around the core?
- Cut into quarters with a knife, cut core away, and eat with your fingers?

*Answer:* "C" is the correct one, if you must pare it pare a quarter at a time. "A" is ridiculous. "B" for snacks in the kitchen.

*There's a watermelon—*

- Hold with your hands, and eat as if playing a mouth organ?
- Use fork and cut and eat, having removed all seeds, first?
- Use knife and fork as you would eat meat?

*Answer:* "B" and "C" are correct. "A" for picnics.





# The Ministers' Page



By F. B. MEYER

In my inner life I desire to be kept absolutely pure and lovely.

O holy and spotless One, be in me the crystal fountain of purity!

O Lamb of God, be in me the source of absolute meekness and humility!

O Lover of men, be in me a fire of unwaning, all-subduing tenderness!

Make me instantly sensitive to the least taint of impurity and uncharity. Before ever the suggestion has assumed a tangible shape, may I detect it and shelter in Thee.

In my home life may I be made a blessing; its sunbeam when the days are dark; its inspiration when the days are sad and hopeless; its tender comfort when the days are full of pain and tears. Always thinking of others before myself; never imposing my private sorrows or moods; ever with the girt loin and the lighted torch; washing my face and anointing my head and confiding my griefs to Thee only, that I may ever have

"A heart at leisure from itself,  
To soothe and sympathize."

In my religious life may the neglect of prayer and Thy holy Word be things of the past. Wake me morning by morning to hear as a disciple! Enable me to spring up at Thy call, and, like all Thy true servants, to rise up early in the morning to gather the manna ere the dew be gone from it. May my fellowship with Thee be unbroken through the day, that I may often look up into Thy face, even if I have not time to speak. Draw me, and I will run after Thee!

"Each moment call from earth away  
My soul that only waits Thy call."

In my daily calling make me diligent in business, fervent in spirit, serving the Lord. May I do my work, not for the wages I may get, not to secure an advance, but so as to please Thee! May it be the one object of my daily striving to do all to the glory of God — not with eye-service, as pleasing men, but in singleness of heart, fearing the Lord, doing the will of God as it is indicated in the circumstances of my life, and looking for my reward from Thy hand, O Divine Master!

In my use of money I would not be anxious about the future, nor hoard up and keep for myself of that which Thou hast given me: I want to be Thy very slave, counting myself and all I have as Thy purchased property, and using all things as Thy representative and steward.

In my use of time and health and all the opportunities of life I desire to act with reverent care, redeeming the time, buying up each opportunity, conserving my body as the pure temple of the Holy Ghost, so partaking of recreation, food, natural scenery, travel, and all lawful pastimes, that I may the better serve Thy purpose in my creation and redemption. Show me what Thy talents are which Thou has entrusted to me, and help me to make the two four, and the five ten.

Now bless me, even me, O Lord; I am Thine; Thy Father gave me to Thee before the world was made; Thou didst purchase me for Thyself by Thy most precious blood; Thou hast begun a good work within me by Thy Holy Spirit; and now afresh take me to Thine heart, and seal me with Thy Spirit. May He enlighten, comfort, and sanctify me, teaching me to pray, and opening the eyes of my heart that I may know Thee and the power of Thy resurrection, that as Thou hast ascended into the heavens so I may also in heart and mind thither ascend and with Thee continually dwell, who livest and reignest with the Father and the Holy Spirit, one God, world without end. — Amen.



# A SUNDAY SCHOOL LESSON

## THE TEN COMMANDMENTS

This time we have chosen another familiar subject — the Ten Commandments. Please keep this in mind as you teach the children: **NOBODY** is ever able to live up to the high standard of this Law. "There is none righteous, no not one." Rom. 3:10. The purpose of the Law is only to reveal our sinfulness. "... for by the law is the knowledge of sin." Rom. 3:20. And to show us our need of Jesus Christ. "Wherefore the law was our schoolmaster to bring us to Christ ..." Gal. 3:24.

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image or any likeness of anything — thou shalt not bow down thyself to them, nor serve them.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath day, to keep it holy
5. Honour thy Father and thy Mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet . . . anything that is thy neighbour's.

**Find a piece of wood about a foot long. With a small nail, punch ten holes in a row along the wood. Now get ten matches.**

Ask the children the Ten Commandments. As they name them, place a match in each hole. Now begin to tell the story. (Suit it to the age and background of your pupils).

Saul heard the bell and knew that school was over for another day. On the path he met Philip and together they started home. Philip kicked a ball and said, "Come over to the field to play."



"I promised Mother I would come straight home to cut wood," mumbled Saul. But he stayed to play. What commandments had he broken? What is the fifth one . . . and the ninth one? Since he had broken both of these we will break the fifth and ninth match.

While they played Saul kicked a stone with his bare feet and angrily shouted God's name. What commandment did he break? We will break the third match. Very soon they were so excited that one of them kicked too hard. The ball sailed over the trees into tall grass. Now Saul had never owned a ball before, and although he saw it, he quickly covered it with a branch and kept on looking. "I'm sure it's lost and we'll never find it again," was his remark, though he knew he would be back later to fetch it. Which commandment is it this time? Eighth and tenth — wanted what didn't belong to him and then he stole it. We'll break the tenth and eighth match.

Five matches broken in one afternoon. And yet God says that anyone breaking one commandment is guilty of all of them. James 2:10.

Your life is like this wood, with one or more matches broken. Mine is too. God has given these commandments so that we may see what we are like. They really are like matches, for they give us light to see first our sin, and then to see Jesus, who wants to take all the broken matches away so that we shall not be guilty any more. — R. W. G.



# HOW I FOUND THE RIGHTEOUSNESS OF GOD



## Testimony of a Deaf Missionary to the Deaf

ANDREW FOSTER, M.A.,

Director, Ghana Mission School for the Deaf.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.... For therein is the righteousness of God revealed from faith to faith as it is written, the just shall live by faith."

—Romans 1:16, 17.

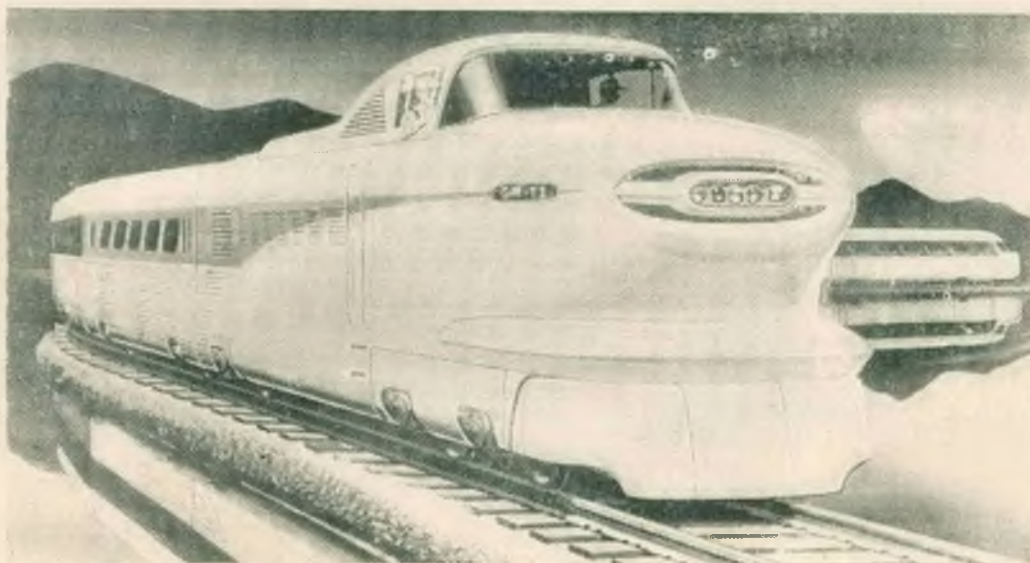
I am a deaf man. I would like to tell you how I found the righteousness of God. But first let me give you a bird's eye view about myself.

I was born in America. My first 17 years were spent in a suburban of Birmingham, Alabama. Besides my parents, I have two sisters and a brother. My father was a husky coal-miner, and mother stayed home to look after us kids.

Our parents worked hard to make our childhood a happy, normal experience. We did not possess many material luxuries, but all the joys and ups and downs that go into the making of a common family life.

In the community we were probably considered as average. We attended school, church and neighborhood activities, and conformed to the mores of the community. For the most part, my childhood was a quiet and uneventful one.

However, around the age of ten — and like most boys entering the age — I began to peer wistfully into the future. I wondered what should be my future career: a doctor, lawyer, coal-miner, aviator, athlete, soldier, sailor, teacher, preacher or businessman. I remember distinctly the burning desire to "join the navy and see the world." And I remember, too, my profound love for the last three vocations.



He left these U.S. trains that cruise at a speed of one hundred miles per hour to serve his fellow-deaf Africans in Ghana.

But after my eleventh birthday, an attack of spinal meningitis nearly shattered all my hopes; for the disease left me in a world of total silence. I could no longer hear the voices of my parents and friends; music on the radio; the clanking of trolley cars; the whistles at the steel mills; the yells at the ball park; and the singing and preaching at church. The doctor's diagnosis was complete hearing loss.

Following my recovery from the disease—though still minus my hearing—I was sent to a school for deaf children. There I saw the children happily playing and conversing among themselves in "sign language". I at once fell for the new fancy; and later began to re-think my future career.

But one morning during our daily devotion period, our Bible text (Matt. 6:33) struck home like none other in all my religious training. It says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

At first I dismissed the text—as I had more or less consciously done all the others. But it surged back into my mind again and again. Each time I tried to push it aside with thoughts like these: "I am going to heaven anyway because I have been going to church since I was a baby. So, why let that little verse bother me?" Yet the passage continued to invade my sphere of thoughts.

Not long thereafter, the verse turned up again as the subject of our devotion. "That settles it!", I exclaimed to myself. "I am going to think the whole thing through."

A little reflection showed me that a heaven-bound person would not be exhorted to "seek the kingdom of God"; neither would a 'good boy' be admonished to seek "the righteousness of God." I then saw myself at odds with the Holy Writ.

To me, then, the only solution I knew was to follow our daily religious instruction more devotedly. Like my teacher, I began to read a chapter or two in the Bible at bed time regularly. I learned by heart all the popular stories and verses in the Bible; especially the ten commandments, which became my main standard of righteousness.

All seemed well as the months and years rolled onward; though, inwardly, I could sense something missing. At 16 I joined a church which had services especially for deaf people. Neither this action nor the subsequent beautiful ritual of head-sprinkling filled the vacuum I was sensing. Yet I led myself on to believe I had found the "righteousness of God."

Even so, a resolved 'Christian life' was full of challenges for a teenager like me. I often felt impelled to talk to some of my church-going but worldly-living pals about God and His Holy Word. But the storm of ridicule always drove me to seek refuge among them. Yet their reaction only served to strengthen my desire to communion with God and seek a fuller revelation from Him.

Following my seventeenth birthday, I moved to Detroit, Michigan, to seek larger conquests in this silent world of mine. Before long I met other deaf people, and was delighted to visit their church for the deaf.

It was an old house converted into a place for worship. On the walls inside hung many large placards inscribed with Bible texts such as: "Ye must be born again," "By grace are ye saved through faith . . .", "For God so loved the world . . .", "Believe on the Lord Jesus Christ and thou shalt be saved," and so on.

The leader was Pastor Walter J. Lyon, who, though not deaf himself, was quite conversant with the sign language. He "signed" a message about Jesus dying upon the cross for our sins. So emphatical was his gesticulation that I thought his discourse was much out of season, as it was mid-July and Easter had long since passed.

Sunday after Sunday, the pastor repeatedly stressed the same topic. Nothing was ever said about my beloved ten commandments (etc.) After about three consecutive Sundays of "the Blood and the Cross", I became fed up with his 'unseasonal sermons' and decided to swing into action.

Happily, that started the beginning of nearly a year-long friendly feud—feuding over **law vs grace**. Now my opponent was a very patient and painstaking person. "Bro Lion", as we affectionately call him in sign language, dealt with me quite systematically. He first pointed out my sinful and lost condition before God, and my need of the cleansing blood of Jesus Christ, notwithstanding my "righteousness".

He backed up his claim with such Scriptures as Rom. 3:22-23, which says, "There is no difference: for all have sinned and come short of the glory of God." Also Isaiah 64:6, "But we are all as an unclean thing, and all our righteousness are as filthy rags." Likewise James 2:10, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." And Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I did not entirely grasp the meaning of these scriptures then, but they certainly jolted my pride in the righteousness which I was trying to cultivate. Not only me, but I knew many others who were doing the same. For people like us, Bro. Lyon quickly supplied the Bible's answer from Rom. 10:3-4: "For being ignorant of God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law into righteousness to every one that believeth."

During the early stage of our "feud", my mind would gather only wool from scriptures and ideas advanced by the pastor. One day, however, I eventually understood that there are two kinds of righteousnesses. One is our own; the other is of God. The only righteousness that saves us sinners is of God. I saw this verified in Rom. 3:21-22: "But now the righteousness of God without the law is manifested . . . even the righteousness of God which is by faith in Jesus Christ."

The point became even clearer when, at one time, our debate revolved around Rom. 4:16 and Eph. 2:8-9, which declare respectively, "Therefore, it (righteousness) is of faith, that it might be by grace" . . . "For by grace are ye saved through faith and that not



of yourselves: it is the gift of God: not of works, lest any man should boast."

At times it seemed that I was progressing unto a knowledge of the truth. But, because the Power of Darkness was at work and being yet in darkness myself, our argument often digressed. And it seemed like a matter of shaking me off my legalistic pedestal, as I constantly raked my brain for teachings to support it. When this happened, Bro. Lyon's favourite counter-punch was Rom. 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

I remember distinctly a domestic illustration Mr. Lyon once gave to help me see the relationship between law and grace. A mirror, he pointed out, will show a dirty face, which only soap and water — and not the mirror itself — can cleanse. Similarly, he continued, the law reveals our condition as God sees it; but only the shed blood of Christ can purify it. He 'documented' his point this time with Rom. 3:20 and I John 1:7, which promise in this order: "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin." And, "... the blood of Jesus Christ His Son cleanseth us from all sin."

I believe it was on this occasion, after many months of debating, that I decided to let down my guard for once and ask a straight question: "What am I supposed to do then?" To this Bro. Lyon gave a straight reply: "Believe on the Lord Jesus Christ!" And losing no time, he turned to Acts 6:30-31 to point out an almost similar confession.

I smiled; not so much at the coincidence as at the pastor's ability to punch straight and quick!

Of course, he had been stressing the same fact all the time — on the pulpit as well as in our private discussion — but I guess I was just mentally blind to it all.

My mind flashed back to the numerous Gospel tracts which I had picked up at this church, also in public places and at work. They all bore a simple little message stressing essentially the same thing. I loved to read them, even though their simplicity often left me skeptical.

The pastor interrupted my thoughts, apparently in order to press for a decision. He asked me whether I believed on the Lord Jesus Christ. I promptly answered in the affirmation, implying by belief in the historicity of Christ.

Perceiving my improper association of the ideas, he asked again, more bluntly: "Do you believe that Jesus Christ came into the world, suffered death upon the cross for your sins, and then rose again from the dead for your justification?"

Again, I replied positively, meaning this time I had never denied to the contrary.

Many Christians would have laughed at my ignorance and confusion, but not patient Walter J. Lyon. He explained this vital doctrine in the most simple words, as thus: "Now, Andrew," he said, "in biblical circles, 'believe' means 'to receive'. Now have you received Jesus into your heart as your Saviour from sins and made Him the Lord of your life?"

Again the words were very plain, though the idea was not fully understood. Nevertheless, inspired by life-long religious inclinations, I gave another earnest affirmative reply.

And though unaware of my wrong associations again, the pastor rose to give a vigorous, victory handshake, then exclaimed, "Now, Andrew, you are saved!"

But later on one Sunday, the fact came to light. And apparently the patience of Pastor Lyon had waned terribly; for whatever I said about the law then certainly provoked a storm of gestulation. "Forget the law!" he exclaimed vehemently in signs. And in the same gestural tone added, "Look to Jesus! Look to Jesus! Look to Jesus — God's only Son!"

The 'tempest' having subsided, he explained in a more graceful tone: "Look, Andrew, watch this! Just forget the law for a minute, please, and look to Jesus — just keep looking to Jesus! Only believe! That is, trust in Him completely and you are completely saved — now and eternally!"

Shortly afterwards, we parted for home. My pockets were bulging as usual with Gospel tracts; and, as usual, I pored over them. Meanwhile, the Holy Spirit was convincing me more and more as to God's only way of righteousness, which is by unfeigned faith in Jesus Christ.

Then in the early part of 1943, on one wintry day (God knows which one!), while reading my Bible and poring through these tracts, I became convinced of the uselessness of my own righteousness as well as my sins before God, and my need of Jesus as my sin-bearer. So, I quietly accepted the Lord Jesus Christ into my heart as my personal Saviour from sins, death and hell.

How grateful I am to all for their share in my coming to know Jesus Christ personally! No bounds can tell my gratitude to my parents for instilling in me a churchgoing habit right from the cradle. I am highly indebted to one of my teachers for her rewarding example of daily Bible reading. Also I extend a million thanks to the church for the deaf in Detroit for, both their tract and rack and their pastor, who exhorted me to "just keep looking to Jesus."

And I may owe myself a little pat on the back for heeding this pastor's exhortation. For, by looking firmly to Jesus, the Holy Spirit (to whom also I am profoundly thankful) was given a chance to work in my heart, convincing it of sins and of the righteousness that is in Jesus Christ.

When I looked steadily to Jesus, the glory of my own works became clearer in the light of His Cross. I saw my righteousnesses as God saw them: that is, as filthy rags.

Moreover, by gazing steadfastly to Jesus and His Cross, the Holy Spirit enabled me to see the glory of Him who had been made "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

I believe my spiritual transformation was as the Apostle Paul describes such in II Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory, even as by the Spirit of the Lord."

After my conversation, there has been no more doubts as to eternity. Neither has there been any more uncertainty as to the righteousness of God. And I am so grateful too, that the sensing of something missing is completely gone!

"At the Cross, at the Cross, where I first saw  
the light,  
And the burden of my heart rolled away....  
It was there by faith I received my sight.  
And now I am happy all the day."

Having thus received Jesus Christ into my heart as my Lord and Saviour, the next step was to make this confession publicly, after Romans 10:9-10. But as a new born baby in Christ, I certainly didn't have the "cheek" to do it at first.

At the end of the message on many Gospel tracts, space was provided for new converts to sign their name, and the tract was to be passed along as a form of public confession.

I adopted this method; but signed only my initials (A. J. F.) and left the tracts where they were most unlikely to be found. For I dreaded what my lukewarm and unsaved friends would think. Doubtless, they would have dubbed me a holier-than-thou person. After some time, however, I gained the courage to sign "A. Foster"; then later, "A. J. Foster".

But one day I was touched by Mark 8:38, in which Jesus declares that "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

So, without further fear or shame of what men may do, say or think, whenever I came across any more such tracts, I signed my name, "Andrew Jackson Foster, II" and gave it to whomever I happened to meet.

However, only Eternity knows the actual date on which I was born again. Nevertheless, I always regard March 21, 1943, as my spiritual birthday. For it was on that Sunday afternoon, standing waist deep in water to be buried with Christ in baptism, that I first openly with my mouth confessed that I had received Jesus into my heart as my Lord and Saviour several weeks earlier.

Even some months before my conversion, I was already teaching the Word of God and preaching it spasmodically. But after being born again, I saw the Scriptures in an entirely different light, and began to preach them that way.

I teach and preach the Gospel to those who, like myself, cannot hear it told by mouth. However, as a vehicle for communication, we employ the sign language which we sometimes combine with speech or lip movement. Praise God; for He alone knows how many deaf persons have been saved or blessed through my ministry during the past 14 years. And even you, my dear friends, whether deaf or non-deaf, "lukewarm" or lost, as you read how I found the righteousness of God, I hope that my testimony will not fall upon "deaf-ears."

## Ten Years of Progress—

# PUBLIC HEALTH WORK IN AFRICA

On April 7th, World Health Day coincides with the Tenth Anniversary of the World Health Organisation, and in paying a tribute to the admirable work of the health services everywhere in Africa, Dr. F. J. C. Cambournac, Director of WHO in Africa, recalls the astounding progress achieved over the past decade.

Everywhere in Africa disease is regressing.

**Yellow fever** has practically ceased to present a menace. Banned from the cities and from many rural areas, thanks to mass vaccination, the disease is nowadays confined to certain forest and bush areas, where certain animal species constitute an inexpugnable virus reservoir. Protection today requires little more than a few elementary precautions.

The fight against **smallpox** has given rise to some of the greatest victories of man over the opposing forces of nature. If smallpox has not been eliminated from the continent, it no longer creates havoc among entire populations.

The fight against smallpox has given rise to some of the greatest victories of man over the opposing forces of nature. If smallpox has not been eliminated from the continent, it no longer creates havoc among entire populations.

**Sleeping sickness** has been brought under control in most inhabited territories, and almost everywhere the incidence of the disease has been reduced to a negligible level.

Thanks also to the introduction of new products it has been possible to achieve a substantial reduction in the prevalence of such scourges as **malaria**, **venereal disease**, **treponematoses** and **leprosy**.

I am proud to recall that five million out of twenty million Africans suffering from **yaws** after the last world war, have already been cured. It can be expected that the hideous disease may disappear from the face of Africa within the time of generation.

Progress against disease is not enough. Great progress in disease prevention and better health has been achieved in the various fields which together form the organisation and administration of public health in Africa as Maternal and child welfare, nursing, nutrition, health education of the public.



Since its establishment in Africa some five years ago, the role of the World Health Organisation consisted, to the extent of its limited means, to assist the government in their never-ending task of solving new problems as they arise from the rapid evolution which is so characteristic of this continent. More and more, these problems extend beyond the limits of national boundaries. Our role therefore is a co-ordinating one, so as to ensure the greatest possible effectiveness of efforts undertaken everywhere in Africa.

The fight against disease and the struggle for better health, within the more general framework of a raising of standards of living of the populations, is a key feature of Africa today. The World Health Organisation is proud to play its part in so formidable a task.

— CHRISTIAN RECORDER.

Readers are urged to submit their questions on health. They will be referred to Dr. Healthyhope who will answer them to their satisfaction.



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- T.B. AND YOU
- THE LARGEST HOSPITAL IN AFRICA
- A THRILLING STORY
- A BULL SESSION

## INSIDE:

- WHO WROTE THE BIBLE? HOW?
- FROM DARKNESS UNTO LIGHT
- ZENZELE Y.W.C.A.
- BIBLE TWISTERS
- REVIVAL



6<sup>D.</sup>

AUGUST, 1958

Vol 4 No 6



# AFRICA'S HOPE

... Which *Hope* we have as an *Anchor* of the soul, both sure and steadfast" (Heb. 6:19).

Registered at the G.P.O. as a newspaper.

AUGUST  
1958

EDITORIAL  
STAFF

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EDITORIAL STAFF: Mr. V. T. E. Ngwenya, A.S.C.A.  
(S.A.), F.E.A.A., Mr. S. L. Mbuli, Mrs. B. N. Gamede.

NUMBER 6  
VOLUME 4

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South Africa.



# THESE GIVE US HOPE

● Dear Editor,

I was very much interested in your issue of AFRICA'S HOPE for June, 1958, especially in the article and illustrations on "WHAT CAN CHANGE MAN?" — pages 8 and 9.

ALBERT KENYON,

Lieut.-Colonel.

Editor-in-Chief and Publicity Officer.

The Salvation Army,  
Territorial Headquarters,  
131 Commissioner Street,  
Johannesburg.

● Dear Mr. Editor,

I realize that, although I am a member of a Visible Church, I am not a member of the Invisible Church. I now accept Jesus Christ as my personal Saviour and Lord of my life, and thereby become a member of the Invisible Church. From today until I depart to be with the Lord, I shall trust Jesus Christ for all my spiritual and material needs. Please pray for me and send me some Christian literature that will enable me to grow in grace and in the knowledge of my Blessed Redeemer and Soon-coming King.

M. NATHAN NHIDZA.

Mzingwani Govt. School,  
P.O. Essexvale.

● Dear Editor,

Thanks very much for the Africa's Hope. Please continue to send me this magazine. It is the best I have found.

W. JELE.

Nsoko,  
Swaziland.



● Sir,

I have received copies of your latest magazine and have found it a useful paper to be used in African Schools. I am arranging with the school Authorities to subscribe for it so that you can forward us monthly copies.

J. N. MAKGOTHI.

Thaba 'Nchu.

● Dear Mr. Editor,

Sir, I thank you very much for the Africa's Hope magazine you sent me, whose contents delighted me so much that I had to present its magnificence to a few friends who thereafter became very much interested.

It is a journal with a dynamic message for Africa's millions. I am really enjoying reading the best evangelical message in it.

I hope God will continue to bless the Africa's Hope and to give His blessings upon your effort.

S. M. RANKHOLO.

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(See form on page 10).

## — OUR COVER GIRL —



is Miss JENNIFER JACOBS, of Bloemfontein. She is the youngest daughter of Mr. and Mrs. Jacobs. Her question: "Daddy! who wrote the Bible?" opens a theme for our August issue.



● **UNO:** Now the United Nations itself, after years of inquiry, has come out with this alarming forecast: In 60 years time, if the present birth rate continues, there will be less than 11 square feet of land for each person to live on, and that includes the North and South poles, every desert and all the mountain tops.

How many people are on the earth today? The figure — hold your breath! — is 2,500 millions.

But in 20 years' time, it is certain to be 4,000 millions — and then the food problem will start becoming really serious.

All the experts are agreed that somehow a way must be found to stop so many people being born. In civilised countries of the West there is no such problem.

But that isn't true about Indians, Africans and people over vast areas of the East. There, families of six, eight and ten children are still common, and even though tens of thousands of babies die in the first year of their lives, steadily the number of hungry mouths increases. There illiterate millions have never heard of birth-control; the idea of limiting the size of families is repugnant to them on religious grounds also.

If, they said, we could discover a drug that when taken as a pill would prevent conception, then the world's population problem would be solved.

**That pill has been discovered.** Tests that have been carried out with it by American experts on 200 women on the island of Puerto Rico in the Caribbean have produced quite amazing results. For two years these women have taken one of these pills for 20 days in every month. Not one of them became pregnant while the pills were being taken. But as soon as they were dropped the women taking part in the experiment conceived in the normal way. But supposing these pills are found completely successful, will they be cheap enough for the masses? At present the pills cost nearly 4/- a piece — and, of course, £4 a month is a ridiculous price for a month's freedom from fear. That high prices due to manufacture on a small scale.

If the demand for the pills swelled into millions and mass production began, they would probably be made at one-tenth of the price.

Tests have shown that if they are taken for some months by childless women, the result of stopping the dosage is that they quickly conceive. — **The Citizen.**

● **U.S.A.:** A new version of the entire Bible in modern English, prepared by a group of American scholars, is scheduled for release next January. Headed by Dr. Gerrit Verkuyl of Berkeley, Calif., an editorial committee of more than twenty translators has been ten years on the project. The work will be known as the Berkeley version of the Modern Speech Bible, to be issued on January 30, 1959, by Zondervan Publishing House, Grand Rapids, Mich.—**Moody Monthly.**

● **U.S.A. and CANADA:** It is expected that "Martin Luther" will be seen widely on television soon. Lutheran Church Productions has announced that it has authorized release of the full-length film for television use to advertisers, television stations or church groups in the United States and Canada. The Lutheran film agency voted to release the film for TV on the basis of successful test showings in key U.S. cities. — **Moody Monthly.**

● **ITALY:** Rev. and Mrs. Jack Murray, Bible Christian Union missionaries in Italy, relay the report that out of forty-five evangelical radio stations operating throughout the world, only two or three reach Europe, and that there are no religious services whatsoever for Protestants. In contrast, Radio Vatican has regular broadcasts in twenty-nine languages, and also beams special programme in about seventy other languages and dialects! In December the Bible Christian Union began two weekly broadcasts in Italian. Response is already coming in from listeners, who request copies of the New Testament offered. Pray for effective follow-up of these requests. — **Prophetic World.**

● **ETHIOPIA:** His Imperial Majesty, Haile Selassie, Emperor of Ethiopia, has donated a building site in the national capital, Addis Ababa, to the DUNDAN INTERIOR MISSION for a new Gospel Center.  
— **Missionary Broadcaster.**

● **U.S.A.:** As a home-evangelism follow-up to Billy Graham New York Crusade, some 40,000 persons made visits to 180,000 unchurched people. And speaking of "unchurched," there are 1,589 Protestant churches in New York City.  
—**Christian Herald.**



- **ISRAEL:** The birthrate in Israel is higher than in Japan or India, and the mortality rate is one of the lowest in the world. These facts, plus her open-door immigration policy, have led experts to estimate that Israel's population, now under two million, will reach four million within 15 years. — **The Missionary Broadcaster.**
- **LIBERIA:** A new type of coffee, which has bright red berries, has been found growing wild in Liberia.
- **N. RHODESIA:** In their spare time an African congregation in Kitwe, have built their new church themselves. It seats 300 people and cost £500. — **African Features.**
- **ISRAEL:** The three South African boys who won the Bible Essay competition in Hebrew, Afrikaans and English respectively, have arrived in Israel for a ten-day tour. Hundreds of youths were at the airport to give them a rousing reception. — **South African Jewish Times**
- **U.S.A.:** The biggest U.S. nuclear weapon is a 60-megaton bomb, equivalent to 60 million tons of TNT — the meanest and dirtiest weapon in the arsenal. It presumably would be used only as a vengeance weapon against Russia's cities if the Kremlin ever struck at U.S. cities first. — **Newsweek.**
- **WASHINGTON:** The house of Representatives is now opening its session each day with a brief reading from Scripture. Dr. Bernard Braskamp, chaplain of the House, has re-instated an old practice followed by one of his predecessors, Rev. Edward Everett Hale, by prefacing his opening prayer with a reading from Scripture. — **Alliance Witness.**
- **PALESTINE:** Mention of a hoard of gold and silver in two copper Dead Sea Scrolls has set in motion an archeological expedition that hidden treasure may be found. The expedition is combing a 50-mile area ranging from Hebron to Mount Gerzim. — **B'nai B'rith Messenger.**
- **U.S.A.:** Giving for religious purposes in the United States for 1957 was estimated at about 3,425,000,000 dollars (about £1,600,000,000), an increase of nine per cent over the previous year. — **Alliance Witness.**
- **FORMOSA:** A Chinese version of the Koran is being published for the 40,000 Moslems in Formosa. They expect to open their first mosque there next year. — **Sel.**
- **U.S.A.:** The original United States Seal portrayed Moses and the Israelites safe on the Eastern shores of the Red Sea, as the Egyptians were being swallowed by the waters. These words circled the picture: "Rebellion to Tyrants Is Obedience to God." — **Bible Advocate.**
- **CENTRAL AFRICAN FEDERATION:** The existence of persons and Associations already in co-operation with the Soviet Union, in the Central African Federation, is mentioned in a report of prominent Americans, interested in Africa. The purpose of these groups of people in our midst, is to supply Russia with data, concerning the weak points of our political and economic structure. On the strength of this data, Russia will decide what kind of assistance will take the form of monetary and moral support. Commenting on these Russian activities, the big Johannesburg daily, **The Star**, says that the Federation and the Union are among the countries whose current affairs and history are being closely studied by Soviet experts, whose research on Africa is expanding rapidly.  
A core of interest is the "national liberation movements in African countries." — **The Citizen.**
- **JERUSALEM:** Another battle has broken out between Church and State. This time the issue is — "What is a Jew?" The basic, underlying cleavage in Israel public life has been: is the country to be a theocratic state, governed in accordance with age-old Jewish religious teaching, or is it to develop as a modern secular state? With Israel's quarter-million Arab population — who also enjoy Israel citizenship — tacitly considered something of a security risk, and living mainly in certain areas of the country which are under Military Government, it was decided that identity cards ought to give some indication of the national origins of each individual.  
Another problem raised by the immigration from Eastern Europe is that many hundreds of children, both of mixed and all-Jewish marriages, have not been circumcised, and are therefore not considered Jews by religious definitions. But often parents, while remaining true to their Jewish faith, were fearful of marking their sons as Jews by having them circumcised, remembering that during periods of persecution, as under the German occupation, the sign of circumcision meant a one-way journey to the gas chambers.  
By religious definition these children, until the operation has been ceremonially carried out in the presence of a rabbi, are not considered Jews. It is not secret that Prime Minister Ben Gurion himself views the encroachments of the religious authorities on the nation's life with considerable disfavour. But he, and many others, also feel that the time has not yet come for a clean break. The nation is too young and its population not sufficiently united and consolidated to subject it to the shock of open civil dissension which would split the country.  
It is likely that the Church versus State debate will continue to simmer for some time yet without any decisive outcome. It is even possible that not this generation, but the next, will witness the show-down. — **S.A. Jewish Times.**



## EDITORIAL PAGE

# THE BOOK OF BOOKS...

The total world circulation of the Bible and portions in December 1956 reached 26,379,142, which was almost one million more than the previous year. No single book has had as much influence upon mankind as the Bible. Nations that have built their socio-economic and political structures upon it have prospered. The Bible has been vindicated by Science. It has brought salvation, peace and satisfaction to millions.

Its Author behind the authors is given in its content: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:20-21. "Surely the Lord Jehovah . . . revealeth his secret unto his servants the prophets." Amos 3:7. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16, 17.

I have chosen 20 personalities — 10 from Great Britain and 10 from the United States of America — to share this editorial on this most wonderful Book, the *Bible*.

### GREAT BRITAIN

1. *Queen Victoria*: "This Book accounts for the supremacy of England."
2. *William Ewart Gladstone*, Prime Minister: "I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible. . . . The Bible is stamped with a Speciality of Origin, and an immeasurable distance separates it from all competitions."
3. *Sir William Herschel*, Outstanding British Astronomer: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."
4. *Thomas Carlyle*, the celebrated English writer: "The Bible is the truest utterance that ever came by alphabetic letters from the soul of man, through which, as through a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long-forgotten home."
5. *Lord Alfred Tennyson*, renowned English poet: "Bible reading is an education in itself."
6. *John Ruskin*, famous English painter, art critic, writer: "Whatever merit there is in anything that I have written is simply due to the fact that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart."
7. *Charles Dickens*, English writer of world renown: "The New Testament is the very best book that ever was or ever will be known in the world."
8. *Oliver Cromwell*, Lord Protector of the English Commonwealth, on his deathbed, asked that Philippians 4:11-13 be read to him. "He repeated the words of the passage to himself. When the apostle spoke of his contentment and submission to the Will of God in all conditions, he said: 'It's true, Paul, you have learned this, and attained to this measure of grace, but what shall I do? Ah, poor creature, it is hard lesson for me to take out! I find it so.' But when he came to the words which followed, faith began to work, and his heart found comfort and support, and he said: 'He that was Paul's Christ is my Christ too'; and so he drew water out of the wells of salvation."
9. *Dr. D. N. Blair*, Professor of Anatomy in the University of Glasgow: "The doctor who looks at the Bible finds himself in the end face to face with One who is greater than the Bible, greater than anyone he ever met; a Physician, the Great Physician, who can not only say to the stricken one, 'Take up thy bed and walk,' but also, 'Son, be of good cheer, thy sins are forgiven thee.' Here is a matchless One, who can



heal broken bodies, but also the souls of men. Those that are broken in their hearts and grieved in their minds. He healeth, and their painful wounds He tenderly upbinds. The doctor looks back again along the way he has come. He has seen many things which he has recognized as true things, but now he sees a greater truth behind them all, One who is the Truth, of whom even Moses and the Prophets spake, when they 'saw his glory and spake of him'." (*A Doctor Looks at the Bible* — 1936).

10. *Sir Ambrose Fleming*, President of the Victoria Institute and Philosophical Society of Great Britain, President of the Television Society, Professor of Electrical Engineering in the University of London, Honorary Fellow of St. John's College and Cambridge Fellow of University College, London: "Although there are a considerable number of educated persons in the leading nations of mankind who regard the remarkable Hebrew and Jewish literature called 'the Bible' merely as the production of the unassisted human intellect embodying myths, legends, and the imaginations of men in unscientific ages rather than as in any way a supernatural revelation of truth, yet the fact remains that this literary masterpiece still retains, in spite of all attacks on it, a dominating position amongst human literature, and is an encyclopedic work which in extent of production, sale, world-wide circulation, and perusal is unapproached by any other book or books ever written by mankind. It has a power of appeal to, and influence on, the learned and unlearned, powerful or simple, rich and poor, strong and feeble, civilized and uncivilized, possessed by no other set of books produced in the history of the world."

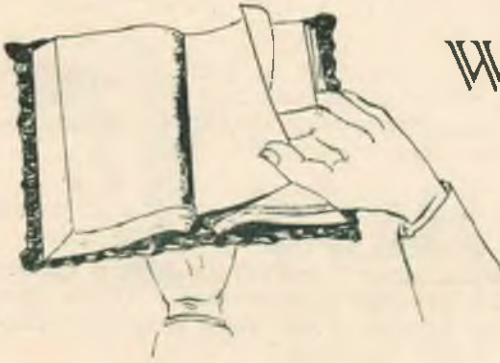
"It has had to fight battles for existence against the most violent attempts to exterminate it, the like of which has been endured by no other book. Yet today it has been translated into every language spoken on earth, and printed and sold in numbers reckoned only in millions of copies. Whilst it is revered, loved, and treated by millions of those who have studied it as a supernatural book and in some way difficult to define, as a communication from the Creator of the Universe to Mankind, yet here again the greatest learning, cleverness, and ingenuity has been brought to bear upon it to undermine any belief of the above kind and represent it as the outcome of the human mind alone, having in it mistakes, inconsistencies, and fabrications, characteristic of imperfect human knowledge of events and facts."

"Side by side with these attempts to minimize its value and distort its meaning or deny the truth of its history, there has been of late years an enormous increase in the discovery of facts which confirm its historical accuracy by the work of much archaeological research and exploration."  
—*The Origin of Mankind*.

## UNITED STATES OF AMERICA

It would be impossible to quote what all great men of the United States have said about the Bible. However, I am going to quote only ten — the first five being the Presidents of that great land.

1. *George Washington*: "It is impossible to rightly govern the world without God and the Bible."
2. *Abraham Lincoln*: "I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this Book."
3. *Ulysses Simpson Grant*: "The Bible is the sheet-anchor of our liberties."
4. *John Quincy Adams*: "So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. . . . I have for many years made it a practice to read through the Bible once every year."
5. *Andrew Jackson*: "That book, sir, is the rock on which our republic rests."
6. *William Henry Seward*, Governor of Virginia: "The whole hope of human progress is suspended on the ever growing influence of the Bible."
7. *Robert Edward Lee*, famous Commander-in-Chief: "In all my perplexities and distresses, the Bible has never failed to give me light and strength."
8. *Horace Greeley*, American Journalist (Founder of the *New York Tribune*): "It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom."
9. *Professor James Dwight Dana*, of Yale University, probably the most eminent geologist America has yet produced: "Young men! As you go into the world to face scientific problems, remember that I, an old man who has known only science all his life long, say to you, there is nothing truer in all the Universe than the scientific statements contained in the Word of God."
10. *Dr. Howard A. Kelly*, of John Hopkins University, Baltimore, an authority on radium and herpetology, a world-famous surgeon and gynecologist, says in his *A Scientific Man and the Bible*: "A definite Christian faith is the one really important thing in life. I mean literally. It is vastly more important than any profession; than any scientific research; than any other or all activities of man's life. . . . My intimate experience has shown me that the Bible is a Living Word, just as definitely God's Word to me — and to every man who reads it — as a letter received in the morning's mail from my mother is her word to me. As such the Bible is its own defence and needs no apologist.—*American Magazine*.



# WHO WROTE THE BIBLE? HOW?

## OR what Do We mean by VERBAL INSPIRATION?

By Rev. F. W. SCHWARZ

The question of the Verbal Inspiration of the Scriptures is at the present moment frequently discussed in the various camps of Christendom. Although all true Christians believe in the inspiration of the Word of God, they are divided when it comes to the defining of the transaction as to how God communicated His Word to the human authors who gave us the original text of the sixty-six books making up the Biblical Record. Yet in our search for a pleasing man-made definition we must be continually on guard to see that matters appertaining to the verbal side do not engage our attention more than those appertaining to inspiration itself. In the inspired Word of God we have not just a literary form of the communication of His Will but therein are embedded the values of salvation and the very soul and life of the Godhead as Jesus tells us in John 6:63 "The words which I speak unto you are spirit and life."

### 1. The Eternal Record of Holy Spirit Words Verbally Inbreathed in Human Writers.

As we have it emphatically repeated in the Biblical record: "Thus says the Lord", "God spoke", "The Lord Spoke" or "God spoke to Israel in visions" and none can speak or receive ideas without words; not even in a vision. God's words were conveyed through His Spirit audibly or visibly to holy writers for the sake of putting them into human equivalents taken from the holy writers' own vocabulary.

That explains why Moses writes so differently from Habakkuk and Paul from Peter according to their peculiarity and individuality. Here is also the explanation for the unique terms of the Old Testament Hebrew and the New Testament Greek which were neither used on the human side in classical nor in colloquial Greek or Hebrew but only conveyed by God and for which there could not be found any existing human equivalents. The inspired writers simply introduced transcribing of God's message.

The inbreathed words of God on certain subjects or persons described in recurring Scriptures and repeated by some prophets or evangelists certainly differ not only in the translations but also in the Hebrew and Greek texts now available, and, we say without hesitation or regret, were distinct from each other in the very Original Words of God. When commissioning His Human authors to write the biography of Christ, God did not want every evangelist to say the same thing. He was anxious to have them write of His Beloved Son from varying angles and consequently gave each one the specially inbreathed words.

In this light we understand why Matthew, Mark, Luke and John bring a different version of Christ as King, Servant, Son of Man, Son of God and also have a varying inscription of Him on the Cross. Each of the four reporters gives the charge against Christ but varies in supplementing details according to divine verbal instructions. Such differences are not contradictions but rather contributions towards the completeness of the narrative of Him, whom the Father delights to depict from varying angles in His own words, clothed upon with the words of the New Testament narrators.

Sometimes when we come upon seemingly identical passages, the principle that the Holy Spirit in His Verbal Inspiration does not go over the same ground twice appears to break down and that the critic's contention that the Bible contains 100% identical repetitions seems to be true. However, when all apparent parallel sections are carefully read in the Hebrew or Greek and thoroughly compared with each other, we shall find that when even the text is the same the context is not. There may be verbal coincidences but the Holy Spirit's use of the same words in different combinations and with infinite shades of modifications produces variations in their relation-



ship to the preceding and following passages, so that one can say without any fear: The Bible does not contain any repetitions and the Holy Spirit does not go over the same ground, which is to be seen when the original text is really translated in truly exegetical and familiar versions.

Thus God spoke words on the same subject to Matthew which were different from those He spoke to Mark, Luke and John but all words put together tell one story of harmony, unity, perfection and completeness. Consequently God's very words, not merely His message of ideas or conceptions were given, received and translated into the vernacular of the commissioned men, a process of a distinct and unique nature which has never been repeated in the realm of inspiration or inbreathing outside the Biblical composition of the 66 books available now.

## 2. The Earthly Replica of Human words verbally chosen with the Holy Spirit's guidance from the human writers' vocabulary.

The giving of the Word of God through specially Holy Spirit-directed men and its very receiving and recording cannot be illustrated, as it is done in some quarters, by the analogy of dictation. If God had dictated His Words to the transcribers there would be only one set of Scriptures, one authorship, one dictation and one vocabulary. However, as the Lord wanted besides His own eternal and immutable record for the sake of His Self-Revelation and our salvation an earthly, temporary and perishable set of Words, an exact replica, in human language, He directed by His Holy Spirit suitable men to write down His eternal record in Hebrew and Greek in a completely identical copy.

This Human set of His Words is not the product of dictation on the divine side and that of a recording automation, wire recorder or phonograph on the human side into which every word, syllable and letter is spoken by the divine author for exact reproduction and which can play back the words spoken to them to such minute details as even tone, accent and aspirate.

A parallelism for Verbal Inspiration must neither be sought in the giving of the second set of the two tables of testimony on which Moses was directed to write the ten Commandments according to the dictation of God. This is the only exception in which the heavenly authorship is exclusively exercised and the human medium transcribed the entire message word by word exactly as received on the first set. That was an exception to the rule and when later Moses wrote the Pentateuch, the decalogue was a part of the Godbreathed message of Holy Spirit words as was the description of his own death before it actually happened to which he supplied the Hebrew words.

The Biblical writers were not human dictaphones transcribing mechanically God's utterances in a parrot-like fashion. God's words which He spoke as the divine author are of a heavenly language and only intelligible to spirit beings in celestial realms which

according to Paul's experience in Paradise are "unspeakable words and not lawful for a man to utter" in terrestrial spheres.

Therefore in our search for a suitable illustration respecting the transcribing of God's set of Words into that of the human authors we should rather use the analogy of interpretation and translation where the interpreter and the translator are left free to supply the human equivalents of intelligible terms from their own vocabulary, literary style and reservoir of linguistic expressions. When the Queen of England, the President of the United States or the Prime Minister of South Africa give a radio message to the World in English, all the countries interested will pick the message up and translate it into their own language.

If the substance and the very terms are correctly translated the meaning of the broadcast address will be in all tongues used exactly the same as in that of the text of the Queen, the President and the Prime Minister, but the word-pictures, peculiar national expressions, racial colourings and idiomatic phrasologies will be as varying as such nations themselves. Respecting the human authors of the Bible, they were all at liberty to tune in to the Heavenly Broadcast, completely enabled to be the medium of the Holy Spirit for the receiving of God's message and so thoroughly guided by the Lord's Spirit in their choice of human equivalents that a perfect production of a human set of God's Words was brought into being, an exact replica, an identical copy of the heavenly original as done by the same divine hand.

The parallel sides of two sets of authorship find also expression in the analogy of the tabernacle which Moses was shown on the mountain top, and its counterpart, the material building of worship he erected in the wilderness. There was in the possession of the Lord a wondrous structure of a heavenly manufacture which served as a pattern for the tabernacle below, which was only the shadow and not the real thing. It is noteworthy that the model in all its beautiful reality was not lowered down into the desert sands. Of it Moses was allowed only to take a mental blue-print for which he had to find the material synonyms, the means of architectural interpretation in his fashioning of God's earthly dwelling-place among holy people. When he had "finished the work" it dovetailed so accurately down to the minutest detail with the object of above and was so pleasing to God that "the glory of the Lord filled the tabernacle."

## 3. Other Analogies of Speech and their exact Verbally Translated Replicas.

God's speaking to men which might be done audibly, visibly or otherwise cannot be received by us apart from words. Even when He calls a sinner unto Himself or a believer into His Service or imparts suggestions or texts for a sermon to the preacher, the inner ear hears His voice and the spiritual eye sees His message of Holy-Spirit words. Yet when the substance of His communication is to be put down in writing or conveyed to others verbally, it cannot be



done without the usage of the alphabet. When being asked what we have heard or seen in the divine communicate by means of our inner capacity we can express ourselves best and most intelligently through some literary or vocal utterances. So exactly the Biblical authors who according to 2 ePterr 1:21 "were borne along by the Holy Spirit" as God's amanuenses from one expression of God to another intended for recording, until they had found the corresponding human expression, had nothing else but His plain and unmistakable Words.

This analogy of receiving Holy-Spirit Words and interpreting them in earthly linguistic expressions of and exact parallel is also to be found in the pentecostal experience on the day of the birth of the Church of Christ. When the redeemed men and women, already possessing the Holy Spirit, were prayerfully waiting for the filling of Him He gave them His message which, with His enablement, they uttered in foreign languages so that every Jew present from other countries heard in his own tongue the Gospel's proclamation: "Whosoever shall call upon the Lord shall be saved."

When Paul writes to the Corinthian church on the subject of speaking with Tongues, he refers on the divine side to speech containing Holy Spirit words which are beyond the reach of the ordinary capability of receptivity respecting mind, sense and tongue, and which on the believer's side is to be understood only by a competent interpreter who translates the extraordinary and divine words into ordinary and human expressions, as practised by sound Scriptural and spiritual Pentecostals.

On the satanic side we have exactly the same happening, for when the evil voice of the tempter speaks most distinctly words like: "Take poison, jump over the bridge, shoot yourself, it is no use carrying on, end it all," the unfortunate person being on the brink of suicide hears distinctly a voice and words, but they are evil-spirit words which, when the suicide does not come off, may be reproduced in human words to the police sergeant in a report or to the Gospel worker in a testimony. Spiritism is operative by the same method of evil-spirit words spoken by Satan's demons and interpreted by a suitable medium of evil spirit enablement into intelligible language.

In the psychical sphere this parallelism of two sets of words finds its similarity in the ecstatic or unintelligible speech of human spirit words as practised by heathen cults, religious sects and people of spiritual entrancing which erroneously is called "speaking with tongues". Their ecstatic utterances are originating from their psychological depths and are not Holy Spirit words as those used by Sound Pentecostals in proper Speaking With Tongues and neither are they evil-spirit words as employed by spiritists. The interpretation of such ecstatic language into intelligible speech can be done by competent people by means of the human spirit without any supernatural enablement.

#### 4. The Everlastingness of the Verbally Inbreathed Divine Record and the Temporariness of its Verbally Transcribed Human Replica.

This divine record is forever settled in the heavens and of it there shall not disappear a single jot or title, yet its human counterpart is continually subject to dissolution. Gone are the originals in Hebrew and Greek, the tables of testimony, some manuscripts and translations and, one day in the universal conflagration, after the Millennium when this earth will go through the renewing fires of judgment, every copy of the beloved Authorised Version and of the much criticised Revised Standard Version and of every other version will be gone forever. Only His eternal Words which are life and spirit will survive through to the new earth in the eternal state forever.

The Old Testament tabernacle and temples have all disappeared but the heavenly model shown to Moses on Sinai after which the earthly sanctuaries were fashioned will remain. The glory of the abiding values of eternal worshipping independently of any man-made sanctuary is bursting upon the Seer of Patmos, when into the vast range of his vision there comes the New Jerusalem, the eternal abode of the redeemed: "I saw no temple therein for the Lord God Almighty and the Lamb are the temple thereof." Gone forever is the cross on which Christ died, although some Catholic quarters maintain to have some bits of it as reliques, but the true message of the cross and everything it signifies "standeth fast" everlastingly. Moses may break the tables of the decalogue but the commandments written thereon are indestructible, for they are a part of the everliving-God.

Another analogy of abiding and passing features of God's Word is to be seen in Christ The Living Word respecting His death-experiences of His broken body and the shed blood. Yet there is real danger on the part of the observants of the Lord's Supper to emphasize the temporary shed blood so exclusively that the eternal Lord Himself in His eternal broken body is not done justice in the light of His own request: "To eat and drink in Remembrance of Me."

In all pre-time eternity God the Son was Spirit just as God the Father was and is now, without a body and without blood. Yet for the sake of redemption He was given a perfect body, the vehicle of which was not the Spirit but the blood. This body and its blood were created especially for the sake of His entering into the body of humanity. Both were by the Holy Spirit in the process of His Holy begetting as "This Holy Thing" placed as a unique embryo into Mary. Therefore the Christ, divinely begotten into the ranks of mankind, was in the very initial stages of incarnation, just when He left the Father's throne, a tiny morsel of heavenly flesh and blood. This was placed by the Holy Spirit into the human vessel Mary for nourishment and nursing and thus He did not receive an ounce of flesh or a single drop of blood from Joseph or Mary.

However, this most precious and holy blood necessary for the maintaining of Christ's humanity and pulsating through His perfect body during the 33 years



of His earthly life and ministry was shed at the cross to the last drop in accordance with the anti-typical fulfillment of the Old-Testament sin-offering, which had to be rung out completely at the bottom of the altar. When Christ was nailed to and pierced at the cross He did not withhold a single drop, rather shed His most precious blood entirely for the remission of sin. So He is taken from the cross, laid in the grave and raised on Easter morning in a bloodless, in a resurrection body, which possesses flesh and bones but no blood. That resurrection body of Christ is controlled by the Spirit and in that body He is seated now at the right hand of God and will descend to earth at His second coming.

So gone is the material substance which flowed once through the sinless, unpolluted and undefiled body of Christ, yet the eternal values of the shed blood are seen in their efficacious qualities saving poor sinners from the penalty, power and even presence of sin. Although not a bit of that shed blood is to be found anywhere in the universe, neither on earth nor in heaven, it speaks nevertheless loudly in its effective implementation of the redemptive enterprise of God. Christ the Highpriest in Heaven is on the strength and basis of the shed blood interceding for all believers so that they might not sin and acting as their Advocate after they have sinned, when the Accuser of the Brethren is claiming them in the High-Court of Heaven.

At every Lord's Supper Christians are subscribing to the abiding and disappearing features of Christ, when they sing verse 4 from H. Bonar's magnificent hymn: **"Here, O my Lord, I see Thee face to face."** **"Too soon we rise, the symbols disappear, the feast, though not the love, is past and gone. The bread and wine remove, but Thou art here, nearer than ever, still my Shield and Sun."**

The spear, hammer and nails which caused the five wounds in His side, feet and hands in the broken body of Christ are gone and although Rome claims to possess them as reliques they are absolutely useless for the individual Christian. Yet the wound-prints, the scars are eternal evidences of His broken body. In this light the message of Isaiah 53 is not only historically fulfilled in the death of Christ but is eternally evidencing the dying Christ with the broken body: **"He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our peace was upon Him and with His stripes we are healed."** In all eternity to come, He will be recognized by angels, saints and the inhabitants of hell by the wound prints in His broken body.

Seen from this viewpoint the otherwise fine hymn of Charles Wesley: **"Arise my soul"** needs correction in places where the **"Bleeding Sacrifice"**, **"Sprinkles now the Throne of Grace"** and **"Five bleeding wound He bears"** are spoken of in the present tense. The five non-bleeding wounds of the non-bleeding Sacrifice are at present adoring the interceding and pleading Christ, but there is now no sprinkling of blood happening at the Throne of Grace.

Even the great and highly respected Dr. Alexander MacLaran is led astray and is causing others to err in his attempt to magnify the work of God's grace in transferring a poor sinner into the wondrous likeness of Christ. In His commentary on Colossians 3:11 he comments: **"The grand unity of this new creation . . . is the reason for the doing away of all distinctions of race, or ceremony or culture, or social condition. 'Christ is all'. Wherever that new nature is found, it lives by the life of Christ. He dwells in all who possess it. The Spirit of life in Christ is in them. His blood passes into their veins."**

Surely the pen of the learned and much appreciated Baptist Commentator slipped here, for in many other places of his Biblical moccents, he stresses most emphatically the fact of the unreserved shedding of the blood of Christ and is equally emphatic on the present values of the efficacious blood of the great High Priest, which He shed in His supreme sacrifice on Calvary. The power of that blood can become a part of us in daily walk and safe-keeping but as it is shed it can never pass into our veins.

The above is true not only of the Original Scriptures but also of the present Hebrew and Greek text, and any translation of it apart from errors made by copyists, interpolators, translators, printers etc. Martin Luther's translation certainly differs greatly from that of the Revised Version, but they contain to a very high percentage the Words of God on Himself and salvation by grace in Jesus Christ that except from human error as just quoted, we may say of them unreservedly: **"Thus says the Lord."**

##### 5. The Combining of the Holy Spirit Verbally In-breathed Record and its Holy Spirit Supervised Human Transcription is a Miracle.

Yet having said all that, we must admit that when we want to put the How of the Miracle of His speaking into descriptions, we feel to be at a great loss. I look at this from the viewpoint of an Hypostatic Union and wherever we see that combining of the divine and human factors by God's inspiration or inbreathing taking place, we believe unreservedly in the fact of it, but admit that we cannot describe its details satisfactorily to all.

So we look upon the hypostatic union of the two natures of Christ in the Virgin Birth. In the hour of His incarnation that **"Holy Thing"** was God the Son and yet He was perfectly human. How did the inbreathing of the divine embryo into the human vessel Mary happen? In regard to the second hypostatic union respecting the new birth, Nicodemus' question still stands unanswered: **"How can this be? The Holy Spirit in-breathes God's nature into the body of a man or woman at the very moment of their exercising saving faith in Christ. It is a reality beyond dispute, and yet how can we adequately describe its happening in all its particulars? Yet the words of the Master satisfy us: "So is every one who is born of the Spirit."**

The words of Paul regarding Christ's indwelling of the believer: "I live, yet not I, but Christ lives in me" are a recognised and indisputable certainty registering in the daily experience of every surrendered Christian. Yet if the most intelligent saint is asked by any unbeliever to explain how Christ can be the dominating personality right at the citadel of the inner being of the redeemed and at the same time be seated at the right hand of God the Father, he could only say: It is so, but he could never say: How it is done.

George C. Stebbins, the author of the hymn: "In the secret of His presence", appearing in Gospel Hymns as No. 398, expresses appropriate sweet and precious realities of intimacies of heavenly fellowship happening between the believing soul and Christ, but he also states the utter inability of saying how it is done and what is actually said. This hymn-writer speaks of deep and blessed experiences when he writes: "In the secret of His presence, how my soul delights to hide! O how precious are the lessons which I learn at Jesus side! . . . And my Saviour rests beside me, as we hold communion sweet: If I tried I could not utter what He says when thus we meet!" Every yielded, obedient, separated and Holy-Spirit filled Christian of today has such wonderful experiences, but he is also absolutely unable to describe in exact phraseology how the literal terms of the particular communication are expressed. However, the fact of God speaking through Christ is beyond dispute and the fact of our receiving such a message is above argument.

Respecting the third hypostatic union, the in-breathing of God's mind into the minds of especially chosen holy men for the sake of transcribing His words by divine choice from their own vocabulary we have the same combining of the divine and human factors which we accept without any reservation whatsoever, but which for the very nature of its miraculous transaction must remain inexplicable.

### CONCLUSION

Therefore happy is the Christian who can do without a man-made definition and whole-heartedly believe **EVERY SCRIPTURE** to be **GOD-BREATHED** and that **HOLY MEN OF GOD SPOKE AS THEY WERE BORNE ALONG BY THE HOLY SPIRIT**, according to the Greek of Timothy 3:16 and 2 Peter 1:21. Blessed is he who reveals the God-pleasing characteristics of the true Biblicist, who knows, believes and obeys the whole Bible as the Word of God, written by men through the Holy Spirit in their own words.

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• We shall not understand Scripture unless we seek to make as prominent in our thoughts as on its pages, the second coming as the complement and necessary issue of the first.—Sel.

• If we are to appreciate the Scriptures, our understanding must be opened by the Spirit of God.—Sel.



By Mrs. CHRISTINAH E. NHLABATHI \*



Unlike some students, I was not fortunate to be brought up in a Christian home. As far as religion was concerned, mother was a Christian but father wasn't. Under such circumstances, I did not have the enviable opportunity for hearing God's Word at home. Nevertheless, my parents loved me.

Apart from sending me to school and uniting me with church, my mother did tell me some Bible stories about God. Her stories were very interesting, but unfortunately, they did not make me realize my need of a Saviour of my Soul. My parental teachings enabled me to behave myself properly in the public. According to the accepted standards of our community, I had every reason to prove that I was good. Apart from my good moral background, I was a full member of my church. And full members are generally accepted as Christians.

In 1949 I entered Mhlosheni High School, in Swaziland. It is at that school where I heard the Gospel preached clearly. In August 1951, a special speaker, Rev. W. Duma, read St. John 8:12 which says, **"He that followeth me walketh not in darkness."** For the first time in my life, the Word of God pierced through my heart. It dawned upon me that Jesus is the Light of the World and Satan the Prince of Darkness. If I live a holy life, I am following Christ, and therefore walking in the light. If I am not living a holy life, I am following the Devil, and therefore walking in darkness. For the first time I realized that my goodness was unacceptable before God. I learned that my life was self-controlled and not Christ-controlled, and that no amount of trying to be good would bring me anywhere near the righteousness of God.

"He that followeth me walketh not in darkness." These words kept ringing in my ears, knocking at the door of my heart, urging me to ask Jesus to come into

my heart and life. The Holy Spirit showed me what I looked like in the sight of God. I saw that I was walking in darkness. It dawned upon me that what God wanted in me was not my own natural righteousness or goodness but His own which is obtainable by accepting Jesus Christ into my heart. "For Christ is the end of the law unto righteousness to every one that believeth." It is the righteousness of Christ in me that God accepts, not mine. There was only one step left for me to take: **from darkness unto light.** I said, "Jesus, come in now." He came in. I had joy, peace and rest. I was "saved."

After I was saved, I was burdened with the call to reach the lost souls for Christ. But winning souls for Christ meant that I had to undergo some training. The same High School has a Girls' Bible School department. It is called Franson Memorial Bible School. I felt led of the Lord to take up my training there. Between the Bible Diploma and myself, there was a big question mark: "Who was going to pay the school fees?" My parents were not able. My only alternative was to pray. My prayer was answered. On a certain good day, some dear friends who had heard about my desire, offered to pay my fees. My heart was thrilled: my mind was at peace; my soul magnified the Lord. Thus my way to Bible School was opened. Out of my Bible training which I received in 1953 and 1954, I derived untold spiritual blessings. Now that I am in His full time service, I am glad and satisfied.

**Indeed, a Child of God cannot have peace outside of God's will.**

\* Mrs. Nhlabathi is a real helpmeet of her husband. In addition to her numerous duties, she helps her husband in selling Africa's Hope in her area,

# DEVELOPMENT OF THE ZENZELE YOUNG WOMEN'S CHRISTIAN ASSOCIATION IN SOUTH AFRICA

By Mrs. H. V. KABANE,  
Gen. Secretary, O.F.S.

Women and girls all over South Africa are becoming interested in the Young Women's Christian Association. Time and again, one meets people who ask, "But what is this Y.W.C.A.? How did it start?"

The Young Women's Christian Association started in England as a Prayer Meeting in 1855. The two women who sowed the first seed of what has now grown into a world wide movement, found in 65 countries and with its headquarters in Geneva, were Miss Emma Roberts and Mrs Mary Kinnaird.

The Y.W.C.A. is a Christian Fellowship. It is a movement of Women and girls, trying to live the Christian way of life. It is a world wide movement, and when you join a group in a village or town, you are also joining the International Association. The symbol of the Y.W.C.A. is a triangle. The sides of the triangle refer to the Body, Mind, and Spirit. Through the balanced programme offered by the Y.W.C.A., women and girls all over the world, who are members of this great movement, are united in groups for fellowship Services and activities which promote their spiritual, intellectual, Social and Physical welfare.

This is how the work got started amongst the Non-Europeans. In 1940, Miss Madie Hall came from North Carolina, United States of America, to South Africa, and married Dr. A. B. Xuma of Johannesburg. In the U.S.A., she had been closely associated with the Y.W.C.A. first as a leader who started Y.W.C.A. work in her own town. With the rich experience of working with women's groups, other than Church groups, it is not surprising that as early as the 28th March, 1941, she and other six women got together and talked about the possibility of organizing a women's club in which they would learn from one another ways and means of the physical, mental and spiritual needs. This important day turned out to be the birthday of the Johannesburg club which has now more than fifty members.

Through the influence of this club, 25 clubs were brought into existence in the Transvaal. The women themselves suggested the name "Zenzele" — a Nguni word, meaning, literally, "Do it yourself — for yourself."

The work developed very fast, and the world Y.W.C.A. got to know about Mrs Xuma and her **Zenzele Clubs**. Naturally, the world "Y" got interested, because the programme of these clubs was along the same lines as that of the Y.W.C.A. It was in the year 1951 that through Mrs Mears the world Y.W.C.A. had direct contact with the Johannesburg Zenzele Club. The historic meeting took place at Mrs Xuma's home. The women welcomed the idea of being linked with women and girls in the whole world over.

The **Zenzele Y.W.C.A.** of the Transvaal was registered with the Union Department for Social welfare early in 1952. The name "Zenzele" was retained as the national Y.W.C.A. was already registered in the Transvaal.

Mrs. Xuma was inundated with requests to set up clubs in the Cape, Natal and the Orange Free State. When former members of the Johannesburg Club left Johannesburg through change of occupation, they in turn set up clubs in the communities into which they moved. There are now four fully affiliated associations — the Zenzele Y.W.C.A. of the Transvaal, the Zenzele Y.W.C.A. of the Orange Free State and Northern Cape, the Y.W.C.A. of Port Elizabeth.

The women have realized that through the Y.W.C.A. and its varied programme, they "Can make rich and lasting friendship, develop new skills, develop leadership, grow in self understanding and appreciation of others, strengthen faith, become responsible citizens of the community and the world."

Members of the "Y" are busy in their communities or community Service projects, trying to live up to the mottoes of the Y.W.C.A. — "By Love, Scrub one another," "Lifting as we climb."

There is much to be done to fulfil the purpose of the Y.W.C.A. which is to "build a Christian Fellowship of women and girls, devoted to the task of realizing in our common life, those ideals of personal and social living, to which we are committed by our faith as Christians. In this endeavour we seek to understand Jesus, to share His Love for all people, and to grow in the knowledge and Love of God.



# ANOTHER ACCOUNT OF THE YOUNG WOMEN CHRISTIAN ASSOCIATION

By

Mrs. ROSY R. MOKAU

It was in the year 1940, when a small number of women gathered together in Sophiatown, at Mrs. Madie Hall Xuma's home by her invitation to introduce a club, which was named "Zenzele Club" (later called "Transvaal ZENZELE YWCA") by six ladies who were the first to enrol. The purpose of this Club was to build a fellowship amongst women and girls—a fellowship that would enable them to share various ideas on home economics and thereby improve their standard of living.

Meetings were held in the homes of the members once a fortnight, on a Saturday afternoon, which was a convenient time for the teachers as well as factory workers. The membership grew fast, and branches were established in most neighbouring towns of the Reef. Officers were elected annually, and a programme was drawn to suit the interests of the members as well as the community.

This Club celebrated its 10th Anniversary in 1950, after which it affiliated with the World Wide Young Women's Christian Association. The World Wide Y.W.C.A. celebrated its centenary in 1955.

The World Wide Y.W.C.A., whose headquarters is in Geneva, sent their Executive secretary, by the name of Mrs. Margaret Hathaway, to come and help organise the work in the Union which had already been introduced by Mrs. Xuma.

The U.S.A. Y.W.C.A. offered scholarships to many countries. Mrs. Mali of Vryheid and Mrs. Lebona of Bloemfontein were the two ladies from the Union of South Africa who were sent to New York for a study of nine months.

The rapid growth of this Association has made it possible to have regional conferences annually and a national conference quadrennially.

It is time that every lady makes up her mind to join this inspiring and helpful Association.

(I also feel that all African women should join the Zenzele Y.W.C.A. — Editor.)



**MRS. MOKAU**  
is the Founder of the Bloemfontein Branch of Zenzele Y.W.C.A. and chairman of the Nominating Committee of the O.F.S.



Mrs. Neilson, Y.W.C.A. World Council Member, with Mrs. Maile and Mrs. Lebona before they left for a Y.W.C.A. Training Course in the United States — 1954.



#### **SOUTH AFRICAN COUNCIL OF WORLD AFFILIATED Y.W.C.A.**

Left to Right, Standing: Mrs. Ray Phillips, Secretary (Tvl.), Mrs. Madie Hall Xuma, President 1957 (Tvl.), Mrs. Agnes Neilsen, President 1958 (Durban), Mrs. A. Ndamse O.F.S. Zenzele Y.W.C.A., Mrs. J. Kennedy, Port Elizabeth Y.W.C.A., Mrs. Z. Nkehli, President, Transvaal Y.W.C.A., 1957, Mrs. M. Hathaway, Staff Member of WoWrlld W.Y.C.A. sent from Headquarters in Geneva as an advisor.

Sitting: Miss Edith Dlamini, Secretary Durban Y.W.C.A., Mrs. P. Mzaidume, Gen. Secretary of the Transvaal Zenzele Y.W.C.A. Missing in the picture is Mrs. H. V. Kabane, Gen. Secretary of the Zenzele Y.W.C.A., O.F.S.



Some of the Vryheid members who helped with the Leadership Training Workshop arrangements — 1954.





Members of the Bloemfontein Club preparing snacks at a function held at Paradise Hall in Honour of one of the local teachers who had fulfilled the requirements for the B.A. Degree.

From left to right: Mrs. Bornmann, Mrs. Kabane, Mrs. Liphuko, Mrs. Phayane, Mrs. Lingalo, Mrs. Melk and Miss Makoa.



6. The South African Council of World Affiliated Y.W.C.A. and Representatives from the four Provincial Associations — 1956.





.... And it all happened in Bloemfontein on 8th July, 1958 — when Mr. Isaiah Phakisi and Miss Eunice Mangupe exchanged vows before the Rev. E. Kokome. We wish them a happy married life till "death do them part."



Mr. S. G. Menell, Chairman of the Virginia Gold Mines, presents a golden hat to Armando Kosa for bravery for making a most gallant, although unsuccessful attempt to save the life of electrician Mr. J. Wessels. — **Virginia News.**



- **BLOEMFONTEIN:** Miena Chrisjanse is probably Bloemfontein's oldest inhabitant. She is 112 years old and has her baptismal and marriage certificates to prove the fact. A Friend reporter found her sitting on the floor of a house in Heatherdale. She is just a little bundle of skin and bones with wisful brown eyes. "When I asked her if she could hear what I said she said: 'Yes, my hearing is still fine.'"

She was very keen on having her picture taken. She took her stick and walked unaided to the front of the house where she posed.

Her only surviving son, Jan Chrisjanse, told me that his mother had had 18 children and that he was the only one left. At the time of his birth his parents were living at Thaba 'Nchu.

Unfortunately Miena cannot remember any incidents that had happened when she was a child. When I asked her about it she shook her head and said: 'I have forgotten everything. You see, 1846 is a very long time ago.'

The Anglican sister first found Miena on their regular visits to Heatherdale. She was sitting in the house with a tiny baby in her arms. The child was suffering from pneumonia. They took the boy and sent him to hospital where he is making a satisfactory recovery. — **The Friend.**





# BEGIN THE DAY WITH GOD

By ISHMAEL KEAGILE

I feel led of the Lord to share with my fellow readers of the Hope my method of observing the morning watch. Those who have no particular method may start using it. I am sure that they will get the same spiritual blessings as I have got.

On my bedside, before I open my Bible, I say David's prayer in various ways. It is found in Ps. 119:18: "Open Thou my eyes, that I may behold the wonderful thing out of Thy law." Then I turn to the living Word of God.

THE WORD OF GOD is many things to me, but I will concentrate on three only.

1. **It is my light.** Ps. 119:105. It lights my path as I travel day by day through this dark world of sin.

2. **It cleanses my ways.** Ps. 119:9. As I read it, and obey it, I feel cleansed within.

3. **It is my spiritual food.** I Cor. 3:2, 3; I Pet. 2:2. Like milk, it is perfect food. While on the subject of food, I have discovered that the Bible resembles food in three ways:

- (a) To build my physical body, I feed it with a balanced diet. The same applies with my spiritual body. I feed it with a spiritual balanced diet. I do not read the New Testament only; I read the Old Testament as well. A balanced spiritual diet builds a balanced Christian.
- (b) To get the best out of my food, I masticate it slowly, and the digestive system works on it slowly. Food that is bolted into the stomach gives more pain than nourishment and energy. I do the same with my spiritual food; I read my Bible slowly, meditatively and prayerfully.

- (c) To be physically strong, I eat my meals regularly — be it twice or thrice a day, I see to it that it is regular. If I would eat on Sunday only, I would starve and probably die sooner than the appointed time. The same applies with the Word of God; I eat it regularly everyday so that I might grow strong in the Lord and His Service.

In the course of my Bible Study, I write some striking observations in my note book or in the margin of my Bible.

After Bible Study, **I lift up my voice to God in prayer.** I have found prayer to be the key for opening all the heavenly treasures. Prayer is a signed cheque presented in faith to God. **Prayer** brings me into adjustment with the divine will. In prayer, I do not numerate my requests only; I also commune with God. I first praise Him for His greatness; I adore Him for His glory; I thank Him for His manifold blessings He has shed upon me; I worship Him because He is worthy; I intercede for others; then I ask Him for my physical and spiritual needs.

Dear fellow reader of the Hope, have you ever tasted the wonderful time of fellowship with God every morning? I have. There is no greater joy in beginning a day with God. To have fellowship with Jesus Christ, my Lord, is one of the sweetest times in my life. If you have never started the morning watch, you may start today. Draw a time table and follow it strictly. You will never be the same again.



**THE VOICE CRYING  
IN THE WILDERNESS  
AGAINST...**

# **BIBLE TWISTERS!**

By  
A. BEKITHEMBA  
GAMEDE

*Bible Twisters are Truth Distorters. They abound the world over, under the expert direction of the Devil himself—the Author of Bible Twisting. A careful examination of various theological Schools of Biblical interpretation seem to center around Christ. The interpretation of Christ determines our theological camp. The Devil uses his Angels and Human Agents in achieving his goal. But the VOICE cannot be silent; it must Cry against Bible twisters.*

## **AGAINST THE DEVIL HIMSELF**

All Bible twisting amounts to turning of God's truth into lies — the dynamic activity that originates from Lucifer, the "father of lies."

In Matthew chapter four, we read an account of the Devil's technique of Bible twisting. When the Devil realized that all his temptations he laid before our Lord were hopelessly defeated by the Lord's "It is written,"

he changed his technique. It dawned on him that if he would trap Jesus with the Scriptures, which He loved and revered so much, he would be victorious and thereby bring the plan of man's Salvation to nought. The temptation scene moved to the Holy Temple — an appropriate atmosphere for the temptation. As Jesus stood on the pinnacle of the temple, the Devil, quoting from Psalm 91:11-12 said, "If thou be the Son of God, cast thyself down, for it is written. He shall give His



Angels charge concerning thee: and in their hands shall bear thee up, lest at any time thou dash thy foot against a stone. Although the Lord came out victorious with His **"It is written again, 'Thou shalt not tempt the Lord thy God',"** the Devil established a technique for all Bible Twisting of all time. All the cults, Roman Catholics and some separatist Churches follow this technique. This is a very clever way of drawing some people to **Twisted Bible Truth.**

The other popular technique of the Devil is to cause Christians to shun Bible reading. He rationalizes with them by advancing the following excuses:

1. "There is really no time for the Bible; you get up early in the morning for work, and in the evening you must rest or attend to your domestic responsibilities!"

2. "Let Bible reading be done by the professional Minister, so that he might spoon-feed you on Sunday. It is his job; you pay him for it!"

3. "As long as you try to live right, you do not need to read the Bible."

4. "There are many portions in the Bible which you cannot understand; why bother yourself anyway?"

5. "There are so many interpretations of the Bible, why trouble yourself about the Bible anyway? The best thing is to stick to your Ancestor Worship which you understand well."

6. "The Bible contains very interesting stories for children and old people, but it says nothing about your socio-economic and political problems you meet every day. Furthermore, it cannot help you pass your academic examinations which will lead to economic success and social recognition."

7. "The Bible is just the Europeans' propaganda publication for taming the oppressed African. They have given you the Bible with smiles and taken over the land. Today you have the Bible; they have the land. Among many other principles, the Bible says, 'Love your neighbour as thyself,' but the average European would feel insulted to be told that he must love the African as he loves himself. Why waste your time with a Book like that?"

Very few people realize that these excuses originate from the Devil who hates the Bible for the following reasons:—

1. It is **Pure**: "Every word of God is pure" (Prov. 30:5).

2. It is **Powerful** in delivering souls from the shackles of sin: "For the **Word of God** is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

3. It **Purges** spiritual impurities and promotes holy living: "That He might sanctify and cleanse it (His Invisible Church) with the washing of water by the **Word** (Bible) (Eph. 5:26).

4. It **Protects** from sin and Promotes victorious Christian life: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). The church members of Berea "were more noble than those in Thessalonica, in that they received the **Word** (Bible)

with all readiness of mind, and searched the Scriptures daily . . ." (Acts 17:10-11).

5. It promotes **Prosperity** in all the Christian endeavours and enterprises. "But his delight is in the **law of the Lord** (Bible), and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and **whatsoever he doeth shall prosper**" (Ps. 1:2-3). "**This book of the law** (Bible) shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: **for then thou shalt make thy way prosperous, and then thou shall have good success**" (Joshua 1:8).

6. It **Promises** the children of God manifold spiritual blessings: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1); "for He is faithful that promised" (Heb. 10:23).

7. It **Pronounces** the Devil's doom. Naturally he would not like people to read about his doom which is sure to come: "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). Thus will the Devil perish together with all his Angels and the Bible Twisters (Matt. 25:41; James 3:1).

## AGAINST THE DEVIL'S ANGELIC AGENTS

In this great ministry of **Bible twisting**, the Devil is not alone; he uses his invisible agents called "Angels" or "demons" who were cast out of heaven with him (Isa. 14:12-16; Rev. 12:4, 7-9). In I Kings 22:21-23 the Devil's Angels are referred to as "Lying Spirits". They are responsible for the multiplicity of cults, communistic atheism and erroneous and weird doctrines of our Christian faith. Through human agents they work very hard because they know that, in the end of time, they are going to perish eternally (Matt. 8:29; Jude 6; II Peter 2:4) and they want to perish with as many people as possible.

Some demonic powers possess human beings and cause mental derangement (which should not be confused with "mental disassociation" of mental diseases), and some give human agents unusual powers of twisting Scriptures; e.g. Russell, founder of the Watch Tower movement.

## AGAINST THE DEVIL'S HUMAN AGENTS

The Devil is also careful that the human agents he ordains for his service of **Bible twisting** are not **imbeciles and idiots**; he makes sure that they are very **intelligent and popular people**. Jesus prophesied about the rise of Bible twisters in the last days. He said, "And many false prophets shall rise, and shall deceive many . . . insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:11-24). Paul, writing to Timothy, his son in the Lord, says, "now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits,

and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with hot iron. Having the form of godliness, but denying the power thereof. **Ever learning, and never able to come to the knowledge of truth.** For the time will come when they will not endure sound doctrine; but after their lusts, shall heap to themselves teachers (ministers) having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (I Tim. 4:1-3; II Tim. 3:1-9; 4:1-4).

In II Pet. 2:1-22 we have 19 phrases that refer to what the Bible twisters are and what they do, but we shall quote only 9 as follows:—

1. Bring in destructive heresies.
2. Deny the Master,
3. Cause the **Way** to be evil spoken of,
4. With feigned words make merchandise of you,
5. Enticing unsteadfast souls,
6. Hearts exercised in covetousness,
7. Springs without water,
8. Mists driven by a storm,
9. Utter great swelling words of vanity.

Jude (4-9) records 27 frightful epithets to describe Bible twisters, but we shall mention only 14 as follows:—

1. Turn the grace of God into lasciviousness,
2. Deny Christ,
3. Rail at what they do not understand,
4. Ran in the error of Balaam (the hireling prophet in Num. 23, 24, 31:8, 16; Rev. 2:14,
5. Shepherds that feed themselves,
6. Clouds without a rain,
7. Trees without fruit,
8. Wild waves of the sea foaming out their own shame.
9. Wandering stars,
10. Speaking great swelling words,
11. Show respect of persons for own advantage,
12. Mockers,
13. Make separations,
14. Not having the Spirit.

The Devil's human agents, in twisting Scriptures, use the same technique that the Devil used when he tempted Christ. They neatly wrench the Scriptures out of their context to defend their petty doctrines. And the Bible is written in such a way that a person can do that. Take for example, a certain man who used to think that the Bible was some kind of a magical book through which God spoke to him. Every time he wanted to know God's will for him, he would close his eyes, randomly open the Bible anywhere, stick his divining finger on any verse and read it. One day, he pointed to Matt. 27:5 which states that **Judas "...went and hanged himself."** He quickly closed his Bible, repeated the procedure, rested his magical finger on Luke 10:37 where Jesus, concerning the Good Samaritan, said to the lawyer, **"Go, and do thou likewise..."** The confused Diviner closed his Bible, closed his eyes, looked up to heaven, pointed to John 13:27 and read, **"That thou doest, do quickly!"** According to these verses, this "Bible man" had to go and hang himself quickly!

Another newly converted drunkard, on passing near a bar, inhaled various brands of liquor, stopped, and said to himself: "I am now a converted man. Liquor is my enemy. But the Bible says in Matt. 5:44, **'Love your enemies'.**" So he went into the bar and bought a bottle of "his enemy that he loves dearly."

It is interesting to observe that church doctrines differ most where God is plainest. The majority of the numerous cults and Separatists churches have come into being as a result of Scripture twisting. The **modernists** themselves have succeeded to twist the Biblical fundamental truth with the pretext that they are interpreting it in the light of our Scientific findings. In their orientation of the Scriptures into Science, they have made many grievous mistakes. The greatest contribution Science has made to our Christianity is that it has caused us to understand more clearly than before some of the obscure passages of the Bible. The problem with the modernists is that they have gone beyond bounds. They have tempered too much with the Objective Revelation that is so vital to our Subjective Revelation. For example, Andrew Johnson, in **Biblical Witness**, cites the following mistakes of the modernists:—

1. Modernism seeks to take the virus out of sin.
2. Modernism tries to take the fire out of Hell.
3. Modernism attempts to take the blood out of the atonement.
4. Modernism takes the infallibility out of inspiration.
5. Modernism takes the miracles out of both Old and New Testaments.
6. Modernism takes the prediction out of prophecy.
7. Modernism takes the Deity out of Christ.
8. Modernism takes away the transcendence of God.
9. Modernism takes the locality out of Heaven.
10. In conclusion, we indict and arraign Modernism for attempting to take the authority out of the New Testament.
11. And in a word, the supernatural out of religion.
12. It practically takes the new birth out of Christianity, and substitutes morality, good works, forms, ceremonies, sociology, and religious education.

## THE VOICE OF GOD AGAINST BIBLE TWISTERS

God gives us clear guidance in His Word concerning our attitude towards Bible twisters. We are to:

1. **Mark** them. Rom. 16:17.
2. **Receive** them not (fellowship not with them). II John 10.
3. **Bid** them not God's speed (don't say, "God bless you," because God showers spiritual blessings upon His children only. But some other nice words of courtesy could be said of course). II John 11.
4. **Avoid** them. Rom. 16:17.
5. **Stop** their mouths. Tit. 1:11.



6. **Rebuke** them sharply. Tit. 1:13.
7. **Test** them by the Word. 1 John 4:1, 6.
8. **Contend** for the true faith that was once for all delivered to the Saints. Jude 3, 4.
9. **Preach** positive truth by all means and at all times. II Tim. 4:2-5.
10. **Pray** for them that the Holy Spirit might convict them and guide them into all truth. John 16:13-15.

#### REVIVE ME — Psalm 138:7.

My love is cold, my faith is small  
My zeal is lacking, doubts appal.  
My footsteps falter, oft I stray,  
And weakness marks me for its prey —  
God of revival, hear my plea,  
Refresh, endue, revive e'en me!

#### REVIVE US — Psalm 85:6.

With all Thine own, in Jesus' Name,  
We would confess our common shame —  
And humbly bow, before Thy face —  
To seek Thy pardoning, cleansing grace —  
God of Revival, God of Love,  
Refresh, Revive us from above!

#### REVIVE THY WORK — Habakkuk 3:2.

Thy Workers' hearts are filled with dread.  
Thy lost are left, Thy sheep unfed  
Thine enemies, Thy work defy,  
And things are weak, ready to die.  
God of Revival, now we pray —  
Visit Thy work in this our day!

#### THEY SHALL REVIVE — Hosea 14:7.

Oh, for Thy Spirit's quickening breath!  
Reviving from the sleep of death —  
Oh, for Thy mighty, ancient power!  
Arousing us this very hour!  
God of Revival, Thee we praise —  
For signs of blessings in our days!

—Herald of His Coming.

#### CONSECRATION

"Will you please tell me in a word," said a Christian woman to a minister, "what your idea of consecration is?" Holding out a blank sheet of paper the pastor replied, "It is to sign your name to the bottom of this blank sheet and let God fill in as He wills." — **Christian Victory.**

## Here are a few of our own Publications

★

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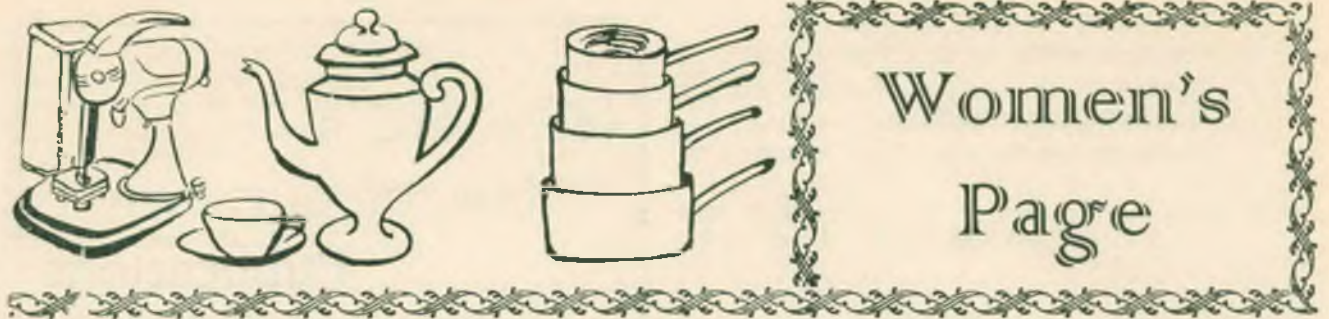
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By Mrs. NINA GAMEDE

Are you sweet-toothed? You tell me you do not care for rich cakes! Wait until you take a big bite of this "melt-in-the-mouth" chocolate cake. It is really a long time since we had time to chat (the word men use is "gossip") a little together; so let's give it a go, just for a minute while our ovens are warming. I am, by right, the anti-chocolate type of woman. I need not tell you why; for every woman knows — I don't want to be Mrs. Five by Five, but I tell you, this chocolate cake that we are going to bake together "takes the cake!" I munch it away merrily and wink at my "dimensions." It is, of course, my husband's favourite cake. When we have men guests, I am always prepared to serve each with two generous servings. No wonder hubby "christened" it "Dark Beauty." It is a real "super." You may halve the ingredients for one loaf.

### DARK BEAUTY

- |                           |                           |
|---------------------------|---------------------------|
| 4 eggs                    | 2 cups nuts               |
| 3 cups milk               | 1 cup butter              |
| 4 cups sugar              | 8 oz. bitter chocolate or |
| 4 cups flour              | 8 teaspoons cocoa         |
| 4 teaspoons baking powder | 3 teaspoons vanilla       |

Melt chocolate or make a thick smooth paste by mixing cocoa and warm water. Cream butter and sugar until quite smooth (this is the secret). Beat eggs and add to sugar-butter cream. Add the melted chocolate or cocoa. Sift flour and baking powder together, mix in nuts. Mix vanilla and milk. To the creamed mixture, add the mixed dry ingredients and milk alternately, mixing well after each addition. Bake in two loaf pans at 350 degrees for 45 minutes. After the cakes are cool cover with the following delicious icing:

### UNCOOKED ICING

- |                           |                            |
|---------------------------|----------------------------|
| 2 eggs                    | 4 squares bitter chocolate |
| 2 teaspoons vanilla       | 3 cups castor sugar        |
| 2 tablespoons lemon juice | 2 cups chopped nuts        |
| $\frac{1}{2}$ cup butter  | pinch of salt              |

Beat eggs; add lemon juice and vanilla, nuts and salt. Mix sugar with egg mixture. Blend well. Melt butter and chocolate and add to sugar-egg mixture. Coat cakes liberally and decorate with chopped nuts.

### HOW TO READ THE BIBLE

Read the Bible, not as a newspaper, but a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank cheque, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendour, entreat that its brilliance may ever irradiate the hemisphere of your life. — **F. B. Meyer.**

### A GOOD RULE

The rule that govern my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult is wrong for me, and I must as a Christian turn away from it. This simple rule may help you to find a safe road for your feet. — **J. W. Chapman.**

### ALPHABET OF CHARM

A young Southern girl said to a woman of eighty, who still attracted all in spite of her snowy hair: "Tell me the secret of your charm, and teach me to fascinate people as you do."

"My child," was the gentle response, "remember just this: In the alphabet of charm there is no such letter as 'I'; it is all 'you'." — **Selected.**

### A COMPLETED TEST

Dr. A. T. Pierson, the eminent Bible teacher, said that when collecting funds for a special object a wealthy man said to him, "If I had to preach your funeral sermon, I should take for my text, 'And the beggar died.'" "I should not in the least object to that," said Dr. Pierson, "if you only finished the verse. 'And (he) was carried by the angels into Abraham's bosom.'" (Luke 16:22). — **Selected.**



## KNOW YOUR HERBS

If only you could know your herbs well, you too can, like granny, give to your dishes that magic touch. Do you remember how you used to "lick" your plate clean and suck your tiny fingers when granny had given you a treat with her special delicacies? Your children (and the "biggest one" among them) can do the same today if you could follow this little guide here below. Nothing is as undesirable as a wrong herb in a dish. You shall find these here in the Hope from time to time as a continuation.

**THYME:** Use in stews, tomato dishes, meat, fish and cheese dishes.

**SAVORY:** In any recipe with dry peas or beans, meat loaf, stews, gravies, croquettes; green salads and baking fish.

**MARJORAM:** Veal cutlets, steak, fish stuffing of chicken or turkey.

**BAY LEAF:** Vegetable soup, stewed onions, aspic salads, stews. When boiling onions or potatoes.

Dear Nina.

Thanks ever so much for the delicious recipes in Hope's Women's Page. The household hints have helped me a great deal; letting alone the inspiring devotional gems that keep my heart singing while I cook. Very much interesting are your recipes on sweet potatoes with a "difference." We enjoyed trying them with my friend Mrs. Nhlabathi. Everybody was Oliver Twist asking for more. Obtaining marshmallows gave some difficulty here in Swaziland but all the hunting was fun.

Grace Bhembe (Mrs.).

Goedgegun,  
Swaziland.

● Thank you very much for your letter. What do other readers say? What about trying this cake with a "difference"?—N.G.

# GOD GIVE THE LEADERS OF THE WORLD SANITY!

In the Methodist Challenge of U.S.A., Dr. Bob Shuler certainly pulled no punches in a recent message. We quote some of his puny remarks:

"Every sane man knows that the conquest of the world by Russia does not for a moment depend upon shooting a hole in the moon or in starting a satellite spinning round the world, or in filling outer space with space-ships, their occupants kept alive by canned oxygen. The nations of the world may be destroyed by some half-drunk madman dropping a bomb, by any process, on New York or Moscow or London or some other major city.

When that happens a thousand (nuclear) bombs will follow and convert the cities of the earth into dust, ashes and cinders. That's all there is to it. It's just that simple and just that deadly certain. If somebody had been shot to the moon in the meantime, he would probably not know the devastation till his supply of oxygen gave out.

"I am not in the least afraid of space ships or sputniks or moon dwellers or men from Mars. I am afraid of a cocktail drinking fool who decides to make history whether anybody remains to write it or not. I'm afraid of a drunk maniac who wants to see what one hydrogen bomb would do if dropped on New York City. Right this moment there are thousands of those bombs ready to be dropped, and thousands of jets to carry them swifter than sound to their targets. What does the moon have to do with it? Or outer space?

"The whole security of mankind depends upon men with clear brains, men who think, men who have compassion and pity and reason. More dangerous than a thousand sputniks is the muddled brain of one vodka-soaked maniac, bloated with power, who thinks he is commissioned of the devil to enslave the world.

"Every true Christian should pray constantly 'God give the leaders of the world sanity, and sobriety and sense'."

## THE WISDOM OF CHRIST

We err sadly if we value the wisdom of either science, or politics or economics, or even education, more than the wisdom of Christ. For in the light of His wisdom they all turn out to be plain foolishness. And yet it is to just such foolishness that modern unbelief is leading us. Neither social nor ecclesiastic externalism can change the spirit of society, for neither of these can change the heart of man.

It is only as the heart of individual man is changed by the Eternal Spirit himself that the spirit of the twentieth-century world can be changed. Only as each man "believeth" can he be "saved." It is "believers" the world needs — obedient, dependent believers, personal believers — in the Lord Jesus Christ as the Word of God, the Light of the World, the Saviour, the Regenerator of men, the Way to God, the Truth of God, the Life of God. Neither dictatorship nor democracy can save the world from disaster. Only Christ can do that. — J. H. Ward, in **Christian Recorder**,





## AN IDEAL LEADER

By STEPHEN MAGAGULA

Student teacher at the Evangelical Teacher  
Training College, Natal.

It is not degrees nor knowledge which makes a good and famous leader, but it is the good spirit he has towards the people he leads. This spirit of true leadership is a gift from God for those who are seeking for His wisdom. 'The fear of the Lord is the beginning of wisdom.' Prov. 9:10a. A leader should first have a fear of God, and he will be given true wisdom from Him who is the source of all wisdom. 'For the leaders of this people cause them to err; and they that are led of them are destroyed.' Is. 9:16. Why did the leaders in Isaiah's day cause the people to err? Because the leaders were without God. They thought they knew everything, but they did not. Beware, leaders, lest you lead your people to destruction. Let God hold your hand and lead you. The leader who seeks to lead his people in true wisdom should constantly ask God what he should do, and then lead accordingly.

No man can be a leader without followers. A man cannot be a leader of himself, but must lead others. In order to lead people, the leader should have more **knowledge** than those whom he leads. True knowledge is found in the Word of God for, 'The fear of the Lord is the beginning of knowledge,' Prov. 1:7a. 'If the blind lead the blind, both shall fall into the ditch.' Matt. 15:14b. The blind should be led by someone who can see the way. The Word of God should dwell in the true leader's heart. 'Thy word have I hid in my heart.' Ps. 119:11a. said King David, and he led his people according to the will of God. God taught him what to do.

David had knowledge and he also had **humility**. Knowledge and humility should go together. A true leader should be humble, and respect his followers. 'All things whatsoever ye would that men should do to you, do ye even so to them.' Matt. 7:12a. A good

leader should be willing to listen to his follower's opinions and suggestions. He should lead to serve.

The ideal leader should also have **love and sympathy** for his followers, and then they will love and respect him. Love is patient, for 'Love suffers long and is kind — is not puffed up,' as Paul expresses it in 1 Cor. 13. Love is very important. Rehobeam, King Solomon's son, who had no love, no respect or sympathy, would not listen to his followers. Consequently he lost his kingdom. 'Wherefore the king hearkened not unto the people. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? . . . So Israel rebelled against the house of David . . . I Kings 12:15a, 16a, 19. Rehobeam's people were against him and there was friction. Nothing can be accomplished when there is such feeling. Teachers would do well to consider this. But not only teachers, but all who would be leaders — those who lead congregations, youth groups, Sunday Schools, etc.

Another important quality a leader should have is **tact**, so as to avoid quarrels and friction. When one of the followers starts friction, the leader would do well, first, to find something the troublemaker has done or is doing well and praise him for it; later, he can be blamed for the wrong he has done. He will realize that he is wrong, and try to do better. A good example of such tact is found in Revelation 2:2-5. Also when Paul wrote to the Corinthians, he first praised in 1 Cor. 1 before starting to blame.

He who wants to lead others must himself be willing to be led by God. God leads in the paths of righteousness (Ps. 23:3). Jesus is the way and the truth to those who have faith and believe in Him. (Jn. 14:6). He that humbles himself shall ever have God to be his guide.





# HOME SWEET HOME

## QUALITIES OF A GOOD WIFE

1. She has depth in her spiritual life but is not a religious snob.
2. "Neatness and cleanliness" is her motto, and she keeps it.
3. She expresses her affection freely.
4. Each evening on my arrival home, I find her dressed up especially for me, having finished all the house cares.
5. A better cook can never be found.
6. She is my complete mate.
7. She is thrifty and economical.
8. She talks when it is necessary.
9. She is an excellent companion.
10. Her thoughtfulness and tactfulness make me want to please her.

## QUALITIES OF A GOOD HUSBAND

1. He is saved and loves the Lord, Jesus Christ.
2. He keeps well-groomed.
3. He always has pleasant surprises for me.
4. He never discusses my weak points in public. When he does criticize me, he does so lovingly and on the Scriptural basis.
5. He shares with me all the interesting things in his work.
6. He never leaves without giving me an affectionate kiss and nice words to keep my heart warm while he is away.
7. With sympathising heart, he bears with me in my physical disturbances.
8. He always leaves the tub or basin clean after washing.

9. He enjoys staying home in the evening.
10. He is thoughtful and tender in our love relations.
11. Every little change I make in the home is sure to be noticed and appreciated by him.
12. He never compares my cooking with his mother's.
13. He is always ready to give me a hand about the house when it is necessary.
14. He loves God's Word, to pray often and to witness for the Lord.

The following Commandments of Jesus are the Family Altar Guides. Devotions may be conducted on one Commandment a day — for the whole month of August.

## SEARCHING THE SCRIPTURES

1. Search the Scriptures ... John 5:39
2. Remember the word that I said ... John 15:20
3. Let these sayings sink down into your ears.  
Luke 9:44
4. Take heed therefore how ye hear ... Luke 8:18
5. Take heed what ye hear ... Mark 4:24
6. Beware of the leaven (doctrine) of the  
Pharisees ... Matt. 16:6-12
7. Beware of false prophets ... Matt. 7:15-17

### LETTING YOUR LIGHT SHINE

1. Let your light so shine before men, that they may see your good works ... Matt. 5:16
2. Take heed therefore that the light which is in thee be not darkness ... Luke 11:35
3. Go and bring forth fruit, and ... bear much fruit ... John 15:16, 8
4. Be ye therefore merciful, as your Father.  
Luke 6:36
5. Tell ... how great things the Lord hath done for thee ... Mark 5:19
6. Lift up your eyes, and look on the fields ... John 4:35
7. Walk while ye have the light ... John 12:35

### THE SECOND COMING OF CHRIST

1. Hold fast till I come ... Rev. 2:25; Rev. 3:2-3
2. Be ye therefore ready also: for the Son of man cometh ... Luke 12:40
3. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.  
Luke 12:35-36
4. Take heed ... lest ... your hearts be overcharged with surfeiting, and drunkenness, and cares of this life ... Luke 21:34
5. Remember Lot's wife ... Luke 17:31-32
6. Take heed that ye be not deceived.  
Luke 21:8; Mk. 13:5-6
7. Watch ... Mark 13:34-37

### SUPREME LOVE TO GOD

1. Thou shalt love the Lord thy God with all thy heart ... soul ... mind ... strength.  
Mark 12:30
2. God, and Him only shalt thou serve ... Matt. 4:10
3. Worship the Father in spirit and in truth.  
John 4:23-24
4. Call no man your father upon the earth  
Matt. 23:9
5. Thou shalt not tempt the Lord thy God ... Matt. 4:7
6. Fear Him (God), which ... hath power to cast into hell ... Luke 12:5
7. All men should honour the Son ... John 5:22-23



### CORRECTION!

*The name of Matron Shezi is RITA, not Nomsa, as stated in our July issue. Nomsa is her sister. They are both brave daughters of Africa.*

## THE TEACHER'S PSALM



The Lord is my helper, I shall not fear in guiding these pupils.

He leadeth me to the heart of the truth, and prepareth the minds of the pupils for the truth.

He giveth me a vision of the immortality of these lives.

He leaseth me to see the sacredness of teaching His Book.

Yea, though I become discouraged and despair at times, yet shall I lift my head, for His promises cannot fail me.

His Word will not return to Him void, and my faith undimmed shall burn through all the coming years.

Thou shalt stand by my side and speak through these lips so that these pupils feel the nearness of God.

Then shalt cause each broken effort to gather sheaves through unnumbered years.

My joy is full when I know that every effort in Thy name shall abide forever.

Surely Thy love and watchcare shall be with me every day of my life, and some day I shall live for ever and ever with those who turn to righteousness. —

Rosalee Mills Appleby.



# The Ministers' Page



## SERMON OUTLINES FOR AUGUST

### ADVICE FROM HEBREWS (For a series of talks)

- 31:15 LET US offer the sacrifice of praise to God continually.  
 12:28 LET US have grace whereby we may serve God acceptably.  
 10:22 LET US draw near with a true heart.  
 4:6 LET US come boldly unto the throne of grace.  
 12:1 LET US lay aside every weight and the sin that doth so easily beset us.  
 12:2 LET US run with patience the race set before us looking unto Jesus.  
 6:1 LET US go on unto perfection.  
 4:11 4:1. LET US labour to enter into that rest. LET US — fear — lest — you should come short of it.  
 4:14 10:23 LET US hold fast our profession. LET US hold fast the profession of our faith without wavering.  
 10:24 LET US consider one another.  
 13:13 LET US go forth — unto him without the camp.

### POSITIVE CHRISTIAN LIVING

Reading: Ephesians 4. Phillips' translation is helpful.  
 Introduction: Idea of repentance — turning from sin unto God.

1 Thess. 1:9. Christianity not negative but positive.

Bible injunctions:

- (a) Walk not after the flesh BUT after the Spirit.—Rom. 8:1-4.
- (b) Yield not your members to unrighteousness BUT unto God.—Rom. 6:13.
- (c) Put off—BUT put on—Rom. 13:12-14. Col. 3:8-10, 12, 14. Eph. 4:22, 24.
- (d) Abstain from evil—do good.—1 Thess. 5:15. 1 Pet. 3:11. 1 Thess. 5:22—Gal. 6:10.
- (e) Dead to sin BUT alive to God.—Rom. 6:11.

- (f) Live not unto selves BUT unto Him. — 2 Cor. 5:15.
- (g) Put away lying—speak the truth. — Eph. 4:25.
- (h) Steal no more BUT rather—labour.—Eph. 4:28.
- (i) Let there be no corrupt speech BUT edifying words.—Eph. 4:29.
- (j) Be not drunk with wine BUT be filled with the Spirit.—Eph. 5:18.

Conclusion: Story of the seven devils.—Luke 11:24-26.

### THE LOVE OF GOD.—1 JOHN 3:1.

#### 1. The Father Plans.

Story of Eden. Everything very good. Gen. 1:31. But not for long—man a disappointment. Gen. 3. God's plan. Gen. 3:15.

#### 2. The Father Prepares.

History of the Children of Israel—God prepares a people from whom the Saviour should come. They were prepared morally, socially, politically and religiously. Refer to 400 years between O.T. and N.T. (Gal. 4:4).

#### 3. The Father Provides.

The incarnation. Matt. 1:21. John. 3:16.

The Cross is the greatest demonstration of God's love.

Salvation ALL of grace (grace—undeserved love).  
 'Love so amazing so divine  
 Demands my soul, my life, my all.'

# - REVIVAL -

— W. R. Genheimer —

A Central African church had experienced the blessing of God in revival.

"Why are you so happy?" asked the visitor of a beaming young Christian.

"The roof has come off and the walls have been torn down," came the unusual reply.

**What did he mean? The answer is in the first Epistle of John, chapter one.**

You will notice that 'God is Light' (vs. 5) and that 'He is in the light' (vs. 7). We often live miserably because we do not walk in the light. Now what happens when we walk in darkness? We cannot have fellowship with God (vs. 6 or with one another (vs. 7). Conversely walking in the light involves continual cleansing by the Lord, plus constant fellowship with others.

Revival is not a week of services, an all-night prayer meeting, or wild singing and hand-clapping, as fine as some of these may be in their place. It is not an 'emotional binge'. The happy church member whom we quoted was saying that, though he had built a house of sin around him to block out the light, the roof and walls were now down, restoring his fellowship with the Lord and other people. In other words he was simply walking in the light again — which is revival.

But how is this house built? It comes gradually, without your realizing it, until you find yourself discouraged, having difficulty in prayer, insincere, tense and irritable, eventually falling into public sin.

**"Light obeyed increaseth light,  
Light rejected bringeth night."**

The stones which make up the walls are many. Take the one of hurtful gossip, for instance. "Teacher N. is a fine man, but rather short-tempered. Why, just yesterday I saw him . . . ." And you have begun to build ppppa wall (James 4:11).

Think further of the stone of lust. A Christian student-teacher broke the rules of his school to communicate with a girl. Just one stone, but because it was not pulled down the wall stands high so that today every respectable girl in his community is afraid of him.

And then there is pride. With us teachers it is usually pride of position, but it can be of good looks, fancy clothes, teaching abilities, or anything we can (or imagine we can) do better than others. If you're included in a group picture, whose face do you look for first? Do you spend more time before the mirror than in God's Word?

If you wish to walk in the light, these walls must go.

Likewise the roof has many tiles. Do you know the tile of prayerlessness? How long is it since you allowed God to speak to you while on your knees? When did you last pray for your pupils? Slackness here lays a tile on the roof.

And then the tile of selfishness. A teacher began a weekly Sunday School in his home, but soon the novelty wore off and attendance dropped. "Oh! what's the use? I need the time to rest anyway after such a busy week," was he teacher's attitude, when she should have done more praying and visiting.

Most of us are walking in darkness to some degree, aren't we? But how do we tear down the walls and roof? John answers it very simply, "If we confess our sins; He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Make a list of the sinful stones and tiles as God reveals them to you, confess them, walk in the light, and you too will experience the blessings of revival.

— ◆ —  
"A man has deprived himself of the best there is in the world, who has deprived himself of a knowledge of the Bible." — **Woodrow Wilson.**

★  
"There is no book so varied as the Bible, nor so full of concentrated wisdom." — **Herbert Hoover.**

★  
"You can recollect the sayings of great men, you treasure up verses of renowned poets; ought you not be equally profound in your knowledge of the words of God, so that you may be able to quote them ready when you would solve a difficulty or overthrow a doubt?" — **C. H. Spurgeon.**

★  
The most difficult translation of the Bible is that which must be translated into Christlike living.

★  
The Bible which most people read is the daily life of the one who confesses that he is a Christian and believes the Bible.

★  
The true interpretation of the Word of God is only one — applications may be many.

★  
When the Bible is silent about a subject, I too had better be silent, unless I recognise the possibility of coming back to confess that I was mistaken.



# WHAT MUST I DO

By S. MALUKA

There are many questions that flood the human mind now and then, which is a natural thing. Usually, questions come from a restless and troubled mind. This can be proved by the popular questions nowadays like—what shall I do to be a great respectable person? How can I get wealth? How can I get gold? diamonds? How can I get a beautiful girl/man? A dream house? How can I obtain higher education? How can I get a car? In all these various questions people do get answers, although most of the time the answers lead them to prison. But the strangest thing is that after they have got their answers, and got what they wanted, they are usually not content; these material things do not satisfy their souls. Not knowing this is so, they crave for more material things and still no satisfaction is gained, just like trying to reach the horizon.

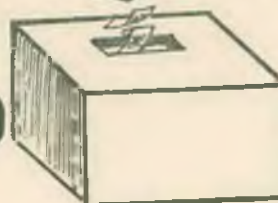
Dear reader, among these questions there might be one that you once asked and received your answer to, but even today your soul has not found peace and satisfaction. You are a great man alright; gold and diamonds flood your way wherever you go; a beautiful girl is yours; and your house is the most modern in town; with all the education the world can give, why then do you still pine, feel depressed, unsatisfied and frightened? Yes, it is because you have neglected the **GREATEST OF ALL QUESTIONS**. Have you ever asked this question that was asked by Phillip, the gaolor, "What must I do to be saved?" This is not one of your materialistic questions; it is spiritual because material things never satisfy the soul. Reader, if you did ask this question; did you get an answer? If you have never received an answer, listen, here is the answer from God's Word — "Believe on the Lord Jesus Christ and thou shalt be saved," that is what the gaolor did and on that very day his fears were quelled, his anxiety ceased and his soul found satisfaction and peace. Joy reigned supreme in his house (Acts 16:34).

Even you, dear reader, if you can "believe on the Lord Jesus Christ thou shalt be saved," right now as you read this article. Yes, this miracle can be performed in you right here. The fear of death and hell will be swallowed by the lively hope of life and heaven. Your life can be changed over anew and Christ will indwell you, for "... if any man be in Christ he is a new creature; old things are passed away, behold, all things are become new." You can find the way to heaven now, for Jesus is "... the Way, the Truth and the Life."

When I came to Jesus with my burden of sins, a miracle happened: the Blood of the Lamb of God



## TO BE SAVED



washed my heart. Today I am thankful, for the reply I received to this question — "Believe on the Lord Jesus Christ and thou shalt be saved."

### IMPOSSIBILITIES OF CATHOLICISM

It is impossible —

- (1) To find in the books of the New Testament the word "mass".
- (2) To find any passage in the New Testament which shows of the apostles before an altar, who offered incense to any image.
- (3) To find any passage of the New Testament which speaks of an eucharist procession in the ancient churches.
- (4) To find one verse in the Bible which recommends or commands the use of the rosary.
- (5) To find in the Bible one commandment which prohibits the pastors or ministers of God from marriage.
- (6) To find one verse of the New Testament which commands one to pray to or worship the saints and angels.
- (7) To prove with the Holy Scriptures that there is any mediator between God and man but **Christ Jesus**.
- (8) To prove finally that Roman Catholicism is true Christianity. — **The Standard Bearer**.

To that we might add to make ten:

- (9) To prove that Mary has ascended bodily into heaven.
- (10) To prove that the Pope is the representative of Christ. — Ed.

## A BAFFLING BOOK

*O Word of God incarnate!  
O Wisdom from on high!  
O Truth unchanged, unchanging,  
O Light of our dark sky;  
We praise Thee for the radiance  
That from Thy hallowed page,  
A lantern to our footsteps  
Shines on from age to age.*  
W. W. How.

## THE BIBLE . . . THERE IT STANDS

Century follows century—*There it stands.*  
Empires rise and fall and are forgotten—*There it stands.*  
Dynasty succeeds dynasty—*There it stands.*  
Kings are crowned and uncrowned—*There it stands.*  
Despised and torn to pieces—*There it stands.*  
Storms of hate swirl about it—*There it stands.*  
Agnostics smile cynically—*There it stands.*  
Profane, prayerles punsters caricature it—*There it stands.*  
Unbelief abandons it—*There it stands.*  
Thunderbolts of wrath smite it—*There it stands.*  
The flames are kindled about it—*There it stands.*  
The arrows of hate are discharged against it—*There it stands.*  
Radicalism rants and raves against it—*There it stands.*  
Fogs of sophistry conceal it temporarily—*There it stands.*  
The tooth of time gnaws, but makes no dent—*There it stands.*  
Modernism tries to explain it away—*There it stands.*  
An anvil that has broken a million hammers—*There it stands.*

—A. Z. Conrad.

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# AFRICA'S HOPE



## NEXT ISSUE:

- WHO WROTE THE BIBLE ?
- THE WORK OF ZENZELE YWCA
- A DISCUSSION OF THE MOST IMPORTANT SUBJECT

## INSIDE:

- FACTS ABOUT CANCER
- WHY DO YOU PREACH CHRIST ONLY ?
- WHAT IS CHRISTIANITY?
- SPIRITUAL CANCER
- THE GIVER THAT GOD LOVES
- CHRISTIANITY AND MEDICINE





# AFRICA'S HOPE

... Which *Hope* we have as an *Anchor* of the soul, both sure and steadfast" (Heb. 6:19).

Registered at the G.P.O. as a newspaper.

JULY  
1958

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# THESE GIVE US HOPE

• Dear Mr. Editor,

I have read your April issue of the Hope and am profoundly moved by the message of the Cross it has communicated into my soul. Now I give myself anew to this Loving and Gracious God, and think much about His Service.

O. A. S. MDOLO.

Shawbury Institution,  
P.O. Qumbu,  
Cape Province.

• Dear Mr. Editor,

I cannot but regard it as having been a mystifying misfortune to have had to live in complete ignorance of the *Africa's Hope* which has been circulating for three years and three months. The high standard of this magazine is peculiarly striking. I wish I had read all the back numbers of this wonderful magazine.

The trend of politics in this country during the past few months has convinced me more than ever before that Africa needs a leader who will point to Christ as our only Hope. The *Africa's Hope* has emerged at the opportune moment to meet Africa's crisis.

I was particularly blessed by the VOICE CRYING IN THE WILDERNESS AGAINST SECULARISM IN EDUCATION. Indeed, the rare forthrightness with which you dealt with secularism might very well set the *Africa's Hope* on the way to the "wilderness"—where not too many people are prepared to spare a second or two for pondering over the eternal issues.

*I would be happy to know whether I might have the privilege of contributing some articles to Africa's Hope.*

MAKHWENKWE NTLOLA.

Block B 547,  
P.O. Vlakkfontein Location,  
Pretoria.

*Thank you for your very encouraging remarks. The Lord bless you. We would welcome original articles from you with great pleasure.—Ed.*

• Dear Mr Editor,

I am again thanking you very much for the *Africa's Hope* magazine. It has helped me to grow in my spiritual life. I now really know that this magazine is really something worthwhile to have in our home for the family to read.

Mr. Editor, I want to ask these questions from all the fellow readers of the *Hope*: (1) **What characteristics does a person possess that God possesses and that Christ possessed when He was still on earth?**

(2) **Why?**

Please publish answers from the readers in the Readers' Column. I am anxious to know various answers to this question.

NELSON XABELLA.

De Aar,  
CAPE.



• Dear Mr Editor,

Thank you very much for the new *Africa's Hope*. I wish to give my gratitude to God for providing all your needs. I can assure you that I will pray for your work. The Lord has guided me to write a message, and in obedience, I have done so. I am sending it with all my prayers that the Lord will mightily bless it and make it a great blessing to His children all over the world.

Yours in His love,

ISHMAEL KEAGILE.

Dorothea Mission,  
PRETORIA.

• Dear Br. Gamede,

It will interest you to know that the copies of the *Hope* are being used in our Hostel Department where we have 235 girls. We do hope that many more readers will realize the value of this paper.

With best wishes,

Yours Sincerely,

Dr. S. NIELSON.

Moravian Mission,  
P.O. Cedarville,  
East Griqualand.

## OUR COVER PICTURE



THIS is Sister Nomsa Shezi who has been promoted recently. She will now be the matron of West Spring hospital. She is the first African in the Union of South Africa to get that promotion. Sister Shezi has a long experience as a Sister tutor at the Baragwanath Non European hospital, which is the largest hospital in South Africa. (See centre page.)



- **UGANDA** — **Kampala** is to be the new capital of Uganda, instead of **Entebbe**. Kampala is a fine town with many modern features — including a university which serves the whole of East Africa. The name Kampala means “the hill of the antelope”, but in point of fact the town is built — like Rome — on seven hills. — **The Bantu War Cry**.
- **AUSTRALIA** — The first Australian Aborigine to fly is a 19-year-old youth, who has been awarded a scholarship by the Australian Aircraft Owners' and Pilots' Association. — **The Bantu War Cry**.
- **PALESTINE** — What is said to be the Pool of Gibeon has been uncovered in Jordan Village of El Gib by American archeologists. Its waters were still flowing. The area around it — known as “the field of strong men” — is referred to in the Second Book of Samuel. — **The Bantu War Cry**.
- **SOUTH AFRICA** — South Africa produced nearly 11% of the world's diamond output in 1956, second to the Belgian Congo.
- **RUSSIA** — Nearly 2,000,000 people in Russia can speak English, and another 5,000,000 are learning it. — **The Bantu War Cry**.
- **NORTHERN RHODESIA** — A painting of St. John the Baptist baptizing Christ is hanging in a new Church in Carlton near Nottingham in England. The artist, Mr. Joseph Njamu, who comes from Lusaka, has painted typical people and background from Northern Rhodesia. — **African Features**.
- **SIERRA LEONE** — Mr. Nasiru Deen is the first Sierra Leonean (African) to qualify in the United Kingdom as a psychiatric welfare officer. He is now working at Kissy Mental Hospital near Freetown. — **African Features**.
- **GHANA** — Last year, the Prime Minister of Ghana, Dr. Kwame Nkrumah, said that Christian missionaries will continue to be welcome in Ghana. “We owe a lot to missionaries,” he said. Most of the members of the Ghana cabinet attended mission schools. Today 80 per cent of the children in these schools are registered as Christian. — **The Pentecostal Evangel**.
- **GREAT BRITAIN** — Within the next two years Britain will begin work on the first station to use sea water as the fantastically cheap source of electric power. Cost of production will be less than £250,000 a ton of deuterium produced from sea water. But one ton of deuterium can yield energy equivalent to a million tons of coal costing £10 million. This is about one-fortieth of the present cost. — **The Citizen**.
- **CHILE** — **Missionary News Service** reports a Chilean priest has indirectly acknowledged that the evangelical message and way of life satisfies the longings of the heart — longings unmet by the rituals of Roman Catholicism.  
In an article appearing in the Jesuit magazine **Mensaje** (Message), the priest noted that while Chile's population increased one-sixth between 1940 and 1952, the number of Protestants increased 100 per cent. There are now 700,000 Protestants in a population of seven million. The priest, Father Ignacio Vergara, said he believes this spectacular growth is due to Protestantism's “dynamic passion” in contrast to the indifference of Roman Catholics who are “religious only in name.”
- **U.S.A.** — Episcopal Bishop Gerald Francis Burrill of Chicago has laid down some guiding principles for the “revival” of the Church's healing ministry. He termed the increased emphasis in healing a “mark of God, the Holy Ghost, stirring His Church to minister to the needs of the world.”  
His statement in **Advance**, monthly magazine of the diocese of Chicago, warned against “extravagant interpretations” in the “popular preoccupation with problems of disease and health.” He also warned against emphasizing healing “as the end total meaning of the Christian faith.”  
Among the methods which the bishop sanctioned in the ministry of healing was the apostolic practice of the laying on of hands with prayer.  
More and more denominational leaders are emphasizing the healing ministry. We trust that an acquaintance with the supernatural power of God in this sphere will make Christians more ready to



accept the supernatural power of God in other areas of their lives. — **The Pentecostal Evangel.**

- U.S.A. — A Catholic devotional magazine, called **Tabernacle and Purgatory**, makes clear Roman Catholic identification of Christ with the Pope. In one issue it states: "The Pope is a visible Jesus. Beside the actual presence of Jesus upon the altar, Christ is also present in the person of the Pope who is a living, authentic Jesus, truly present under the cover and disguise of Peter. We unite the Eternal King and his Vicar in the same love. We consider the Pope a second Eucharist."—**Fundamentals.**

- BEERSHEBA — An American woman tourist had the surprise of her life on the second of June when she tried to offer a tip to a Beduin sheik who posed for her so that she could take his photograph. After snapping the desert chieftain, Sheik Aude Abu Muamr, at Beersheba, the woman pressed an Israeli pound note in his hand. The sheik's face reddened. Then he pulled out a wad of ten pound notes, threw them at the woman's feet, and stalked away. — **South African Jewish Times.**

- U.S.A. — Statistics gathered by the Federal Children's Bureau show that many juvenile delinquents come from the over-privileged rather than the underprivileged homes.

Regarding this situation, one minister has been quoted as asking, "What can older people expect of their children, when they themselves, with their cocktail parties, their Sunday morning hangovers, their talk of drinking, set an example they do not want their children to follow?" — **The United Brethren.**

- NEW YORK — In New York recently, a slender, bright-eyed woman was sworn in a judge of the State Supreme Court. Shortly afterwards Judge Birdie Amsterdam assumed her duties on the Bench — the first woman, the first Jewess, to hold such an exalted position. Birdie Amsterdam wanted to become a doctor. But medicine would require full-time study and the brothers were already headed for medicine. Quietly she compromised for the law, because this could be pursued in evening courses and one could work during the day. Then came years in private practice, and in 1939 election to the City Court. In 1954 she was the first woman to be elected to the bench of the City Magistrate's Court. For 14 years prior to that she was the only woman to serve in the Municipal Court. And the 55 year-old jurist shows no scars whatever of any battle with male supremacy and no shadow of embitterment because of rivalry. She just made it the straight and hard way, with no undue obstacles

from the male colleagues and no sacrifice to her inherent womanliness. — **Southern African Jewish Times.**

- THE WORLD — At the present rate of increase of 120,000 persons per day — 43 million a year — the world's population of 2.7 billion may be doubled by the end of this century. The task — and opportunity — of reaching the world for Christ becomes greater every day. — **The Pentecostal Evangel.**

- U.S.A. — Doctors and religious authorities have been studying reports of remarkable cures attributed to a woman faith-healer in Athens, Greece. She belongs to the Greek Orthodox Church. Thousands of persons have besieged the home of Mrs. Alexandra Magoula, attracted by her alleged success in healing the sick, sometimes after the doctors had pronounced their cases as hopeless. Some of the cures involve a woman epileptic, an insane girl, and a man suffering from leucocythemia.

So many people have gathered outside the faith-healer's home that police asked her to stop appearing outside the house to bless the sick and suffering. The woman agreed, announcing that "in the future, I will pray in solitude for those suffering." However, although she no longer appears in public, crowds have continued to assemble at her door, sometimes as many as a thousand persons. Mrs. Magoula says the cures come through prayer only. She says she employs no medicine of any kind. She lives on a very simple diet and accepts no offering from anyone, not even a penny. "I draw strength from God and from His Holy Communion, of which I have been partaking every morning for the last fourteen years," she told reporters.

One skeptical newsman decided to test Mrs. Magoula's powers by bringing a demented young man, son of one of his friends, to her house. Later he reported that the patient had "gone to the healer a human wreck and returned the same fine young man he was before his illness." — **The Pentecostal Evangel.**

- GHANA — Dr. Kwame Nkruma, Prime Minister of Ghana, has accepted an invitation from President Eisenhower to visit the United States at the end of July. — **African Features.**
- NIGERIA — Last month girls were due to start training for the first time as shorthand-typists at the Women's Occupation Training Centre at Aba in Eastern Nigeria. — **African Features.**
- ZULULAND — The missionary board of the Swedish Church (Lutheran) plans to appoint an African as Bishop of the Swedish Zulu Church in S. Africa. — **African Features.**



## EDITORIAL PAGE

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The letter "I" is the most interesting of all the twenty-six alphabets. When it is a capital letter, it refers to "self" in the **first person, singular**. A moral application of this letter is that of "self-centredness" which expresses itself in selfishness of some form or another. All people on earth are egocentric to some degree. A person that is extremely egocentric is also proportionately selfish. He desires that everything and everybody should revolve around himself.

From the small letter "i", we can also draw a similar moral lesson. Note the **normal** size of the letter without the dot above it. With the dot above it, the letter is, symbolically speaking, making a desperate attempt at becoming "taller" than the other letters or stretching itself to the height of the tall ones like, l, b, f, h and k. Letter "i" is very much like many people who always insist that they are better than others, when actually they are overestimating themselves. Such people can never be happy until their ego has been satisfied.

The only thing that can prostrate the rigid "I" is a stronger power than itself. In most cases that power is the object of worship. For example, some of the "holy men" of the Eastern religions perform all kinds of self torture in order to prostrate the **I** before their deity. A careful study of Communism also shows that Communism is actually a religion. Its "converts" can put many Christians to shame, in so far as self-denial or prostration of **I** is concerned. A sincere Communist's **I** is prostrated to make letter **C**, as if to suggest,

"NOT **I** BUT **C**ommunism"

To explain this fact further, it might be worthwhile to quote a letter of a student at one of the Eastern universities. Recently he went to Mexico, where he was converted to Communism. After his "conversion", he wrote to his fiancée breaking off his engagement because he had fallen in love with Communism. In *Eternity* magazine, Dr. Billy Graham, reports that the letter was presented to him by a Presbyterian minister. The letter reveals an unsurpassed consecration, discipline, dedication and commitment. It reads as follows:

"We Communists have a high casualty rate. We're the ones who get shot and hung and lynched and tarred and feathered and jailed and slandered and ridiculed and fired from our jobs and in every other way made as uncomfortable as possible. A certain percentage of us get killed or imprisoned. We live in virtual poverty. We turn back to the party every penny we make above what is absolutely necessary to keep us alive.

"We Communists don't have the times or the money for many movies, or concerts, or T-bone steaks, or decent homes and new cars. We've been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor — **the struggle for world Communism**. We Communists have a philosophy of life which no amount of money could buy. We have a cause to fight for, a definite



purpose in life. We subordinate our petty personal selves into a great movement of humanity, and if our personal lives seem hard, or our egos appear to suffer through subordination to the party, then we are adequately compensated by the thought that each of us in his small way is contributing to something new and true and better for mankind.

"There is one thing in which I am in dead earnest and that is the Communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens, as time goes on. Therefore I cannot carry on a friendship, a love affair or even a conversation without relating to this force which both drives and guides my life. I evaluate people, books, ideas and actions according to how they affect the Communist cause and by their attitude towards it. I've already been in jail because of my ideas and if necessary, I'm ready to go before a firing squad."

Should a Communist be more consecrated, disciplined and dedicated than a Christian? If we refuse to have Christ bend our rigid I, Communism might drown us. It is not impossible. Communism in 1917 started with 40,000 followers. Today it has 800 million! It is high time we became more serious about our Christianity; it is high time we prostrated our I to C; it is high time we also said,

"NOT **I** BUT **C**hrist"

Here lies the key to victory over self. Says Paul, "For I am crucified with Christ, nevertheless I live; yet **not I, but Christ** liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). "**Not I but Christ**" prostrates self and fills one's heart with "love without dissimulation" and with perfect love that "casteth out fear." Communists and unbelievers may not attend our churches or read our Bible, but they should see Christ in us, and glorify our Father who is in heaven. We should sacrifice more for the extension of Christ's Kingdom than the Communists. Christianity is the only answer to all our problems, because it is Christ who is the Way, the Truth and the Life.



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# WHY DO YOU PREACH CHRIST ONLY?



A record of an informal conversation  
between Mr. Abujado, a Moslem,  
and Mr. Thabo, a Christian

By S. E. M. PHEKO

**Abujado:** I quite agree with the fact that Jesus Christ has taught the purest and highest ethics. But what I hate about Christians is that they do not exalt the founders of other religions, such as Buddah, Mohammed, Confucius, et cetera. To me that is a sign of selfishness, prejudice and pride on the part of Chris-



tians. After all said and done, not a single religious founder has revealed the absolute truth. It takes several religious founders to give us the complete truth. I still do not understand why you must preach Christ only.

**Thabo:** I preach Christ only because the Bible says that He is God incarnated; He created all things; in His earthly life, He vindicated His Deity by the numerous miracles He performed, such as feeding five thousand people with five loaves and two fish, raising people from the dead and healing thousands of people. The same God-man was crucified on the cross for the sins of the world, so that 'whosoever believeth on Him should not perish but have everlasting life.' To crown it all, the same Jesus rose from the dead and ascend into heaven — a thing no religious founder has ever done. According to Buddah, man should be his own saviour by the process of self-torture. I do not deny that he taught some excellent principles. But Buddhism knows nothing about the absolute yet personal God. It has no place for sin and its solution as we Christians know it. Confucius also taught very fine maxims but these were centred around Ancestor worship. Mohammed gave us the Koran which has done some good in sweeping away some idolatry. Mohammedanism has some good points but it does not impart eternal life to man; it does not solve the problem of sin in man. Jesus has not founded a religion; He has provided salvation to the needy perishing mankind.

**Abujado:** I hope you understand me that I am not in the least trying to undermine the teachings of Christ. All I am trying to explain to you is that God has revealed Himself through man who have ministered a various times to various nationalities. Mohammed, Buddah, Jesus and others are prophets through whom God has revealed Himself. They ministered to the needs of mankind in various parts of the world. We should regard them as sinful men like all other men. Mohammed, for example, claimed that he was a Prophet, but he also admitted that he himself was a sinner needing forgiveness. According to Mohammed's teachings, salvation is promised to the believer, but he must earn it by abstaining from evil and by doing good works. The Moslems are kind; they do not drink liquor and they do not smoke.

**Thabo:** Purely on the basis of the historical records of these men, Jesus cannot be compared with the other religious founders you have just enumerated. History tells us Jesus was born to be the Saviour of the WORLD, that He rose from the dead and that He ascended into heaven. You have just told me that Mohammed was 'himself a sinner needing mercy and forgiveness,' but Christ was sin-apart. History tells that He was the Son of God 'Who did no sin, neither was guile found in His mouth'. Jesus challenged His enemies with such words: 'Which of you convinceth me of sin?' No one could accuse Him of any sin. I repeat, Jesus came to give life eternal to all people who would believe in Him. All people who do not believe in Him are dead. By abstaining from drinks, adultery, killing, smoking, it does not mean that a person has eternal life. He may abstain from all these practices and still

be dead. I do not mean to be rude here, but I want to explain myself more clearly. The dead people in that cemetery are good: they do not steal, commit adultery, drink, lie, jive, smoke. In fact they are very good!

**Abujado:** Your statement is very hard to stomach. It insinuates that Prophets like Mohammed and Buddah were dead alive! I do not quite agree because a person who feels the conflict between evil and good is alive. Life consists of conflicts and contrasts. We cannot avoid evil. It will co-exist with good forever, because it is part of life. According to your Christianity, how has God solved the problem of sin?

**Thabo:** Before I answer your question, I would like to assert that the presence of evil on earth is not normal for life in any form. Life can be at best without the presence of evil. Turning to your question, I would like to point out that the Bible tells us that, when Adam and Eve fell into sin, they became depraved, degenerate and fallen. In the Scriptures, Adam is used as the father of mankind. Through the hereditary laws, Adam has transmitted the sinful nature to mankind. And 'the wages of sin is death'. All people die because of Adam's sin. They need someone to give them life. Eternal Life is found in nobody else other than Jesus Christ. The Word of God says that 'this is the record that God hath given to us eternal life, and this life is in His Son. He who hath the Son hath life; and he that hath not the Son of God hath not life'.

**Abujado:** How do you know that 'he who hath Mohammed or Buddah hat not eternal life?'

**Thabo:** I know because the birth, the life, the work, the death, the resurrection of Christ were prophesied hundreds of years before He was born. To prove that Jesus is Life Eternal, He raised dead people from the dead and He also rose from the dead. The same Bible that says these things about Jesus, says that He was God in the human flesh. He Himself claimed that He was Life and He still is Life eternal. Only a person who has Life can impart life. Only a person who has no sin could save others from sin. And that is what Jesus did.

**Abujado:** Judging from the portions of Scripture you have read to me, indeed Jesus must have been an unusual man. I am convinced that He was all that the Bible says He was. But so far you have read portions of Scriptures that give me the impression that He was the Saviour of the Jews. Furthermore, you read portions from Paul's writings. Now Paul did not know Jesus personally. Surely we can't take everything he says. Why not read accounts about Jesus by men who were with Him?

**Thabo:** I shall very gladly read you accounts by men who were actually with Jesus, or His disciples, who later became the Apostles. However, before I do so, I would like to mention that Paul did see Jesus on His way to Damascus to persecute the Christians. It is Jesus Himself who commissioned him to preach the Gospel as we have it. The Apostle Peter says, "Knowing this first, that no prophecy of the Scripture is of

any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost'. Writing to Timothy, Paul adds, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works'. Coming to your question, I am glad to quote from one of the disciples who were closest to Jesus Christ: 'In the beginning was the Word (Jesus), and the Word (Jesus) was with God, and the Word (Jesus) was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. And the Word (Jesus) was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. The next day John (the Baptist) seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.** For God so loved the world, that He gave His only begotten Son, that **whosoever** believeth in Him should not perish, but have **everlasting life.** For God sent not His Son into the world to condemn the world; but that the **world through Him might be saved.** He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son **hath** everlasting life: and he that believeth not the Son **shall not see life;** but the **wrath of God abideth on him.** Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, **hath everlasting life,** and shall not come into condemnation; but **is passed from death unto life.** I am the way, the truth and the life: no man cometh to the Father but by me'.

**Abujado:** I think I am beginning to see the whole plan of God for the salvation of man. It is marvellous! Where is Jesus now, and what is He doing?

**Thabo:** Jesus is on the right hand of His Father, (or the highest position) wherer He acts as our High Priest who prays for us. He works in the hearts of men today through the Holy Spirit who convicts men of sin, regenerates those who accept Christ as their personal Saviour, makes them the Children of God, indwells them, fills them for victorious Christian life and fruitful ministry. The same Jesus has told us in the Bible that He will come back again to take to Himself all those who have accepted Him into their hearts as their personal Saviour and Lord of their lives. 'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed'.

**Abujado:** As you read God's Word, it is now clear to me that Christ is not a religious founder but

a Life-Giver. Nothing is said in the Bible about Buddhism, Hinduism, Lamaism, Shintoism, Mohammedanism, Roman Catholicism and other denominations of Christianity. The only person that can give Life is Christ. I also want to withdraw my statement that by preaching Christ only you are selfish. From the Scriptures, it is now clear that Christ died for **all** people on earth. This is a red letter day in my life. It is a day well spent. I have tried man's religion, but it has failed to give me peace and assurance of eternal life. I now accept Jesus Christ as my personal Saviour. I shall trust in Him until He comes to take me to be with Himself. Oh, all the burden of sin has rolled away. The unspeakable joy floods my soul.

**Thabo:** I thank God for saving your soul, my friend. You and I can now be assured that we shall join that heavenly choir that will sing to the glory of God: 'Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy Blood out of every kindred, and tongue, and people'.

**Abujado:** Lord I thank Thee for saving my soul.

Thy work alone, O Christ,  
Can ease this weight of sin;  
Thy Blood alone, O Lamb of God,  
Can give me peace within.

### — PRAYER —

Keep us, O Lord, from pettiness;  
Let us be large in thought; in word and deed;  
Let us be done with faultfinding  
And leave off self-seeking.  
May we put away all pretence  
And meet each other face to face,  
Without self-pity and without prejudice.  
May we never be hasty in judgment, and always generous.  
Teach us to put into action our better impulses.  
Straightforward and unafraid.  
Let us take time for all things;  
Make us grow calm, serene, gentle.  
Grant that we realize  
That it is the little things that create differences;  
That in the big things of life we are as one.  
And may we strive to touch and know  
The great common heart of all of us.  
And, O Lord, let us not forget to be kind.

—Author Unknown.





# WHAT IS CHRISTIANITY?

By Pastor J. F. ROWLANDS

There is no sweeter name in all the world than the Name of Christ, and no religion, or system of faith and life, more beautiful than Christianity! But unfortunately the Christianity which is practised by many so-called Christians in this twentieth century is very far removed from the perfect ideal as preached and lived by Jesus Christ Himself. How often we hear enquirers say that the greatest difficulties they have to overcome in embracing Christianity are the inconsistent lives of the Christians! They like Christ, but they don't like the apparent Christianity! What volumes of abuse have indirectly been poured upon the sacred name of Christ and into what depths Christianity has been dragged by thoughtless and unChristlike nominal Christian persons.

It is a sad thing to say, but the very mention of Christianity incites a state of dilemma in many a non-Christian heart! The seeker takes a good look around and sees the rational theology of the modernistic church, tries to find the purported truth in a heartless sermon, views with amazement the isms and scisms which have rent the church asunder and examines the lives of many adherents to the Christian Faith. "Why," he exclaims, "many of these people stand with me at the same bar counter, we both smoke the same brand of cigarettes, we shuffle the same pack of cards, we engage the same fah-fee runner, we both dance to the same tunes and sit side by side in the same bioscope, we both laugh at the same vulgar jokes and both use the same blasphemous swear words"—

## "DO YOU CALL THIS CHRISTIANITY?"

And with bowed head and sore heart, yet with all vehemence, I hasten to reply, "No, don't!!" This is blatant hypocrisy — True Christianity is a reproduction of the life of Christ and to be a Christian is to be a faithful follower of Christ and to endeavour by all means to emulate His Pattern Life in word, deed and action. If I called myself a Chinaman, I should in turn be rightfully called a liar, because I do not look like a Chinaman; but at the same time, I am no more a Christian than I am a Chinaman if I do not look like a

Christian! It should not be necessary for a man to advertise the fact that he is a Christian, others should take knowledge and recognise the glorious change of heart and life that always accompanies the acceptance of Jesus Christ as personal Saviour (Acts 4:13 and 2 Cor. 5:17). A Christian should be recognised by his Christlikeness. Christianity is not a label to put on, but a life to be lived out!

Eastern minds are liable to link up Christianity with Western civilisation and war — that is not Christianity; Christianity is Christ! Others believe that Christianity is a church, a ritual, a ceremony!—No, Christianity is Christ! To many there is no dividing line between the Roman and the Protestant Church, and even the numerous erroneous and heretical teachings of our day are called "Christian" without distinction. Are all these conflicting ideas and theories Christianity? By all means NO! —

## TRUE CHRISTIANITY IS CHRIST!

Ideally Christianity is the system of faith and life which Christ taught, but **actually**, Christianity has come to be looked upon as a type of modern civilisation which only partially accepts the standards of Christ. True Christianity, as set forth in God's Holy Word is the essence of purity and holiness and in that it contains Christ it contains salvation. A religion without Christ is a religion without salvation, and a religion without salvation is like a body without life—**DEAD!** Christ is the heart of Christianity, Christ is the backbone of Christianity, Christ is the beginning and the end of Christianity—**CHRIST IS CHRISTIANITY.** And to be a Christian is to be a follower of Christ! Many so-called Christians are following a church, following a theory, following a hard and fast rule, but true genuine Christians are called upon to deny themselves, take up their crosses and follow Christ (Matt. 61:24). Other religions may also be productive of good sound ethics and may contain much fine teaching, but without Christ there is neither Salvation nor hope for eternity. It is not good to criticise other religions, for the hostile treatment of another's philosophical beliefs will never lead to Christ. The Beauty of Christ will

speak for itself and the glory of the Christlife will be so attractive that it will open its own door to the Truth.

**CHRISTIANS AWAKE!** It is high time that we exalted and lived Christ in our daily lives. Others should be seeing our good works and glorifying our Heavenly Father (Matt. 5:16). We have failed in the past because we have not sufficiently surrendered to Christ and His Message, we have not allowed Him to live His life in us. What a glorious salvation is offered to us—what Divine condescension, that the Christ of Heaven should deign to dwell within the bosom of a sinner!

I repeat what I said at the outset, there is no sweeter name in all the world than the Name of Christ and no religion more beautiful than Christ's own true Christianity! Won't you accept Jesus Christ as your Personal Saviour and become an adherent of this incomparable Faith? He will mercifully grant you forgiveness from all your sins and will at once miraculously change your life! He will liberate you from the bondage of habit and will set you gloriously free to serve Him! He will make you radiantly happy and will cause you to rejoice all the days of your life! He will be your Friend, your Guide, your Comfort and your Stay! He will give you power to become a child of the Living God and will be with you always even until the end of the world—and then He will grant you a Mansion in the Gloryland and you will be with Him throughout the blissful ages of an endless Eternity!! **THIS IS THE MESSAGE OF TRUE CHRISTIANITY!**

### CHRISTLESS CHRISTIANITY

One of the many unmistakable signs that we are living in the closing days of this dispensation of Grace and that the second coming of the Lord Jesus Christ is now imminent, is the rapid spread of many false religions and doctrines throughout the world. This state of affairs was clearly foretold by the Lord Jesus Christ in Matthew 24:11, when He said: **"Many false prophets shall rise, and shall deceive many."** It is very sad to say, but the time has come which was spoken of by the Apostle Paul in 2 Tim. 4:3, 4—**"When they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."** We are now living in the days of fabulous religions, fabulous doctrines and fabulous beliefs! Many hearts have been bewitched by evil and have been warped into error. (Gal. 3:1). It is very important for the individual Christian to be on the alert against a satanic invasion into fundamental beliefs. It is wise for us to remind ourselves that

### NOT ALL WHO MENTION CHRIST'S NAME ARE TRUE

In Matt. 7:21-23 Jesus says Himself: **"Not everyone that saith Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven. Many will say unto Me in that**

**day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils, and in Thy Name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU; depart from Me, ye that work iniquity."** We are living in a sign-seeking generation and Satan has his own agents preaching in Christ's Name, casting out devils in Christ's Name! **Fifth Columnists practising Iscariotism within the Church of God!** These agents are instruments of unrighteousness and are not known to God as true ministers of Christ's Gospel. They are blind leaders of the blind and will eventually fall into the ditch along with their followers. (Matt. 15:14) Jesus bids us recognise His true ministers by their fruits (Matt. 7:20) and not by their silver-tongued oratory, etc.

Once again we must remember that

### NOT ALL WHO PROPHECY ABOUT CHRIST ARE TRUE

An instance of this is clearly given in Acts 16:16-18, when a certain damsel prophesied about Paul and Silas being servants of God, Paul knew that, despite the correctness of her predictions, she was possessed with an evil spirit and immediately rebuked the devil from her in these words: **"I command thee in the Name of Jesus Christ to come out of her."**

There are many people who are specialists in twisting the Scriptures and tearing verses away from their contexts; conveniently leaving out a little here and adding a little there! In this connection we must remember that

### NOT ALL WHO QUOTE SCRIPTURES ARE TRUE

In Matt. 4:1-11 we see the devil himself quoting Scripture after Scripture to the Lord Jesus, and many instruments of that same devil are busying themselves today quoting and misquoting miscellaneous odd Scriptures artfully wrenched away from their original setting, in an endeavour to bolster up some erroneous belief in God. Don't believe everybody who comes to your front door selling books and talking about God!

The Scripture clearly bids us avoid such people "and to have no company with them, that they may be ashamed." (2 Thess. 3:14.) Any believer who hobnobs with the likes of these people is acting contrary to the instructions of the Word of God and is a stumbling block to the progress of true Christianity.

**Isms and splits are usually started by disciplined undesirables and/or expelled cranks.** The most extraordinary and fantastic religions spring up over night. **Fanatics break away from Pentecost having mistaken wildfire for the true Holy Ghost Fire!**

No time must be lost, we must earnestly contend for the Pentecostal Faith that was once delivered unto the saints (Jude 3). This precious faith should be the possession of every believer. Everything should be sacrificed to obtain it! There is no message in all the world so beautiful as the true Christian message! The Christian Faith alone leads to God, and Jesus Christ alone is able to forgive sin (John 14:6 and Acts 4:12).



In these days of turmoil and strife there is a great stir amongst the peoples to return to God, and in unprecedented numbers men and women are seeking for Christ. Thousands of these seekers will never find Him because of the Christless Christianity being preached from many a pulpit. Christianity without a Living Christ is an empty shell! A Christian without a born-again experience is a white-washed sinner! A religion that denies the Divinity of Christ, the Virgin Birth, Salvation through the Blood and the glorious Resurrection, is a false religion! A doctrine that does not embody the whole counsel of God is an incomplete and therefore, a dangerous doctrine! Christless Christianity is hoodwinking and misleading thousands of men and women today. Preachers of a Christless Christianity have a punishment reserved for them in the place prepared for the devil and his angels.

**CHRISTIAN! BEWARE!!** — What kind of Christianity have you embraced? Does it contain the whole truth of God? Do you know that your sins have been forgiven? Have you the reality of salvation in your soul? Or are you an adherent of a nominal, fashionable, Christless Christianity?

**DEAR NON-CHRISTIAN!** Your peace of heart and joy of soul lies in Jesus Christ! He died to save you from your sins! In true Christianity you will find the solution to all your difficulties. Don't be side-tracked into a mere monumental Christianity of half-truths and untruths! The true Christian is the happiest man on earth and true Christianity is the most marvellous Faith in the world! **YOU MAY BE THAT TRUE CHRISTIAN AND YOURS THAT TRUE CHRISTIANITY!**

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# CHRISTIANITY AND MEDICINE



By **WILLIAM S. REED, M.D.**

Bay City, Michigan, Ohio,  
an eminent Surgeon.

Through the years, since Christ walked on the earth and healed the sick, there has been a definite relationship between the teachings of Christ and medicine. This association has not always been a close one and many times there has been much unhappy misunderstanding between the church on one side and physicians on the other. However, today there is a new awareness that in the close co-operation between the church and medicine lies a new, great kind of care of illness which brings Christ into His proper place in the thinking and the activities of both groups.

Christianity is very easily defined in that it is described in the Creeds. If we accept the Creeds to be our definition of faith, the inquirer can discover what a Christian is by simply referring to the statements as contained in the Creeds. However, it is not so easy to define what the principles of medicine are. The Hippocratic Oath which was written approximately five hundred years before Christ, contains many of the precepts to which physicians adhere. This oath has survived through the centuries and remains a great force in the proper thinking of physicians toward their work. It instructs the physician to practice holiness, humility and purity. It calls upon the physician to perpetuate his art through education. It stressed the value of the patient. However, this oath was written before the light of Christ came upon the world and therefore has a very important deficiency in so far as the Christian physician is concerned. It does, however, help to define what a physician is and what he stands for.

In the Apocrypha, outlined in the 3rd chapter of Ecclesiasticus, are instructions given to man concerning what he should do when illness strikes him and in

what light he should consider his physician. This great and somewhat neglected passage from the Bible also helps to throw some light on the nature of the physician. The person who is ill is instructed to pray to the Lord, to stop sinning and to cleanse his heart from all wickedness (can this be confession and repentance?). He is then told to give an offering (in the modern sense taking Communion — offering ourselves to God). He is instructed after this preparation to call in the physician, "whom God hath given man that God might be honoured in his marvellous works." Man is instructed to honour the physician, "for the Lord hath created him." After these initial instructions are given to the patient and after he is told to seek the physician, it is interesting to note that then the physician is instructed to pray, "for they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life."

To the Christian physician, the most important way of discovering what he himself is, comes from a thorough study of Christ, in reading and meditating upon the Gospel.

The fact that Christ healed many men who had many different diseases cannot be ignored. As we believed in Christ, we must believe Him in entirety. Therefore we cannot neglect the great lessons which are to be learned regarding what can be called Christian Healing. We also must recall the commission Christ gave His disciples, "to preach, to teach and to heal." Christ stressed repeatedly, as various healings are recorded in the Gospel that faith is the prime requisite of healing. It is interesting to consider that the patient in each instance of healing recorded in the Gospel sought after Christ, or some intercessor sought Him for the patient. Christ responded to the requests of those who cried out to Him and He healed them according to their faith. In considering what Christ did, all physicians who call themselves Christians should consider that their commission as physicians was ordained by Christ as a holy ministry. This is also true for members of the teaching profession as well as the priests and ministers of the Church. Therefore, as our profession was ordained by Christ, we should, as physicians, use our profession and the healings brought about through our profession to the glory of Christ and for the propagation of the Christian faith. As men sought Christ to be healed, the Christian physician should now heal man to help him find Christ.



After Christ ascended into heaven and the Holy Spirit came to remain with man, the disciples and the apostles cured men of disease as they had been instructed to do by our Lord. Their activities are recorded in many places in the New Testament. In particular, of great importance, is the Epistle of St. James, "5:14." Here the person who is ill is instructed to call for the elders of the church who are to pray over the sick man and are to anoint him with oil in the name of the Lord. The statement is made that the prayer of faith will save the sick man. These statements are according to the apostolic traditions of healing. Undoubtedly, prayer and the anointing of the sick individual with the laying on of hands was practised in the Early Church and has continued to a certain extent throughout all of the years to the present time. However, the sacramental aspect of this holy act has fallen into great neglect in recent years. We are only now beginning to find out how truly important this way of calling upon God for help is in healing of each individual patient. We find that Christianity remains constant as the great forces which man makes continually change. In this day we find the truths of the Gospel more and more applicable to the happenings of this day and our relationship to those happenings. This is very true of all fields of man's endeavour, especially in the field of medicine. The Christian physician who truly worships God is finding a long-neglected aspect of patient care at his disposal. He finds in Christ his source of strength and ability and also finds that Christian hope and faith are his greatest therapeutic aids.

The inspired physician with patients who have faith in him and faith in the healing power of Christ, can indeed work great miracles today. This happens, without question, many times every day.

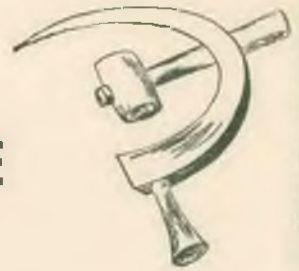
At this point one must consider what healing means. No man today is going to recover from every illness he has. I find myself in accord with Dr. Paul Tournier (Doctor's Case Book), "We (physicians) are collaborators with God. He uses us to postpone death, prolonging life in order to produce that merciful respite . . . the sole purpose of our labour is to give our patients a supreme opportunity of encountering Jesus Christ and of binding themselves ever more closely to Him through faith. For in the last analysis all of our activity is but a temporary expedient. We are but repairing breaches which are continually made again. Our cures, symbols of God's grace, do not remove but only postpone death. Our cures and our victories are, as St. Paul says (2nd Corinthians 1:22) "an earnest of grace and of heaven." Only in heaven shall we know the fullness of physical, psychological and spiritual health." "I am the resurrection and the life, he that believeth in Me though he die, yet shall he live" (John 11:25).

Christ has a message for physicians which must be listened to. No doctor has ever delivered a newborn infant or has watched the going out of life, who has not considered the true meaning of life. If he but opens his eyes or but allows his soul to encompass the great reality, he will see Christ on every hand as he goes about his work. As this awareness becomes more and more a reality, aided by prayer, meditation and study,

he will find that through his work he is truly leading men to Christ. It is then that the physician will be satisfying his highest obligation. It will then not be difficult to define what a physician is and it will not be necessary to investigate this oath or that creed to know what he stands for. When the physician has reached his highest calling it can be said of him that he is a Christian, a minister of healing.

— New Life.

## SOVIET DECALOGUE



The Soviet Union started distributing a revised edition of the manual for godless youth in 1954. The manual contains the following decalogue:

1. Remember that the clergy, regardless of faith, are the foremost enemy of our Communist State.
2. Thou shalt labour diligently to draw thy friends, never forgetting that the Communist Party is the supreme authority of the atheists of the whole world.
3. Teach thy friends to shun all priests.
4. Guard thyself against spies, condemn saboteurs.
5. Busy thyself in the propagation of anti-religious magazines and newspapers.
6. Let every faithful Communist be also a militant and forthright atheist.
7. Thou shalt resist religious ideas, always and everywhere, protecting thy friends from them.
8. The faithful atheist is likewise a good policeman, ever watchful of the security of the Communist State.
9. Give generously of what thou hast to carry on missionary work among the unenlightened, especially outside the Soviet Union where atheism suffers underground.
10. Remember that if thou be not a devoted atheist, thou canst not be a faithful Communist nor even a firm Soviet citizen on whom our State can rely. Atheism and Communism are one bond, and these ideals are the foundations of Soviet power.





# SOCIAL PAGE



## NEWS IN PICTURES



he World Photo.

Sister Nomsa Shezi is seen in the picture receiving a flower vase from Mrs. Nyangiwe at the farewell function in her honour. Sister Shezi also received a desk set.

Among other things, Mrs. Nyangiwe encouraged Sister Nomsa and the other trained staff at West Springs to show and give their best. She said: "Today many openings have been created for us by the Government. We must justify the Government's experiment by working hard so that there may yet be more and higher posts for nurses in the country."

In response, Sister Nomsa, wearing a happy and smiling face, assured the gathering that in the West Springs, the African nurses were prepared to give the lead to the Union by successfully running the Hospital now under their charge.

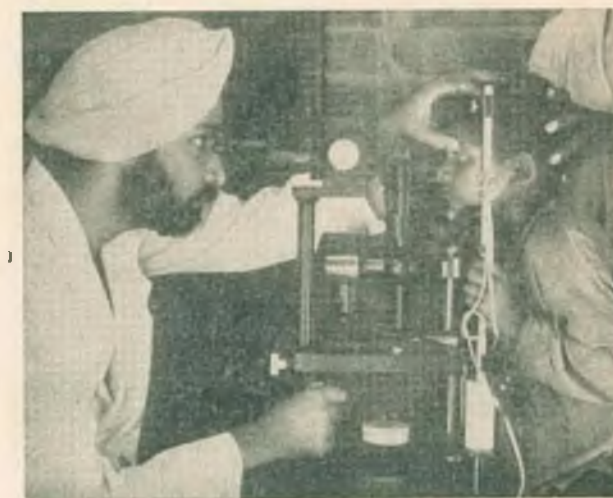


A very hot and dramatic tennis tournament of the Orange Free State Non-European Lawn Tennis Union was held on the 7th April in Bloemfontein. Previous to this tournament, Thaba 'Nchu had won the **Jacobs Shield** three times in succession. The above team had a practice in Thaba 'Nchu on June 7th and 8th in celebration of their victory. Much credit goes to the ace champion Kenosi Moroka (Dr. J. S. Moroka's son) for the Thaba 'Nchu victories. However, this time, the O.F.S. champion was Sam Thambisa (Welkom).

\* \* \*

**Left to right:** Sam Thambisa (Welkom), Sam Moipolai (Bloemfontein), Thomas Matlhape (President—Thaba 'Nchu), Miss Maggie Moroka (O.F.S. Women Champion—Thaba 'Nchu), Kenosi Moroka (Thaba 'Nchu), Miss Violet Gaborone (Bloemfontein), Alexander Sebetsa (Bloemfontein), Gilbert Ntuka (Kroonstad), Miss Belina Gush (Springfontein).

● **INDIA** — Now India has eyes that need weep no more. Nearly 400 million people suffer from trachoma. Though this eye infection does not kill, it can last a lifetime if untreated. Its victims often become blind. In India, trachoma is the largest single cause of preventable blindness. In some rural areas of Northern India the infection rate is as high as 80—90 per cent of the total population. A World Health Organization-assisted trachoma team centred on the Gandhi Eye Hospital in Aligarh, Uttar Pradesh, is systematically working through the region, village by village, examining patients and organizing to determine the ways in which infection is spread. The present methods of attack are proving effective in preventing blindness but complete control of trachoma and associated bacterial conjunctivitis requires the support of long-term health education and environmental sanitation programmes. The field team is equipped to carry out bio-microscopic examinations. Here, Dr. Jatnam Singh examines a young trachoma victim at Auriha. — **WHO photo by Homer Page.**



After the Annual Conference "Work Shop" of the ZENZELE YWCA, which was held in Bloemfontein last year, the delegates took "time out" to prove their various recipes. The first lady on your right is the founder of the Zenzele YWCA. She is the American Negress, Mrs. Madie Hall Xuma (wife of Dr. A. B. Xuma). A fuller information on the ZENZELE ("Do-it-yourself") YWCA will be published in the August issue.





# The National Cancer Association of South Africa

## ANNUAL GENERAL MEETING — 1958

Extracts from the Address by the President, Dr. LEWIS S. ROBERTSON

We are met here this afternoon to review the work of activities of the National Cancer Association of South Africa for the year 1957. The Annual Report reveals that great progress has been made in its various fields of activity. It is necessary, however, to caution against over optimism in regard to Cancer Research. Research into Cancer is time consuming and expensive, and no one can guarantee that research will provide the answer to this problem in the foreseeable future. More money is being spent on research in the world today than ever before, and the National Cancer Association of South Africa's contribution, although small, is by no means insignificant.

Until the cause, or cure for Cancer has been discovered in research laboratories, it is of prime importance for the Association to leave no stone unturned in its efforts to save the lives of those who can be saved by means of early diagnosis and treatment. The Association strives to achieve this object in various ways. In the first place every endeavour is being made to bring to the notice of the Medical Profession the latest information available in the diagnosis and treatment of Cancer. The "South African Cancer Bulletin", which focuses the attention of the Medical Profession on problems of diagnosis and treatment, commenced publication during 1957, and the first four quarterly issues have been well received by the Medical Profession in South Africa and elicited high praise from Cancer Associations Overseas.

Valuable additions have been made to the Association's professional film library, and films are becoming more and more in demand by both the medical and Nursing professions. There has also been an active interest in these films by Medical Auxiliaries.

However great the efforts of the Medical Profession may be, these will be of little avail, unless individual sufferers from cancer seek early diagnosis and treatment. The Association therefore regards its Public Education programme to be of prime importance, and it is in this field of activity that probably the most gratifying progress has been made. Many thousands of pamphlets for the lay public have been distributed and a message of hope has been brought to thousands more by means of personal contact through the Association's Exhibit and Mobile Unit. It has been particularly gratifying to observe how the women of South Africa have co-operated, especially in regard to breast cancer. A matter of the gravest concern to the Association, however, is the apathetic attitude of the male population.

For some reason or other, men seem to regard cancer as a women's disease. A warning is issued that such a supposition is entirely erroneous. The misconception is probably due to the frequency of cancer of the breast and cancer of the reproductive organs in women, in comparison with the more scattered occurrences of cancer in men. As many males die of cancer as females, and most of the cancers that affect men are more difficult to detect. Common types are Cancer of the digestive and respiratory systems. Males also frequently develop cancer of the skin and lip, which are easy to treat, as well as of the prostate gland and the mouth. During 1958, the existing programme of public education will be expanded and additional ways and means of public education will be investigated.

The Cape Western Branch of the Association has been authorised to conduct a pilot experiment to determine how best the Association can assist the cancer patient. There appears to be every indication that this experiment will be crowned with success and result eventually in rendering worth while humanitarian services to cancer patients and their dependants.

Attention is directed to some aspects of Cancer which are of public concern. We are apt to forget that Cancer of the Skin is still the most frequent form of disease in the world today, because fear has so concentrated our attention on those forms which more often lead to death. We hear little about the triumph of medicine in the cure of skin cancer.

Most popular, perhaps most unpopular, has been the work on smoking and lung cancer. The practical application we look for here is of course the opportunity for prevention. In the last fifty years the insults to which our respiratory systems have been exposed, have been increasing, and in consequence the death rate from cancer of the lung has been rising. The recognition that cigarette smoking is an important, probably the most important of the insults responsible, provides an opportunity for those who wish to do so, to reduce their lung cancer risk. This is now clear and should be stated clearly. This does not, however, mean that we should allow our civic authorities to think that we shall relax our efforts to make them do their duty and clean our city air. No one needs to smoke, but we all have to breathe the air around us.

A great deal of investigation is proceeding in several countries overseas in regard to radiation therapy, and new improved radiation therapy machines are constantly being constructed. Great strides have been

made in radiation therapy, and the justifiable demand for the provision of facilities for adequate radiation therapy must be met by the Hospital Authorities.

Radiation can produce cancer, as well as cure cancer, and in an age in which we are moving over to an economy based on nuclear power, the fear that we may thereby be adding to the cancer burden is ever present in the minds of those responsible for the vast new enterprises.

Let us hope that the research efforts being undertaken in many parts of the World, will soon throw light on all the dark secrets of cancer, so that the fear and dread which it has inspired in the past, may be banished from our lives, as Medical Science has already banished the fear and dread of so many other diseases.

The National Cancer Association is deeply grateful to its members for their continued support.

I would like to express my personal and sincere appreciation to my Colleagues on the Council of Management and those serving on Committees thereof for their support and co-operation during the past year, and to record the Association's thanks to the Secretary and Staff for their loyal and efficient service in spite of the ever increasing burden placed upon their shoulders with the great expansion of the Association's activities.

## FACTS ABOUT CANCER

By Dr. "KWELASTOVINI".

Our readers will recall that Mr. P. Hickman's "discoveries of the mysteries of cancer, which appeared in the April issue, have been proven false by several qualified medical authorities. We then promised to give our readers the real facts about cancer. The article below is the fulfillment of our promise to our readers. While this article is written under a pen-name, the Editor has been informed that the author is a registered physician of ten years experience. Further this article has been read by two other physicians and meets with their approval.

Cancer is a disease in which body cells grow abnormally and develop the ability to spread both locally into normal flesh and to distant parts of the body through the blood stream or lymphatic system until they cause the death of the victim. Research workers are not at all certain why cancer starts. There does seem to be some inherited susceptibility. However there are certain chemicals which when applied repeatedly to body tissues tend to produce cancers. An example of this is the cancer which appears in the mouths of some people who chew betel nut. A more recently proved example is the increased numbers of cancers in the air passages in people who smoke cigarettes excessively. This does not mean that you will get cancer if you smoke, nor does it mean that you won't get cancer if you do not smoke. It just means that a larger number of the people who smoke will get this type of cancer than of a similar number who do not smoke tobacco.

We also know that repeated irritation of tissue over long periods of time tends to cause cancer. Thus in Bilharzial infestations the pointed microscopic eggs make thousands of sores in the lining of the urinary bladder. If this continues for many years, a certain number of victims will develop cancer of the bladder. Similarly when the opening of the womb or the rectum is torn in difficult childbirth so that repeated infections occur in the female organs, the occurrence of cancer is more frequent. Long repeated exposure or excessive exposure to X-rays or radio-active salts can produce cancer of the skin or of the white cells of the blood (Leukemia). The late production of diseases of this nature is what makes the use of atomic weapons so tragic.

Authenticated spontaneous cures from cancer are almost unknown. Treatment depends either on surgical excision when the cancer is small, has not spread, and is in an organ or portion of an organ that can be removed, or on treatment with X-ray or radium rays which are more destructive to cancerous tissue than to normal tissue. There are drugs which offer some temporary help in cancer of the blood, but cures have not yet been achieved with them.

Unfortunately cancer produces little pain until it has grown for some time. Because pain appears late in the course of the disease, patients rarely come to the doctor while the disease is easily cured. Cancer tissue, however, is more firm and bleeds more readily than normal tissue. Any sore which does not heal, bleeds easily, and particularly if it develops hard raised edges, should be shown to a good doctor. Bleeding from any of the body openings, particularly in women, if they have passed the age of normal monthly bleeding, or if it occurs between the monthly periods should be checked by a doctor. Any change in the usual functions of the body, particularly in the older person, such as difficulty in swallowing, alternate constipation and diarrhea, hoarseness of the voice, chronic cough, should also be brought to the attention of the doctor as they may be the first sign of cancer.





**THE VOICE CRYING  
IN THE WILDERNESS  
AGAINST...**

# SPIRITUAL CANCER!

By A. BEKITHEMBA GAMEDE

"Which is the right Church?" is the question that worries many people today. Many people want to make sure that the Church they join will enable them to get to heaven. When they find that many church members do not measure up to the standards they preach, the tendency is to say, "Well, we wonder whether Christianity isn't just a Whiteman's religion designed for the taming of the African. Its principles seem to be so impracticable!" Every church organization has members within its ranks who form a "complaining fifth column." Some of them eventually secede and join another church or start a new one. Even in their "new find", they meet the same problems in some form or another. In this big, booming, buzzing religious confusion, they decide to remain in their church so that they might have some minister to baptize them and their loved ones, marry them and bury them "nicely". As for the destiny, the discretion is left with God. This situation cannot go on like that. The people must know the truth about themselves and about the meaning of the Church.

Many people do not quite comprehend the truth that there is a **Visible Christian Church** and an **Invisible Church**. The **Visible Church** is constituted by various Christian denominations or organizations. The **Invisible Church** is a company of "born-again" believers who are sometimes referred to as the "**Body of Christ**." Members of the **Invisible Church** may be

The consensus of opinion of Christendom is that the spiritual standards of the modern Church are much lower than those of the first century Christian Church. **Spiritual Cancer** has been wearing away gradually the Church's Heart, Brain, Knees, Muscles and Face. The **VOICE** is blasting a clarion call throughout Africa for a return to the spiritual standards of the **First Christian Church**. The **VOICE** is pleading with the **Visible Christian Church** to respond to the altar call for the confession of sins that **Jesus Christ, the Greatest Physician**, might heal it.

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found in various Christian denominations. It is therefore clear that the **Visible Church** is an earthly **organization** consisting of "saved Christians" and "professional Christians"; the **Invisible Church**, as the "**Body of Christ**" (Eph. 5:30; Col. 1:18; 2:19), is actually an **ORGANISM**, consisting of "saved Christians" only. An organization has no unity; an organism has unity. The **Visible Church** is the practical Christianity we see in the forms of denominations, church buildings, public worship, social services and everyday human relations. The **Invisible Church** is pure; the **Visible Church** is impure. The **Invisible Church** co-exists with the **Visible Church** as the **CHURCH** within a Church organization. It is the **Invisible Church** that Christ will soon be coming to receive unto Himself (1 Thess. 4:13-18). The responsibility of the **Visible Church** is to see to it that all its members belong to the **Invisible Church** or, as St. Paul puts it, that we "present every man perfect in Christ Jesus."

**Who originated the Invisible Christian Church? Where? How? Why?** These are the questions that crop up in the thinking reader's mind. We have many portions of Scripture to answer these questions, but we shall select Ephesians 1:4-14 to answer them.

In verse 4 we learn that the Invisible Church originated in the Divine Mind. The time was "before the foundation of the world" (verse 4). God's reason for planning the Invisible Church was for displaying His grace (verse 6).

In this passage the respective work of the Trinity in constituting the Invisible Church can be easily divided.

#### THE WORK OF GOD THE FATHER —

(1) He selected Her members (verse 4) — i.e. those whom He knew would believe in His Son (Joh. 3:16); (2) He predestinated Her members to the place of sonship in Christ (verse 5); (3) He made Her members accepted in Christ (verse 6).

**THE WORK OF GOD THE SON —** (1) He redeemed by His blood all Her members selected by God the Father (verse 7); (2) He revealed the mystery of the Divine Will (verse 8, 9); (3) He united the whole universe with the Invisible Church (verse 10); (4) He inherits the Invisible Church (verse 11, 12, 18).

#### THE WORK OF GOD THE HOLY SPIRIT —

Apart from regenerating the chosen members of the Invisible Church (Joh. 3:1-18; Rom. 14-17), the Holy Spirit sealed them (Eph. 1:13, 14). (Elsewhere we read that He empowered the Invisible Church for fruitful service (Acts 1:8, 2:1-4).

Historically, the Invisible Church actually started at Pentecost in fulfillment of Christ's prophetic announcement (Matt. 16:18). The account of the scene is given in Acts 2:2-4. When the Visible Church started, it consisted of members who belonged to the Invisible Church. As the years went by, spiritual cancer began to attack the Visible Church. The whole of





Church history is actually a record of the Visible Church struggling for life against spiritual cancer. And the struggle seems to be getting tougher and tougher with the years, but the Visible Church should not give up even an inch of ground. It must go on fighting.

Let it be its duty to emphasise more than ever before to its members the truth that it is not a question of belonging to the right church but of belonging to the Invisible Church. The Visible Church should emphasise that the Church Register is not a Book of Life (Rev. 20:15). Only "born-again" Christians are written in the Book of Life, and "whatsoever is born of God overcometh the world" (sin). I Joh. 5:4.

Apart from "overcoming the world", the Visible Church is still held responsible for the needy neighbour next door (Matt. 25:14-30; Luk. 10:29-37). For meeting the needs of the suffering mankind, the Visible Church can be highly commended. Who can sneeze at the wonderful social services that have been done and are still being done by the Visible Church? Let's take a bird's eye view over Africa. We shall see numerous mission hospitals and clinics, mission schools, mission orphanages, mission reformatories, mission institutions for the care of the blind, deaf, dumb and crippled, and mission old-age homes. These may be the visible fruits of the Gospel. But then it does not mean that a church organization that does more social services has more members of the Invisible Church. The truth is that a "born-again" Christian will be rewarded for all the social services he does for the honour and glory of Jesus Christ, but an unregenerated church member will not only lose the reward for his social services, but he will lose eternal life as well! The "born-again" Christians do not perform social services in order to be "saved", for salvation is "not of works, lest any man should boast" (Eph. 2:8-10); they perform social services because they are "saved", for "faith without works is dead" (James 2:7, 18).

All religions in the world perform some social services, but these good works cannot "buy" salvation, because it is obtained by grace through faith in Jesus Christ's finished work on Calvary's Cross. There is no substitute for spiritual regeneration whatsoever! In view of this eternal truth, it is of vital importance that the Visible Church lays more emphasis on the spiritual than on the social services. Even then, the social services should not be an end in themselves, but a means to an end — which is to win souls to Christ. Because the Visible Church lacks that emphasis, spiritual cancer is playing havoc among its members.

Surely church members suffering from spiritual cancer cannot be said to be belonging to the Invisible Church. To "present everyman perfect in Christ Jesus", the Voice Crying in the Wilderness warns the Visible Church to return to the spiritual standards of the very first Christian Church or the Invisible Church. The treatment of the spiritual cancer of the heart, brain, knees, muscles and face will bring the Visible Church to normal again, to the praise and honour of Jesus Christ, the Head and the Owner of the Invisible Church. And now, the Voice

## AGAINST THE CANCER OF THE HEART

The heart is known to supply the blood to every part of the body. It is the blood that carries food and oxygen to various parts of the body. That is why both the Bible and the Scientists agree that "the life of all flesh is in the blood." If the blood is healthy, the body will also be healthy. The first Christian Church was healthy. Her Heart was filled with the Holy Spirit and her life was purified by the life-giving Blood of Jesus Christ. The members of the first Christian Church or the Invisible Church had holy zeal in witnessing. Acts. 2, 8:4; 11:19; 13-28. They gave their personal testimonies boldly. Acts. 4:19, 29, 31; 5:29. They preached the Word of God fearlessly. Acts. 6:4, 7; 8:4; 12:24; 13:48; 17:11; 19:20. Because God the Holy Spirit (who is one with God the Father and God the Son) was their motivating power, they were united in Christ. Acts. 4:32; Eph. 2:14-18; 4:4-6. She was all that because She was Spirit-filled. Acts. 1:8; 2:43; 4:31, 33. Even the Deacons (Acts. 6; I Tim. 3:8-13) and Elders or Bishops (Tit. 1:5-9; I Tim. 3:1-7) were men of honest report, blameless, full of the Holy Ghost, full of faith, full of wisdom, full of power, and had well disciplined godly homes. To sum it all, the first Christian Church, or the Invisible Church, was a holy Church. Eph. 5:25b-27; I Pet. 2:5, 9; Tit. 2:14.

As sited above, the modern Visible Church, in general, is no more Spirit-filled. Very few members of the Visible Church witness for Christ with zeal. There is, comparatively speaking, a handful of members of the Visible Church who can give clear personal testimonies of God's saving grace in their own lives.

The unity of the modern Visible Church cannot compare with the unity of the first Christian Church. For the most part, the unity of the modern Christian Church has become a mere talk of the pulpit. Many members of the Visible Church are divided. They hate, deceive, backbite and envy one another. Pride, superstitions, striving for positions, heresies that have resulted in the multiplicity of separatist churches and cults are not uncommon. Preaching against sin, such as drunkenness, revelling, immorality and covetousness, which is so prevalent today, is gradually becoming unpopular. The Visible Church is sick. She is suffering from the cancer of the heart. And only Jesus Christ, the Greatest Physician, can heal her. Before Jesus can heal her, she must first realize that she is sick; that she cannot heal herself; that only Jesus can heal her. As soon as she has realized that, she should yield to the operating knife of the Holy Spirit who will perform a successful operation. In other words, she must ascend the old-fashioned operation table of sin-confession. There is no other way of healing the spiritual cancer of the heart.

Concerning the Greatest Surgeon, Jesus Christ, the Apostle John says, "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (I John 1:9). The Apostle James adds, "Confess your faults one to another, and pray one for another, that ye may be healed. The effec-



tual fervent prayer of a righteous man availeth much" (James 5:16).

## AGAINST CANCER OF THE BRAIN

The minds of the first Christian Church believed without reserve that God is the Creator of man; that Jesus Christ is the Saviour and Lord; that Christ is the Son of God; that Christ was born of a virgin; that Christ will return for His own; that the Bible was verbally inspired by God in its original writings; that Christ's death was vicarious and efficacious substitutionary atonement for man's sin of all time.

Nowadays many minds of the Visible Church believe differently about these doctrines. Surely there can only be one correct interpretation of these fundamental doctrines of our Christian faith. The different interpretations of these doctrines are symptoms of the spiritual cancer of the Brain now corroding the Visible Church.

From **Prophecy Monthly** we read the following report:

"Nearly three out of four Protestant ministers in the United States would classify themselves as **conservative** or **fundamentalist** in theology, according to a survey by the Opinion Research Corporation of Princeton, N.J., on behalf of **Christianity Today**.

The largest number of Protestant ministers — 39 per cent — classify themselves as **conservative** in theology, and another 35 per cent. said they were **fundamentalist**. Only 14 per cent identified themselves as **liberal** and 12 per cent as **neo-orthodox**.

The ministers also were asked to state which of eleven Christian doctrines they thought it "essential to teach and preach."

The greatest area of agreement was found with regard to the doctrines of **God as Creator of man** and **Christ as Saviour and Lord**. A total 98 per cent of fundamentalist and conservative clergymen, 95 per cent of liberal ministers said they thought these doctrines essential.

The **literal resurrection of Christ** after death was deemed essential by 97 per cent of fundamentalist and 94 per cent of conservative ministers, but only 67 per cent of neo-orthodox and 52 per cent of the liberals rated it essential.

The doctrine of **Christ as Son of God** was rated essential by 97 per cent of fundamentalist, 96 per cent of conservative, 87 per cent of neo-orthodox, and only 62 per cent of liberal ministers.

The **virgin birth of Christ** was deemed essential by 96 per cent of fundamentalist, 84 per cent of conservative, 46 per cent of neo-orthodox, and 37 per cent of liberal clergymen.

The living return of **second coming of Christ** to the world was held to be essential by 93 per cent of fundamentalist, 76 per cent of conservative, and only 26 per cent of neo-orthodox, and only 30 per cent of liberal churchmen.

On the question of the **Bible as verbally inspired by God in original writings**, the clergymen also showed

considerable division, with 91 per cent of fundamentalist pastors holding this essential, while only 95 per cent of conservative, 25 per cent of neo-orthodox, and 23 per cent of liberal ministers agreed.

On the matter of "**vicarious substitutionary atonement of Christ**", 93 per cent of fundamentalist, 81 per cent of conservative, 57 per cent of neo-orthodox, and 38 per cent of liberal clergymen held this essential to teach and preach."

There are several factors responsible for these varying interpretations. (1) In spiritual matters Satan talks to the mind; God talks to the heart. Satan must be behind this division of opinion on these eternal issues. (2) The scientific findings have caused the minds of men to do away with supernaturalism (miracles) in the Bible. (3) The apparent distortions of the grammatical structure of the Biblical content and the archaeological discoveries relative to the history of the Bible have their big share in the confusion. Any Biblical interpretation in the light of our scientific and archaeological findings without the guidance of the Holy Spirit will always distort theology. That a careful study of these varying opinions reveal sincerity in the attempt at interpreting Christ to our Space Age is true. The interpretation of Christ to every age is the duty of the Visible Church, but there are certain limits. In our interpretation of Christ, methods of application may differ from those of St Paul, for instance, but the fundamental truths relative to the salvation of man from sin remain the same. If the problem of sin has not changed, the solution has not changed either, unless that solution has failed, and unless a better one has been found.

Although the methods of sinning have been highly streamlined and modernised, sin itself is still the same. Camouflaging it with nicer words does not improve it. If killing is sin, in the sight of God it does not really matter whether it is done with a primitive stick, or with a modern H-Bomb. Getting used to highly organized selfishness does not make it right in the sight of God. Both the modern and the primitive beer may make a liberal partaker a virtual drunkard, but God makes no distinction between primitive and modern drunkards. He says that all drunkards will not inherit eternal life (Gal. 5:21; 1 Cor. 6:9, 10). If sin has not changed, the Remedy for it has not changed either. And, what is more, no sin-sick soul can make improvements on the Remedy for healing his sin. For anyone to redeem man, His birth, His work, His death, His resurrection and His ascension must be miraculous. Such was the life of Jesus: it was miraculous. Taking Him at His Word and believing unreservedly in all that the Bible says He did, does, and will do; that the Bible says He is, was and will be, is the only remedy for the spiritual cancer of the Brain. History does not tell us of any mighty Evangelist who was either a "liberal" or a "neo-orthodox". It is very clear that it is not God's will that we divide ourselves into schools of thought on these vital matters. Unity of faith (Eph. 4:3-16) will definitely bring a mighty revival over Africa, and we shall retaste the healthy brain of the first Christian Church. The Word of God warns us very clearly about



the situation that obtains today: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:3); "Beware lest any man should spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). "Be not be carried about with divers and strange doctrines . . ." (Heb. 13:9a). May God help us.

### AGAINST THE CANCER OF THE KNEES

The First Christian Church was a praying Church. Acts. 2:42; 4:24, 29, 31; 12:5. And because it prayed much, it was a spiritually healthy Church. Today's Visible Church does more discussions and less praying; more preaching and less praying; more working and less praying. Consequently, the majority of its members are powerless over sin. There is a cry for a revival everywhere, but very few are willing to pay the price for it — the price of "praying through". She does not pray any more until she prays — a prayer of faith that moves God's Hand to act by supplying their needs and by moving sinners to repentance. The knees of the Visible Church have cancerous sores. These sores are making it hard for her to kneel. They are pride, "too-busyness-for-God", and contentment with self-righteousness. The only remedy for a cancer of the knees is to kneel and confess the sin of prayerlessness before praying for anything, and then to continue to pray oftener and longer. First of all we ourselves must be revived so that when we pray for a revival, it will sweep over all Africa. When church members are revived, they will be more loving and more co-operative. They will be a united Church that belongs to the Invisible Church.

### AGAINST THE CANCER OF THE MUSCLES

The FEET MUSCLES of the First Christian Church were not only healthy, but they were also Spirit-motivated and Spirit-guided. It was therefore a **going** Church, in response to the command, "**Go** ye into all the world and preach the Gospel to every creature." Its spiritual muscles were exercised not only by **going** but by **persecutions** as well. Acts 4; 5:17-42; 7:57-8:3. Yes, the preaching of the real Gospel will result in some form of persecution.

Because it was a going and a persecuted Church, it was a **growing** Church. Persecutions were like trying to extinguish a fire with petrol, for we read passages like these: "And the Lord added to the Church **daily** such as should be saved." Acts 2:47; 4:4; 5:14.

The HAND MUSCLES of the First Christian Church were also abounding with spiritual health. Their hand muscles of hospitality extended spontaneously to the needs of the brethren. Acts 11:29, 30; II Cor. 8:1-5. Tit. 1:8; I Pet. 4:9; Rom. 12:13; I Tim. 3:2. Members had "all things in common." Acts 2:44-45; 32-37.

In general, our modern Visible Church may be said to be suffering from the muscles of the feet. How-

ever, it is encouraging to note that some churches are beginning to realize this short-coming, and they are beginning to emphasise mass and personal evangelism more and more. Nevertheless, there is still much to be done. The Visible Church still needs to produce more "blessed feet" (Rom. 10:11) like Martin Luther, John Wesley, Dwight Moody, Charles Finney, Billy Sunday, Billy Graham. The Visible Church needs more "blessed feet" that will produce real "converts" from the life of sin to a life of holiness — not "recruits" or "followers." It should aim at producing converts that are an **unquestionable quality** and not a **questionable quantity**. It is the converts of unquestionable quality that belong to the Invisible Church. A church member who has always been a drunkard, habitual liar, and hate-filled soul cannot be said to be a "born-gain convert". "The man who lives 'in Christ' does not habitually sin. The regular sinner has never seen or known Him . . . The man who is really God's son does not practice sin; for God's nature is in him, for good, and such a heredity is incapable of sin" (Phil. Tr. of Joh. 3:6-9). In exercising feet muscles, the Visible Church should aim at winning souls to Christ, not to itself; for the honour and glory of Christ, not for its honour and glory.

The Church is also suffering from the muscle cancer of the hands. It is not giving enough for the extension of Christ's Kingdom. The Sacrificial giving of the Communists, for example, puts us to shame. What the Visible Church needs is a mighty revival throughout Africa. Once the Christians are revived, they will have love to give more for the Lord's work, and for their needy fellowmen.

### AGAINST THE CANCER OF THE FACE

God gives us faces, but we put on our countenances or we add marks of expression on them. Expressions of joy, fear, worry, sorrow are read on the face, but they really express the condition of the heart.

The first Church had peace and joy in tribulation — "peace that passeth all understanding" and "joy unspeakable and full of glory". The face of the First Church was free from cancer.

Its eyes loved to read God's Word (Acts 6:7, I Pet. 2:2, etc.). The Spiritual standards of the members of a church that loves to read the Word of God cannot be compared to the members of a church that does not read God's Word. In Acts 17:10-11, we read that church members of Berea "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and **sought the Scriptures daily**, whether those things were so." The lips of the First Christian Church were sanctified by the Holy Spirit to preach the Word boldly, and to speak constructive words (Col. 4:6, Tit. 2:8). Lying against the Holy Spirit was severely disciplined (Acts 5:1-11).

What about the modern visible church? How many church members love to read the Word of God **daily**? How many members have lips that do not lie, swear, curse, backbite, slander, scandalise and besmirch? How many lips are anointed with the Holy

Spirit — lips that speak the oracles of God for the salvation of souls and for the edification of the saints?

Whatever the answer might be, the truth is that the visible church is suffering from the cancer of the face; Church members need to prove to the sin-sick world by their facial expression that only faith in Christ gives peace and joy to a person. The visible church needs to develop more interest in reading the Bible daily. It needs to admit with shame that its lips are sick with spiritual cancer, and submit itself to the Greatest Physician, Jesus Christ. He will cleanse it with His precious Blood and heal it completely.

Dear reader, what kind of a face do you present to the World? Do you have a long, sour and sulky face?



Do you have these features? They are defeated features aren't they? They are an index of the condition of the heart. Only the touch of Jesus Christ on your lips and eyes will change these features. Please turn this picture up-side-down and see the kind of face Jesus will give you after He has cleansed your heart with His precious Blood.

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Do not argue with God —  
but learn to understand;  
Do not bargain with God —  
but handle wisely His gifts of life;  
Do not limit God —  
but embrace His will for you including healing;  
Do not question God's purpose for you which is perfection —  
but learn to watch His loving movements to achieve it;  
Do not war against Him —  
but know that all things work together for good to them that love God.

—Erich Fleischmann.

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## YOUR DECISION

Dear Mr. Editor.,

I realize that, although I am a member of a Visible Church, I am not a member of the Invisible Church. I now accept Jesus Christ as my personal Saviour and Lord of my life, and thereby become a member of the Invisible Church. From today until I depart to be with the Lord, I shall trust Jesus Christ for all my spiritual and material needs. Please pray for me and send me some Christian literature that will enable me to grow in grace and in the knowledge of my Blessed Redeemer and Soon-coming King.

Signed .....

Address .....

Date .....

Detach and send to your Editor together with your letter.

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## SO RUSSIA IS AHEAD

She is ahead in oppression, butchery, and enslavement of the Polish people.

She is ahead in duplicity, deceit, intrigue, falsehood.

She is ahead in putting Sputnik into space, but far, far behind in putting bread into mouths of the starving and clothing on the backs of the freezing.

She is ahead in blustering talk about war and destruction but far behind in talking anti-famine, anti-disease, anti-misery.

She is ahead in the science of destruction, yet she is in the primer in the science of humanities.

Russia is enslaved by a handful of cruel, power-mad, God-defying tyrants, chief of whom has been named "Man of the Year" by the **Times** magazine. This is an insult to decency, to scholarship, to religion. THE WESLEYAN METHODIST protests against the selection. It repudiates the selection utterly.—**Prophecy Monthly.**





# HOME SWEET HOME

## — RULES FOR HAPPY MARRIAGE —

- Don't ever both get angry at the same time.
- Never talk at one another, either alone or in company.
- Never speak loudly to one another, unless the house is on fire.
- Never find fault unless it is perfectly certain that a fault has been committed, and always speak lovingly.
- Never taunt with a mistake.
- Never make a remark at the expense of each other.
- Never part for a day without loving words to think of during absence.
- Never meet without loving welcome.
- Never let the sun go down upon anger or grievance.
- Never let any fault that you have committed go by, until you have frankly confessed it and asked forgiveness.
- Never forget the happy hours of early love.
- Never sigh over what might have been, but make the best of what is. — **Author Unknown.**

## FOLLOWING JESUS

1. Follow Me ... John 12:26
2. Be baptized ... Matt. 3:13-15; Matt. 28:19
3. Take this... (communion) in remembrance of Me ... Luke 22:17-19
4. Ye also ought to wash one another's feet  
John 13:14-15
5. If any man will come after Me... let him take up his cross daily ... Luke 9:23
6. Learn of Me ... Matt. 11:29
7. Continue ye in My love ... John 15:9

## PRAYER

1. Pray always ... Luke 21:36
2. Pray that ye enter not into temptation  
Luke 22:40-46
3. Pray... the Lord of the harvest, that He would send forth labourers ... Luke 10:2
4. Pray for them which despitefully use you  
Luke 6:28
5. Pray to the Father... in My name.  
Matt. 6:6; John 16:24-26
6. After this manner therefore pray ye: Our Father which art in heaven, etc. ... Matt. 6:9-13
7. When ye pray, use not vain repetitions.  
Matt. 6:7-8

## FAITH

1. Have faith in God ... Mark 11:22
2. Be not faithless ... John 20:27
3. Neither be ye of doubtful mind ... Luke 12:29
4. Take no thought for your life ... Matt. 6:25-34
5. Let not your heart be troubled ... John 14:1-27
6. Be of good cheer ... Matt. 14:27
7. Be not afraid ... Mark 5:36; Luke 12:4-7

— From **Herald of His Coming.**

The following Commandments of Jesus are the Family Altar Guides. Meditations may be conducted on one Commandment a day — for the whole month of July.



# GOD LOVETH A CHEERFUL GIVER

By Rev. MELVIN SWANSON

"Oh, here it is the end of the quarter, and I suppose the preacher will be expecting me to pay my dues again!"

This is the spirit of a grudging giver. Is it your spirit? This article is written by one of many who have found giving to be a joy. May you who read, come into the experience of so giving that you are blessed and satisfied.

Jesus makes clear that our responsibility is that of a steward. In the Zulu dictionary by Dr. Doke and Dr. Vilakazi, I found a very apt definition of a steward. He is an "Official in a chief's kraal, whose duty it is to look after the food and transact important business." Yes, fellow Christians, we are **stewards** in the chief's "kraal" whose duty it is to transact important business! An aspect of this business is set forth in Jesus' parable of the talents (Mt. 25:14-19). It belonged to the master. Theirs was the responsibility to handle the money for the benefit of the **master**. The master returned to receive the profit made by the stewards. Two were counted faithful because they had so used the money as to earn a **profit**. One was condemned for unfaithfulness, for although he had not lost his master's money, he had been **unprofitable**. Are you investing your money as though it were God's money? Are you investing it where it will profit the Master?

"Of course. I want to hear Christ's words, "Well done!", but **how** shall I use the money which He had enabled me to earn?" some will ask. As we turn to God's word we find some principles of investing in God's work.

## GIVE SYSTEMATICALLY

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come." 1 Cor. 16:2. What a wealth of instruction in a few words!

**WHEN** should I give? "Upon the first day of the week." Although this does not exclude giving at other times, it does give a regularity to it. Furthermore, it intimates that our giving should be a part of our worship, for they met for worship on the first day of the week. Is it not a blessing to **give** something to God in worship, as well as to receive?

**HOW MUCH** shall I give? "As God hath prospered him." In other words, a teacher earning fifteen pounds a month should give **at least** twice as much as a person earning seven pounds, ten shillings. In the Old Testament times, this would have meant one tenth of a man's wages. This was called the **tithe**. The New Testament does not specifically tell us to tithe, but would anyone suggest that we should come behind the Jews of that time? Have we received less from God than they?

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

**WHAT ABOUT MONEY-RAISING CAMPAIGNS?** "That there be no gathering when I come." Not long ago a stranger came to the writer's door asking for money for his church. Other churches can be seen putting on sales, yes, and even going so far as to raffle chances for a prize in order to get money from people outside of the church. Is there not something terribly wrong with us Christians if the Church has to go to others to beg? If we would all pay the tithe (to say nothing of offerings), Christ's Church would have enough and to spare, so that She could be obeying Christ's command to take the Gospel to all the world. **Not begging but abounding!**

## GIVE LIBERALLY

A liberal giver is not one who gives much, but who has little left after he has given. The woman who gave a mite (half a farthing) was commended of Jesus as a liberal giver, because, having given, she had nothing left.

The offering is being received. Others may look at you. You had better put something in. You put your hand in your pocket. You find a shilling. You don't think of anything you want to buy too badly, so you put it into the offering. Were you blessed? No! Do you know why? Because you sacrificed nothing. You gave what you did not need.

(Continued on Inside Cover)





## Women's Page

By Mrs. NINA GAMEDE

### WHAT IS CHRISTIANITY ?

In the home it is kindness.  
In the business it is honesty.  
In the society it is courtesy.  
In work it is fairness.  
Toward the unfortunate it is pity.  
Toward the weak it is help.  
Toward the wicked it is resistance.  
Toward the strong it is trust.  
Toward the fortunate it is congratulations.  
Toward the penitent it is forgiveness.  
Toward God it is reverence and love. — **Selected.**

### WHAT IS A CHRISTIAN ?

A Christian is:

A mind through which Christ thinks,  
A heart through which Christ loves,  
A voice through which Christ speaks,  
A hand through which Christ helps.

—Sel.

### The purpose of TITHING is to secure

- not the tithe  
but the tither
- not the gift  
but the giver
- not the possession  
but the possessor
- not your money  
but YOU

FOR GOD. Tithing can make  
you a new person.

— Sel.

### TASTE FOR COLOUR

(Continued)

Do you still remember the rainbow colours, red, orange, yellow, green, blue, indigo and violet? Then we come to our next colour harmony which is the most frequently used of all colour combinations. It is called the **analogy**. Analogy is attained by using colour in a sequence of steps — as they come in the colour wheel; e.g. vivid red with red-orange and orange. Now that orange is one of the fashionable colours, you would look charming this winter with the following analogy: You can put on red shoes, a red-orange (carrot) full-flaired felt skirt, an orange polo-necked jumper, and an orange-yellow (apricot) chiffon scarf round your neck. Remember, the scarf cannot be yellow, for then you do not have a true analogy. It must be a sequence of steps. Say, you like something green, then you will have to have on a yellow felt hat, a yellow-green (lime) blouse and gloves, a green hand bag, a green-blue (turquoise) costume and shoes.

There is yet another colour harmony, the **complementary**. It is composed of opposites on the colour wheel. Red is opposite to green, orange to blue, yellow to violet. To attain this colour harmony, red always goes with green etc., but be careful of the intensity of the colours — a vivid red with a vivid green; a deep red with a deep green, and so forth. If you want pink instead of red, use it with very delicate green, more or less lime. This colour harmony is sometimes unattractive unless carefully chosen. Strong with strong may be dramatic and catch the eye quickly but if the intensity is reduced, say instead of orange you use apricot and hyacinth-blue for blue, the blending will be breath-taking.

These colour harmonies will not only help you to dress sweetly, but they will also help you in your house decorations, wall paintings, curtaining, carpeting, and papering, if you follow them carefully.

A recipe for a "different" cake will be published  
in our next issue.

# The Ministers' Page



## HOW TO PREACH AND CONVERT NOBODY



By CHARLES G. FINNEY

Let your supreme motive be to secure your own popularity; then of course, your preaching will be adapted to that end and not to the conversion of souls to Christ.

Be sparing of thought lest your sermon contain enough to convert a soul.

Make no distinct points, and take no disturbing issues with the consciences of your hearers lest they remember these issues and become alarmed about their souls.

Avoid preaching doctrines that are offensive to the carnal mind lest people should say of you, as they did of Christ, "This is an hard saying; who can hear it?" and accuse you of injuring your influence.

Keep the spirituality of God's holy law, by which is the knowledge of sin, out of sight lest the sinner should see his lost condition and flee from the wrath to come.

Preach the Gospel as a remedy but conceal or ignore the fatal disease of the sinner.

Preach salvation by grace, but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace and feel his need of it.

Avoid especially preaching to those who are present. Preach **about** sinners and not **to** them. Say "they" and not "you" lest anyone should make a personal and saving application of your subject.

Preach no searching sermons lest you convict and convert the worldly members of your church.

Avoid awakening uncomfortable memories by reminding your hearers of their past sins.

Do not make the impression that God commands your hearers now and here to obey the truth.

Do not make the impression that you expect your hearers to commit themselves upon the spot and give their hearts to God.

Leave the impression that they are expected to go away in their sins and to consider the matter at their convenience.

Dwell much upon their inability to obey, and leave the impression that they must wait for God to change their natures.

Make no appeals to the fears of sinners, but leave the impression that they have no reason to fear.

Say so little of hell that your people will infer you do not believe in its existence.

Make the impression that if God is as good as you are, He will send no one to hell.

Try to convert sinners to Christ without producing any uncomfortable convictions of sin.

Make no disagreeable allusions to the doctrines of self-denial, cross-bearing, and crucifixion to the world.

Admit, either expressly or impliedly, that all men have some moral goodness in them, lest sinners should understand that they need a radical change of heart from sin to holiness.

Do not rebuke the worldly tendencies of the church members lest you should hurt their feelings.

Do not rebuke extravagance in dress lest you should uncomfortably impress your vain and worldly church members.

Avoid all illustrations, repetitions and emphatic sentences that may compel your people to remember what you say.

Avoid all heat and earnestness in your delivery lest you make the impression that you really believe what you say.

Address the imagination, and not the conscience of your hearers.

Make it your great aim to be personally popular with all classes.

Be careful not to testify from your own personal experience of the power of the Gospel lest you should produce the conviction upon your hearers that you have something which they need.

See that you say nothing which will appear to any of your hearers to mean him or her, unless it be something flattering.

If souls are converted in congregations cursed with such a ministry, it will be by other means than the preaching. — **The Church of God Evangel.**





# Young Africa



My dear Sibongiseni,

I am now taking the opportunity to try to answer your three questions: (1) Isn't God the father superior (omnipotent) and rather higher than Jesus Christ? (2) How can a son be his father's equal? (3) If Jesus is God's equal, why is it that the Bible says He shall sit on the right hand side of His Father?

If I interpret your questions correctly, they centre around the doctrine of the Holy Trinity; a doctrine deeply mysterious and baffling to the human understanding, which cannot be apprehended without faith. Throughout the ages it has been a great difficulty in the Christian Church. So in attempting to answer your questions, we enter the grounds of great Theological controversies. Great men of God, have attempted to formulate the doctrine of the Trinity and there has been diversities of opinion amongst them as to the relationship of the three Persons of the Godhead to each other. So if we attempt an explanation we do so with great reverence and fitting humility before Him who dwelleth in the Highest Heavens, as Lord of all, unto all eternity.

Now your first question involves this whole doctrine of the relationship between the Father as the First Person and the Son as the second Person in the Trinity. In the earliest formulation of this doctrine some have failed. Tertullian, one of the Church Fathers, formulated an unwarranted subordination of the Son to the Father. Origen taught that the Son was subordinate in essence (i.e. the logical combination of qualities) to the Father. This led to the erroneous doctrine of Arius who denied the divinity of the Son and who ascribed difference in rank to the three Persons of the Trinity. Others denied the three Persons and regarded the Father, the Son and the Holy Spirit as **three modes of manifestations**. The Council of Nicea, however, (325 A.D.) declared: "We believe in one God, the Father Almighty, the maker of all things, visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father; only begotten, (that is) of the substance of the Father; God of God, Light of Light, very God of very God; begotten, not made; of the same substance with the Father."

Attempts have been made to explain the mystery of the Trinity by various analogies. Some said: In human love you have three elements: A lover, a beloved and a relationship between them. But this analogy fails because you cannot speak of abstract love as a **personality**. Others used the human faculties and said: You have a will, intellect and affections — three things in a single man. Again the idea of a separate personality is lacking.

To answer your question directly will mean to state that God the Father is omnipotent, **but** so is the Son, because He and the Father are **One**. The Trinity consists of three co-equal and co-eternal Persons. Theologians distinguish between them in this way: They are of the same indivisible divine essence, but Each differs from the Other by certain incommunicable properties not common to Him with the Others. E.g. The Father is not begotten, He sends and operates through the Son. The Son is begotten, is sent by the Father, has been incarnated (became a human being). But He and the Father sends and operates through the Holy Spirit. So if we speak about the Father being a little higher than the Son, we do so because in Scripture the Son is named second in order, and because He is sent by the Father who operates through Him. But remember where the Son is, there God is, where the Spirit is there the Son and the Father exists. We believe this not because we understand it, but because the Bible says so. John. 8:42, John 10:30, 14:9-11, 20. And John 14:28 stresses the relationship in **order**.

Your second question is based upon a human conception of what exists in human society. When you hear about a father and a son you naturally accept the idea of a father being the superior of his son. Biological laws and social customs lead us to that thought. You have in your mind two distinct persons existing apart from one another. The difference is this: The father and the son are not a **single existing human being**. If for arguments sake, the father and the son could live in one human body, would you have difference in rank? You see the whole question is based upon a misconception of the Divine Trinity. Although



we speak of three persons in the Trinity, we must never accept the idea of a division or a separation in the Divine Being. As Son of God, Christ is God with all the infinite perfections of the Divine essence. (John 1:1-14, 10:30-38); Phil. 2:8). He is equal with the Father (John 5:17-25). In every sense He is of the same **nature** (if we may use that word) as the Father, and therefore equal with Him. In human life a son cannot be equal to his father, but in the Divine Trinity, not subjected to human thought and conception, nothing is impossible. By faith we accept it and refrain from asking questions about how it is possible. Because if faith refuses to accept it thus, it ceases to be faith and we fall in the unbelief of Thomas.

I must mention something about the incarnation of the Son. When the Son of God became the Son of Man, He laid aside His Divine majesty and assumed the state and function of a servant in order to save sinners. If for example, the people of Basotholand transgressed the Laws of the Colonial Government in such a way that the sanctions of the laws are executed against the whole Basotho nation, and the king (I know that Basotholand has an acting Queen) decides to go to gaol and suffer the punishments on behalf of his people, he lays down his **functions** as king, but he still attains the **attributes** of king. The difference is that, for a period of time, he lays aside the **uses** of his state of majesty and not the **attributes** of his kingly office. Christ the Supreme Lawgiver became a subject to His law in order to fulfill the demands of the law which we cannot fulfill. In that sense He became our Substitute and our Saviour. But He did not lose His Attributes as "God of very God" in His humiliation. His Human body suffered the infirmities of humanity, but His Divine attributes did not change because, as God, His Divine nature cannot change.

Your **third question** implies a conception in your own mind that the position on the right hand of the Father is **inferior** to the position of the Father. You must not take these words literally. Some expressions in Scripture are anthropomorphic, i.e., they carry a human idea in their explanation. If you read 1 Kings 2:19, you shall see that the right hand side of a king's throne may be a place of honour. But it may also imply a participation in government. As such it is a place of glory and honour. Now I want you to note that Christ is represented in different positions on the right hand of the Father. In Acts 7:56 Stephen sees Him **standing**. In Rom. 8:34 Paul states that he is there. (See also 1 Pet. 3:22). The position at the right hand of the Father is an indication that He received, on account of His finished work of Redemption, the government over His Church and the entire Universe, and is made to share in the Glory of the eternal reign of the Godhead.

But in that position He is never passive. He is actively busy in His work on behalf of His Children. He rules and protects His Church. He assists and leads Her in the conflict with all opposing powers. He stands there as a High Priest in the ministry of intercession. And as Prophet he continues to work on earth through the Holy Spirit in applying the plan of Salvation of

humanity. His exalted position stresses His equality with His Father. If you have in mind a possible exaltation from a lower position, remember that the Son, Who exists from all eternity co-equal with His Father and the Holy Spirit, returned in His **human form** (glorified) to His former majesty.

Now my dear Joyful Sibongiseni Masinga, I hope that the above explanations have cleared up some difficulties in your mind. If you have any more problems that lie unsolved in your mind, please write to me; I shall try to help you in private letters. Only remember that we cannot understand everything intellectually, but we can accept everything by faith.

Many years ago, in a public room in England, an infidel jested about the absurdities of the Christian religion. He quoted the passages: "I and the Father are one," "I in them, and Thou in Me," and that there are Three Persons in one God. He turned to one gentleman and asked: "Do you believe such nonsense?" The gentleman replied: "Tell me how that candle burns." The infidel answered: "Well, the wax, the wick and the atmosphere produces the light." The gentleman retorted: "Then the **three** elements produce **one** light. Now can you tell me how they are one in the other and yet produce one light." The infidel confessed that he did not know. "But you believe it, don't you?" asked the gentleman. The other people smiled at the folly of the infidel. So you see, dear brother, that we need faith to accept many things we don't understand.

Yours cheerily,

Uncle Themba 

(Continued from page 25)

### GIVE CHEERFULLY

To one who is a church member, but not saved, there is about as much joy in giving to the church as in paying a fine. How can you experience joy in your giving? Ah, dear reader, the secret of cheerful giving is to first give **YOURSELF** to Jesus; then give Him **all** you have, recognizing Him as your true Master. The Holy Spirit will fill you with a warm love for Jesus, a great desire to be used in His service and a great joy in giving. The church will not beg. God's work will be done. You will hear, "Well done, good and faithful steward."

Pray about this matter. Come to a decision. Set aside a tenth of your next cheque before you make any other plans for that money. Giving will be easy. Your heart will be blessed. God's work will go forward.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for **God loveth a cheerful giver.**"



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Anyone interested may write to the Matron, Mseleni Mission Hospital, P/B Mkhuze, Zululand.

## WANTED SOMEBODY ELSE?

The Lord had a job for me but I had so much to do.  
I said, "You get somebody else or wait 'till I get through."

I don't know how the Lord came out; no doubt He got along;  
I felt kinda sneakin' like;  
I knew I'd done God wrong.

One day I needed the Lord and needed Him right away,  
But He never answered me at all, and I could hear Him say  
Down in my accusin' heart, child  
I've got too much to do — you get somebody else  
Or wait 'till I get through.

Now when the Lord has a job for me, I never try to shirk.  
I drop what I have on hand and do the Lord's good work.  
And my affairs can run along or wait 'till I get through,  
'Cause nobody else can do the work that God has for me to do. — **Selected.**

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# AFRICA'S HOPE



## INSIDE:

- THE LANGUAGE FOR THE DEAF.
- A DUAL PURPOSE NURSE.
- A DRAMATIC BULL SESSION ON LIQUOR.
- THE HOPE OF AFRICA.





# AFRICA'S HOPE

"... Which *Hope* we have as an *Anchor* of the soul, both sure and steadfast" — (Heb. 6:19).

Registered at the G.P.O. as a newspaper.

NOVEMBER

1958

EDITOR: A. B. GAMEDE, M. A.

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### — OUR COVER PICTURE —

This is Mr. Isaac G. L. Boom in action! He was photographed while conducting his Senior choir of Legae Higher Primary School of Bloemfontein. At the musical competitions which were held on the 18th October, 1958, he won the Senior Franklin Floating Trophy.

### — THE NEXT ISSUE —

- A Christmas Message.
- A Christian Teacher.
- The Unity of the Church.
- Types of Christians.
- Personal Testimonies.
- And Many Others . . . .

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## EDITORIAL

# KNOWLEDGE...

### KNOWLEDGE AS POWER FOR GOOD

The Spirit-inspired Solomon (c973 B.C.) said, "A man of knowledge increaseth strength" (Prov. 24:5b). Then in the Renaissance period, Francis Bacon (1561-1626) expressed it differently; he said, "Knowledge is power."

Through knowledge we now live in good sanitary houses; we wear clothes to suit weather conditions; we travel in comfortable and time-saving vehicles over the air, land and sea; we are now protected from many fatal diseases and accidents; we now communicate through letters, telephones, cables, tape recordings, radio and television. The recent trends in human pursuits after knowledge indicate interest in the exploration of the universe.

Notwithstanding all our achievements, Dr. Albert Einstein, the world's physicist, once stated that we have barely explored the fringe of the vast garment of the unknown. Our knowledge therefore, as compared with what we should know, is ridiculously insignificant. The highly educated man then is one who knows how much he (and mankind as a whole) does not know. Although such a commentary may be discouraging to the sophisticated, it is true.

Only God is "perfect in knowledge" (Job. 37:16) because He is the infinite and unlimited Creator and sustainer of the universe; we are only finite and limited created beings. Out of His love God has revealed to us a certain amount of knowledge for our material comfort, but there are "hidden things" which we shall never know this side of the grave. To that effect He said through Moses: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever..." (Deut. 29:29). Africans also, like all the other races of the world, have this God-given right to create all "things revealed" such as the ones mentioned in the second paragraph.

### KNOWLEDGE AS POWER FOR BAD

Good knowledge that falls on a bad heart is often used for bad ends. A gun is useful in killing lions and tigers, but a perverse heart will use it to kill other human beings. Planes are useful in transportation, but the wicked heart will use them for war. The atom can release tremendous power for lighting cities and for driving big ships, but the sinful man will use it for destroying the very civilization of his creation. Mankind is now afraid of the very knowledge he possesses, and the fear has started a marathon armament race — a vicious circle that fulfills the Preacher's words: "He that increaseth knowledge increaseth sorrow" (Eccl. 1:18).

### THE TEACHER IS THE GUIDE

We teachers should lay this foundation of all knowledge in the heart of the African child: "The fear of the Lord is the beginning of knowledge" (Prov. 1:7). "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent" (Joh. 17:3).

On this foundation we should teach the curriculum. In the course of our teaching, we should emphasise that Africans will never gain respect of other nations until their educational system has enabled them to produce for the benefit of mankind commodities like clothes, bicycles, cars, planes, pencils, typewriters, papers, medicines, et cetera. But all these aspirations should be based upon Christ who should be the foundation of all our educational systems in Africa.



## —: TEACHER'S QUESTION :—

To do justice to the New Testament Scripture syllabus, I feel that I need an adequate historical background of the period between the Old and the New Testaments. Will you please furnish me with a general information in the next issue of the HOPE? I am sure that many other Secondary School teachers will appreciate such information.

— E. M. JOLOBA.

Thank you for your esteemed question. You will get your reply in the December issue of the Hope. We will also try to provide you with suggestions for the Morning Assembly in each issue. Should you encounter other problems in the syllabus for Religious Instruction, feel free to pass them to your Editor. — Editor.





### 135,000 MARCHERS IN SUNDAY SCHOOL PARADES

- **U.S.A.:** A marching, singing throng of 135,000 pupils celebrated the founding (in 1819) of free Sunday schools in New York by marching in 27 separate parades in Brooklyn and Queens. An estimated half million spectators cheered them on.

This year's demonstration was quite a contrast to the first one (1929) when 400 marchers from four Sunday Schools paraded. This time there were pupils from 450 churches in the liners of march. — **Moody Monthly.**

- **CANADA:** Canada now faces an issue of sending an ambassador to the Vatican. The General Assembly of the Presbyterian Church which met recently in Toronto informed the government that there are "absolutely no grounds, either civil or religious, for such an appointment."

Rev. Mariano Di Gagni, convenor of the Board of Evangelism and Social Action, stated: "If the Pope who is a temporal power, then those who owe allegiance to him would be regarded as subjects of a foreign power and that is absurd. If he is regarded as a spiritual power, that would be discrimination in favour of one group. Envoys should then be sent to Canterbury, England, the Primatial See of the Church of England, and even to the 66 St. George Street, Toronto, headquarters of the Presbyterian Church in Canada."

The Presbyterians were supported by Rev. W. O. Rathke, President of the Ontario District of the Lutheran Church-Missouri Synod. He told the annual convention of the District that "Our principle of separation of Church and State militates against" such an appointment.

But the principle of separation of Church and State is not as firmly entrenched in Canada as in the United States. Under the influence of Roman and Anglican Catholics, the practice has grown of giving support, for instance, to religious schools.

Hope for a change in the situation arises from the recent election and re-election of John Diefenbaker as Prime Minister of the Dominion. He is an active Baptist layman and recently addressed the Baptist World Youth Conference in Toronto. Following the example of his Baptist progenitors who were largely instrumental in the enactment of our state religious freedom clauses, Diefenbaker for ten years has campaigned for a Bill of Rights for Canada, which does not now exist in writing.

Diefenbaker was elected Prime Minister as a Conservative about a year ago, succeeding Roman Catholic Louis Stephen St. Laurent, a Liberal. No action was taken on Diefenbaker's proposal while the uncertain situation continued. But recently, another election was called and Diefenbaker was swept back into power by a smashing majority. Now that he is firmly entrenched, he has announced his intention to introduce a Bill of Rights at the next session of Parliament. Tania Long, in a dispatch to the *New York Times* from Ottawa says that "it may be presumed from what the Prime Minister has had to say during that his previous debates on the subject that his proposed bill will follow the example of the first ten amendment to the United States Constitution."

If it does, and if it is adopted, it will forbid government support for parochial schools. The Canadian people have demonstrated in the recent election that their hopes for the future are centered in Diefenbaker. The same could be said of millions of friends of religious freedom throughout the world. — **Eternity.**

- **FRANCE:** An evangelistic campaign in Paris, France resulted in more than 600 decisions for Christ recently. The evangelist was Eugene Boyer. Of the decisions about 40 per cent involved non-Protestants.

The total attendance for the two week campaign was 30,000. Decisions are being followed up by the Navigators. — **Eternity.**

- **JAPAN:** When the vengeful spirits of seven million dead worms went to work on families of staff members of the Society for the Protection of Public Health in Nagoya, Japan, the society decided to appease the worms with special Buddhist requiem rites.

"We are very sorry for you," a Buddhist priest informed a representative group of worms (twelve different species in a bottle), "But we must keep up our war of annihilation against you for the happiness of mankind."

To appease the worms, the altar was piled high with a special menu deemed the worm's favourite: apples, cabbages, spinach.

Several of the staff members had reported deaths in their families which were regarded as attributable to the revenge of the estimated seven million worms killed through the society's efforts in the past 25 years. — **Eternity.**

- **U.S.A.:** A Lutheran theologian has suggested closing down Sunday schools for children and having Sunday schools for the parents instead.

"We Protestants," said the Rev. Fredric Norstad, "have substituted the Sunday school for the teaching job that the parents ought to be doing at home."

"We ought to have a Sunday school for parents to teach them again this job that belongs to the home. For some reason our Jewish friends have been able to keep more of that teaching responsibility in the home." — **Eternity.**

- **Great Britain:** The British Isles, with a population of 50 million and not enough arable land to take care of its own needs, nevertheless gives 1,250,000 acres to the growing of barley and hops for production of intoxicants, and uses 900,000 tons of grain for the same purpose. — **Christian Herald.**

- **U.S.A.:** The U.S. Congress has been asked by Senator Richard Neuberger, of Oregon, to subsidize a program of education on the harmful effects of tobacco and alcohol. — **U.E. Action.**



## ALPHABET USED BY THE DEAF



Sign language for the deaf is an international language. Though all nations do not use the same type of signs, differences are so slight that the deaf person who knows his own signs can usually understand other languages.

Early in the nineteenth century Dr. Thomas Hopkins Gallaudet brought sign language for the deaf to the United States, and the college for the deaf in Washington (D.C.) bears his name. It was his interest in a little deaf girl who lived in New England that led Dr. Gallaudet to go to England so that he could learn the sign language for the deaf. Later in Paris he met Abbe Sigard, head of the French school for the deaf. This school had been formed in 1755 by Abbe De L'Epee, inventor of the signs used in France.

Dr. Gallaudet came back to New England and brought with him an educated deaf young man, Laurent Clerc. In 1817 they founded a school for the deaf in Hartford, Connecticut. Subsequently schools for the deaf have been established in most states, and day schools are conducted in many large cities.

In most of our large cities the deaf have a club room where they meet to play games. Films of silent pictures are often provided by the city recreation department. Sometimes they dance using the clapping of hands to keep time.

The deaf are of all religious beliefs but because of the small number in any one denomination, they usually attend the same church. There a special Sunday School class

# THE LANGUAGE FOR THE DEAF

By

Mrs. WILLIAM JONES

is provided and a hearing person interprets the lesson — and later the sermon — into the sign language. At some of Billy Graham's campaigns, messages have been interpreted in sign language for deaf people who have sat in the same section.

The deaf sometimes need hearing friends who can interpret for the doctor in case of illness or to help them obtain employment. It is almost imperative that they have the help of an interpreter in legal matters. Some concentrated in legal matters, Some concentrated study will enable one to learn the basic symbols.

Deaf children may enter most state schools at the age of six years and may remain until the age of twenty-one. Vocational and academic education is provided in such schools. It is hard for a parent to see a six-year old leave home for a residential school, so this is an opportunity for Christian friends to be kind.

Whether you live in a city, a small town or the country, you can probably find some deaf person who would appreciate your friendship and reading material. In case of sickness or sorrow visits are especially appreciated by deaf people. Always take a pad and pencil and you will receive hearty replies to your questions. With his permission you might mark your deaf friend's Bible.

Ninety per cent of deaf parents have hearing children. These can be enrolled in Sunday school classes and may be the means of reaching parents with the gospel.

The deaf are mentioned many times in the Bible. In exodus 4:11 we read that God created the deaf ear as well as that which can hear. In Leviticus 19:14 God warned His people that they should "not curse the deaf." And in Isaiah 29:18 this promise is found: "In that day the deaf shall hear the words of the book."

When Jesus Christ came, He "made the deaf to hear" (Mark 7:37). — Can we be less interested in the deaf than was our Lord?



# CHRISTIAN MISSION FOR DEAF AFRICANS IN GHANA



ANDREW FOSTER, M.A.  
(Director)

## A BRIEF SKETCH OF OUR WORK

The Christian Mission for Deaf Africans was founded in the fall of 1955 through the missionary vision of Evangelist Andrew Foster, himself being deaf. Later Mr. Foster took in two of his colleagues, Bros. Walter J. Lyon and Clayton Sebring. With Mr. Foster as general director, the State of Michigan granted a charter to the group in February, 1956. Its headquarters is located at Detroit, Michigan.

In May, 1957, Mr. Foster arrived in West Africa to conduct a survey as to the possibilities of initiating educational and religious work among the deaf.

To him Ghana appeared more practical for his purpose. Thus on September 10, 1957, with three helpers, Mr. Foster borrowed quarters in Christiansborg (Accra) to open day-school classes for a total of 27 deaf students.

The school welcomes "deaf and dumb" children as well as adults, though separate periods are provided for each group. And the present activities are directed largely at giving the illiterate deaf-mutes a language.

To do this, the staff uses an elaborate pattern of gestures called "the sign language of the deaf." This process also include writing and the American manual alphabet which was first used in France in 1755 and carried to America by the Rev. T. H. Gallaudet in 1817. With the help of illustrators, the teachers set to work on building vocabularies.

The pupils make practical use of their slowly building vocabularies when conversing among themselves with their hands and by writing words to non-deaf persons. They also learn to "sign short hymns and prayers. Like nearly all pre-school deaf-mutes, **practically none were aware that they had names prior to coming to the school.**

Four months after launching the school, applications for deaf children in other parts of Ghana, together with the present student body, surpassed the 100 mark. In order to reach deaf Ghanaians from inland as well as to offer a more diversified programme and system of instruction, the school has launched an appeal for funds to erect a boarding school.

And their Appeal slogan is "EPHPHATHA" — the same word Jesus once sighed to heal a deaf and dumb man (St. Mark 7:32-37). It means "Be opened."



Before Teaching Bible stories, deaf-born children require a language as a vehicle for communication. The first phase in language development involves building a vocabulary. Here a student teacher is showing a little deaf girl how to say 'a cat' in the sign language of the deaf.





Part of the Primary class; student-teachers in the background. Picture made earlier this year; class has swollen to 18 at this writing.



What hearing people derive from tones, the deaf derive from their beautiful language of signs when used properly. Among the prayers and hymns the students have learned, the sequence shows two pupils signing 'Jesus...



.... loves ....



Some members of the deaf adults' education class pose with the Director (in bow tie) after Sunday School. Group has now increased to 18 members. Though heretofore totally deaf and totally illiterate, the vocabulary of most members is growing rapidly. They can grasp many Bible illustrations rendered in signs; and can 'sign' a few hymns by heart.



.... me.'

Besides the foregoing students in our day classes, we have a long waiting list of 84 deaf children in different parts of Ghana. Please pray with us for a needed boarding school; also for

born-again teachers.

Well-wishers of an educational and spiritual EPHPHATHA among deaf Africans may send their gifts to:

**Christian Mission for Deaf Africans,  
Post Office Box 1297,  
Accra, GHANA.**



# Are you a Dual Purpose nurse?

By

Mrs. V. T. WOSIYANA



At a certain hospital a patient was seriously ill. A nurse was given orders by the Doctor to take special care of Octavia. She was to be fed at short intervals and be kept as comfortable as the nurses could possibly do.

As nurse Julia was taking rounds at night, she heard a hoarse voice calling: 'Nurse, nurse!' She looked in the direction from where the sound came and asked, 'Who is calling me?' The other patient next to the hopeless Octavia, showed nurse Julia by pointing at Octavia.

Only the dim lights were on, so when the nurse came to Octavia's place, she put the bedside light on. 'Yes, what is your trouble? Are you hungry, or do you want a bed-pan?' Octavia could not speak for some time. At last she blurted: 'I do not see the way.'

'The way, where to? Sleep and do not worry me for nothing. Where do you want to go?' Julia laughed and called Faith from the other ward.

'Octavia is out of her wits, you know,' Julia said to Faith, the other nurse. 'She is in bed,' Julia went on, 'but speaks of not seeing the way. I wonder if she wants to go somewhere.'

Faith felt sorry, and she said softly, 'May be this is Octavia's last minute.' With these words, Faith asked to exchange wards with Julia. She wanted to have a chance to speak to the dying Octavia about the Way.

Sorrowfully Faith sat near Octavia and started, 'Octavia, I hear that you are looking for the Way. I come to help you to find the right Way. The Way you need is Jesus. In John 14:6, Jesus says: "I am the Way, the truth and the Life: No man cometh unto the Father, but by Me." If you want the Way to heaven, accept Jesus now before life is taken from you.' As she was still speaking she noticed that Octavia no longer heard — her life was finished. Faith's hope of helping her went away. She called the other nurses, but Julia only made a joke about Octavia's last words.

'But Julia,' warned Faith, 'you need to find the Way yourself! May I see you when we are off duty?' They agreed on that they should come to see each other the next day after lunch.

Faith prayed that the Holy Spirit might show Julia her need of the Saviour.

The next day after lunch, Faith went to call Julia to go with her into the private room. Once inside Faith asked that they should pray, and then she started: 'It is something important Julia that I wanted to see you about. Octavia's last words reminded me of many verses in God's Word. One of them is Ezekiel 3:18.' As she spoke, she looked for it in her Bible, 'which says, "When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speaketh to warn the wicked from his wicked ways, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Think about Octavia's last words, "I cannot see the Way". This surely meant that she died in her iniquity. But read for yourself what God says about her, "... the same wicked man shall surely die in his iniquity; but his blood will I require at thine hand". Tell me frankly Jul. at whose hand shall the Lord require Octavia's blood?"

'At my hand I suppose.'

'The Lord has given us the privilege to show the lost patients the way to eternal life, not just to get our pay at the end of the month. How are you going to escape from being guilty of Octavia's blood? She is dead now, God says He will require her blood from you.' Faith stopped and looked at Julia. She was broken hearted because of what had happened. Faith opened her Bible to Hebrews 2:3 and asked Julia to read the first part of the verse. She read it with tears in her eyes: "How shall we escape, if we neglect so great salvation" '.

Faith spoke prayerfully as she saw that Julia was realising she wasn't right with God. 'You see Jul. this verse does give you hope of escape. It says you cannot escape God's condemnation if you neglect His great way of salvation. I know you feel you have done wrong, but you couldn't do anything else because you are not on the Way either. God does not hold you guiltless . . . but Jesus died to remove your guilt. If you take God at His word and accept His Son, God will not require Octavia's blood from your hand. And remember Jul. it is not only Octavia who has died in your care without the Saviour. There are many more souls you should have brought to Jesus.

There was silence for sometime. Julia broke in. 'Thank you Faith for showing me these words from the Bible. I have seen the life you lived and the way you handled the patients. You know I always thought you wanted good recommendation from the Doctors and the Sisters. Now I can see that you are a nurse for the glory of God. I now accept Christ as my personal Saviour and Lord of my life.'



Here is Mr. Nason S. Madeya, Nursing Medical Orderly of Essexvale Hospital, Southern Rhodesia. He finds great joy in witnessing for Christ to his patients.



# A DRAMATIC BULL SESSION

## between teachers and the

## Editor

## on

## LIQUOR



**Mr. X:** Mr. Editor, we do appreciate Africa's Hope, but we cannot stomach your dogmatism concerning alcoholic drinks. You seem to be stricter than the Bible itself! I think you are too harsh in your condemnation of liquor drinking. If God regards drunkenness as terrible a sin as you allege, why did He create drinks? Why is it that some of the Old Testament Saints drank wine? Jesus Himself, in opening His earthly ministry, turned water into wine at the wedding of Cana. He also ate and drank wine with the sinners. Drinking of beer is part of life; without it life would be dull!

**Editor:** Good morning gentlemen! Thank you for your words. Please take it easy. Even if we do not agree, we can at least agree to disagree instead of raving over the issue. Please take a seat and let us discuss the whole problem. Judging from your words, your problem is occasioned by the partial understanding of the Jewish customs relative to "wines", the type of wine Jesus made at Cana and Christ's purpose in performing that so-called "questionable miracle".

**Mr. M.:** Do you mean to tell us that there were various kinds of Hebrew wines? The Authorized Version uses the word "wine" all the way through the Bible. And wine is intoxicating! What makes you think that there were several kinds of wine?

**Ed.:** That the Authorized Version uses the word "wine" right through the Bible is true, but it is also true that the Authorized Version was translated from the original Biblical languages: the Old Testament from Hebrew; the New Testament from Greek. It is the Hebrew text that gives different names of wines.

**Mr. L.:** Can you quote us a few?

**Ed.:** Yes, with pleasure. The general word used for "wine", (though borrowed from the Palestinian Gentile tribes) is **yayin**. It appears 141 times in the Bible. It had some intoxicating properties. **Hemer**, which describes wine in its "foaming" stage, is used in Deut. 32:14 and Isa. 27:2. **Tirosh**, sometimes called **mishreh** (cf. Numb. 6:3) was actually fresh grape juice. In Isa. 65:8, the same word is used for juice that is still in the grapes. As time went on, **tirosh** came to mean wine that was not fully aged, although with full intoxicating properties (cf. Judg. 9:13; Hos. 4:11; Acts 2:3). Your Authorized Version uses the word "wine" 26 times; "sweet wine" in Mic. 6:15; "new wine" 11 times.

There were also "spiced wines" for which three names were used. The first was **mesekh** meaning "mixture" (Ps. 75:8); the second was **Mimsakh** meaning "mixed wine" (Pro. 23:30), which was highly intoxicating or stupefying (Mk. 15:23); the third was called **mazegh** meaning "mingled wine" (Isa. 5:22; Song of Sol. 7:2). Refer-



ence can also be made to **yayin harekah**, meaning "spiced wine" (Song of Sol. 8:2). The wine with the highest alcohol content was called **shekkar** translated, "Strong drink". It comes from the word **shikkar** which means "drunkard." In the Bible it is used 22 times. **Shekkar** was made not from grapes only but from other sources as well, such as dates, barley, apples, raisins, honey, etc. It may be an ancient prototype of our modern numerous concoctions.

**Mr. X.:** In view of the Palestinian hot climate and primitive preservative methods, how could wine like **tiros** stay without fermenting?

**Ed.:** That is a good question. Yes, **tiros** fermented within a week. From one week to 40 days the wine was regarded as wine proper or perhaps **yayin**. It was fresh wine with very low percentage of alcohol content, but intoxicating if taken in large quantities. After 40 days, it was transferred to other jars or wine skins tightly sealed. "Old wine" was stored for a year or more.

**Mr. M.:** Which wine did Christ make at the Cana wedding?

**Ed.:** It is hard to say. But the Hebrew Holy Writ uses the word **yayin**, which was fresh wine with a low alcohol content, but with possibilities of causing drunkenness if taken in large quantities. On the other hand it could have been **tiros** because, (1) the wine Christ made was miraculously made; (2) Christ would not make wine that would make people drunk. If it was **yayin** (which is most likely), it was a very fresh one. I doubt if the company that invited Jesus to the wedding could have been the type that favoured drunkenness. If it was **yayin**, it was taken in little quantities. From the combined capacity of the said waterpots, about 10 gallons could be drawn. If each person drank a glass, about 2,400 guests could have been served. Of course we do not know the number of guests that came to the wedding.

**Mr. X.:** Don't you think that it is better for you to tell us to drink moderately than to tell us to stop altogether?

**Ed.:** In the first place the kind of wine that was made during Christ's time was different from the wine of today. Today's "wine" or liquor has a very high percentage of alcohol.

That wine-drinking was to the Jews as tea and coffee are to us is true. It was part of the simplest meal (Gen. 14:18; Judg. 19:19; 1 Sam. 16:20; Isa. 55:1 etc.). In fact, the abundance of wine was a special token of God's blessing (Gen. 27:28; Dt. 7:13; Amos 9:14 etc.). Even "drink offerings" were part of prescribed ritual (Lev. 23:13 etc.). These few references should enable you to understand that when Christ "ate and drank" with sinners, He was merely adapting Himself to Jewish custom (Matt. 11:19; Lk. 7:34; Lk. 22:18). Yes, Christ regarded the wine that was then used as a source of innocent enjoyment (Lk. 5:38f; 17:8). But may I emphasize again that the type of wine that was drunk by the poor people with whom Christ associated was one of very low alcohol content. Intoxicating wine was a luxury beyond the reach of the poor man. Even



"In the first place . . . ."

today, countries like Palestine, Rumania, France, drink a lot of weak wine because their water is not very good.

**Mr. L.:** Mr. Editor, do you mean to tell us that in the abundance of wine there was no drunkenness in Biblical times? If there was drunkenness, perhaps it was not regarded as a serious social evil as you paint it today.

**Ed.:** Drunkenness in the Old Testament times was prevalent but I do not remember any portion of Scripture where it is not regarded as a social evil. Individuals that come to my mind are Noah (Gen. 9:21); Lot (Gen. 19:33, 35); Nabal (1 Sam. 25:36); Amnon (2 Sam. 13:28); Elah king of Israel (1 Kings 16:9). In all these cases drunkenness was some kind of social evil. In Amos 6:6 the prophet proclaimed judgment upon rulers of Samaria that drink wine in large bowls and against wealthy ladies who had become addicted to drinks (Amos 4:1). Prophet Isaiah brought a similar message in 5:11, 12, 22; 28; 1-8; 56:11f.

Even in the New Testament drunkenness was also prevalent (e.g. Matt. 24:49; Lk. 2:34; Acts 2:13, 15; Eph. 5:18; 1 Thess. 5:7). But Paul rebuked the Corinthian Church for the same sin (Cor. 11:21).

**Mr. L.:** Was voluntary total abstinence definitely practised in Bible times?

**Ed.:** Not exactly. In Daniel 1:8-16 we get an isolated case of voluntary abstinence. But one thing I can be sure of is that a conscience more sensitive to the sinfulness of over-indulgence was gradually developed—hence the lives of prophets and wise men.

**Mr. X.:** I understand that the type of people who were required to be teetotallers were priests and Nazarites. Surely, Mr. Editor, you do not mean that we ordinary Christians should be priests and Nazarites?

**Ed.:** If you are a truly "born-again" Christian, you are a "priest" and a "Nazarite". The Priests and Nazarites were types or symbols of the New Testament Saints.

**Mr. X.:** How are the so-called "born-again" Christians "priests"?

**Ed.:** The whole history of Levitical priesthood is long; but I shall explain the relevant points briefly. If you want a fuller account please read the Epistle to the Hebrews.

Aaron was the first High Priest; he symbolized Jesus Christ. The Old Testament High Priest entered the Holy of Holies in the Tabernacle or Temple once a year to sacrifice for the sins of the Israelites and to pray for them. Jesus Christ, after sacrificing Himself for the sins of all people of all races of all times, rose from the dead, entered into the Holy of Holies, not made by human hands (which is heaven itself) where, as our High Priest, He dwells on the right hand of the Father, praying for us day and night. The rending of the temple veil that separated the Holy of Holies from the Holy Place, as Jesus cried on the Cross of Calvary, symbolized the eternal truth that the Holy of Holies was now open to all believers. That is why all believers today, young or old, rich or poor, bishop or church member, can talk to God directly through Jesus Christ, our Mediator and High Priest.

If we can talk to God directly, then it means that we are priests because in the Old Testament times, it was the Priests who offered sacrifices and prayed to God on behalf of the people. We Christians today, as priests, communicate directly with God through our High Priest, Jesus Christ. We offer spiritual sacrifices, not animals, on the altar. The Apostle Peter had that truth in mind when he said "Ye also as lively stones, are built up a spiritual house, an **holy priesthood**, to offer up **spiritual sacrifices**, acceptable to God by Jesus Christ" (1 Peter 2:5).

**Mr. X.:** Although I am anxious to get back to the subject of alcoholic drinks, may I know the kind of "spiritual sacrifices" we as Christians are required to offer.



**Ed.:** Firstly we, like Christ, are to offer our very selves to God—not for the redemption of the world, but for victorious Christian life and effective ministry. That is our first spiritual sacrifice. Verses that come to my mind concerning this sacrifice are as follows: "I beseech you, therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service**" (Rom. 12:1). For "I am **crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me**" (Gal. 2:20). "Knowing this, that **our old man is crucified with Him**, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "Whosoever will come after me, let him deny himself, and **take up his cross** and follow me" (Mk. 8:34; c.f. 11 Cor. 8:5).

Secondly, our spiritual sacrifices are our **sincere worship and prayers**. St. Peter and the Psalmist expressed the idea plainly when they said, "But ye are a chosen generation, a **royal priesthood**, an holy nation, a **peculiar people**; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (I Pet. 2:9). "**The sacrifices of God are a broken spirit; a broken and contrite heart**, O God, Thou wilt not despise" (Ps. 51:17). The incense smoke from the altar symbolized the **prayers** of all Saints (Rev. 8:3, 4). "By Him therefore, let us **offer the sacrifice of praise to God continually** that is the fruit of our lips giving thanks to His name" (Heb. 13:15).

Thirdly, our spiritual sacrifices are our love-motivated and sacrificial **giving to God** for the advancement of His Kingdom on earth. This sacrifice covers free-will offering and tithes (in money or in kind). Says Paul, "... I am full, having received of Epaphroditus the things which were sent from you, an odour of sweet smell, a **sacrifice acceptable, well pleasing to God**" (Phil. 4:18. See also Heb. 13:16).

**Mr. X.:** If Christians are priests, then it means that like the Old Testament priests, they should be teetotallers?

**Ed.:** Exactly!

**Mr. X.:** Then how are the present-day Christians of the New Testament Saints "Nazarites"?

**Ed.:** The word **Nazarite** comes from a Hebrew word "**Nazir**" which means "separate" or "vow". If you are interested in knowing more about Nazarites, I would suggest that you read Numbers Chapter 6. In that chapter you find that Nazaritism was regarded by Jews themselves as a Divine institution. It was intended as a solemn and earnest protest against the apostasy and religious impurity of the age. In the New Testament period, we meet men who belonged to this order, such as John the Baptist, James the Just and Paul (for a time while he sojourned at Jerusalem). We need not be "Nazarites", but types of "Nazarites". Here are some points to prove that today's Christians are also Nazarites: (1) Nazarites

had to abstain from strong drink or liquor; so should we Christian today.

(2) Nazarites had to **leave their hair and beards grow** for life or for a certain period of their vow. That is why they were also known as "the crowned ones". Such a practice does not bind us today, but we should be spiritually "crowned ones". We Christians are teetotallers because we are "the crowned ones".

(a) The **crown of joy** or hair are the precious souls we have won to Christ; (I Thess. 2:19).

(b) the **crown of righteousness** awaits us because we love the Lord's second appearing or return for His own (II Tim. 4:8);

(c) the **crown of glory** awaits us for being faithful shepherds of His Sheep (I Pet. 5:1-4);

(d) the **incorruptible crown** is promised us for our patience in running the spiritual race set before us (I Cor. 9:25; Rev. 3:11).

(e) the **crown of life** is ours because we love the Lord and endure temptation (James 1:12), and because we have accepted Christ as a personal Saviour (Joh. 17:1-3; John. 3:16, 36; 1 John. 5:13).

(3) Nazarites were to **abstain from touching dead bodies**, most likely because "God is not the God of the dead; but of the living" (Matt. 22:32). And the person who still lives in sin or who is unconverted, is regarded as "dead in trespasses and sins" (Eph. 2:1; Col. 2:13), but after conversion, he is regarded as risen from the dead "with Christ" (Col. 3:1). A child of God is exhorted not to touch again "dead works" (Heb. 9:14; 6:1) or sins, such as drunkenness (Gal. 5:21).

(4) Nazarites were to **abstain from eating "unclean animals"** such as hares, camels, coneys, swines, eagles, vultures, ravens, owls, swans etc. "Unclean foods" defiled the body. These unclean foods were symbolic of foods or practices that defile the Christian's body which is the temple of the Holy Spirit. Children of God are Nazarites in the sense that they regard strong drinks as defilers of the temple of the Holy Spirit (I Cor. 6:19-20).

(5) Finally, Nazaritism was an individual exemplification of pure and holy living or life of "separateness". Numbers 6:8 sums up the whole purpose of this Jewish sect: "All the days of his separation he is holy unto the Lord." We too, as Christians, are Nazarites in the sense that we are required to be separated (a) from evil (Job. 28:28); (b) from the world (I Joh. 2:15); (c) from corruption (Isa. 52:11); (d) from evil associations (II Thess. 3:6); (e) from darkness (Eph. 5:11); (f) from God's enemies (Num. 33:52-56); (g) from sin (Prov. 28:13).

**Mr. M.:** From these explanations it is clear that Christians are priests and Nazarites.

**Mr. L.:** I am also convinced by these explanations, but there is one question that I am still not yet clear about; it is this: if Jesus condemned drunkenness and not drinking itself, is it not better to teach people to drink moderately than to tell them to stop drinking alcoholic drinks altogether?

**Ed.:** Some people think that it is not drinking liquor that is sin, but drunkenness. That may be true to some extent. If we were to follow this school of thought, we would encounter several difficulties:

(1) The concoctions that are manufactured by the modern brewers have such a high percentage of alcoholic content that it would be very difficult to ascertain limits for each type of drink and for each person.

(2) Even if you would stick to a "social tot" constantly, your next brother might have a weaker will power and, through your influence, turn out to be an alcoholic or drunkard. His soul would be lost on account of your bad example to him. If you are a real Christian, you have a great responsibility for your brother next to you. Our job is to draw people to Christ, not away from Christ. "For none of us liveth unto himself ..." (Rom. 14:7). "It is good neither to eat flesh nor to **drink wine**, nor anything whereby my brother stumbleth or is offended, or is made weak" (Rom. 14:21. Cf. Mk. 9:42f., I Cor. 8:8-13).

**Mr. L.:** Why did Paul recommend wine to Timothy as remedy for his stomach trouble, if wine is bad for a Christian. Even today modern doctors still recommend strong drinks as remedy for certain illnesses.

**Ed.:** You should remember that Medical Science during the times of Paul was still in its infancy. That alcohol has a temporal dulling effect on nerves is true. But modern science has already established the truth beyond the shadow of a doubt that there is no illness in the world which has no better prescription than alcoholic drinks.

**Mr. X.:** Coming back to the Cana wine, why did Christ open His ministry by performing such a questionable miracle?

**Ed.:** He had lessons to teach us:

(1) the jars He used to contain the miraculously made wine were used for purification water only — a ceremonial custom of the Jews. This kind of purification was external. By turning the water into wine, Jesus was teaching the Jews that He had come to introduce a new religion that cleanses a person within — not without.

(2) When the wedding wine ran out, there was sadness among the hosts. By turning water into wine, Jesus was teaching us that the old religion of Judaism, which consisted of the ten commandments and the ceremonial laws, had no joy, but He had brought a new religion of joy. Said Jesus to the woman at the well, "But whosoever drinketh the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Note also that Jesus' wine, like His religion, was sweeter than the first.

(3) The miracle of changing water into wine was done quietly. The dynamic work of the Holy Spirit in regenerating a person is done quietly. He also does great things out of small things.

(4) Jesus ordered the men to fill the water pots to the brim. By so doing He was teaching us that our brimful obedience to His will leads to brimful spiritual blessings.



(5) Another aim of the miracle was to cause His disciples to believe on Him, and Joh. 2:11 says that His aim was fulfilled.

**Mr. M.:** Among other things, you did mention that drunkenness was quite prevalent in the Old Testament times, but it does not appear that God spoke as strongly as St. Paul did against it. In fact even Jesus Himself did not speak as strongly as St. Paul. How do you account for that?

**Ed.:** We should realize that spiritual truth was revealed gradually from the Old Testament's times to the close of the first century A.D. Even during the life and times of Christ it was not complete. Christ Himself said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide into all truth . . . ." Christ needed to be interpreted, hence, the Apostle's interpretation of Christ completed the revelation of spiritual truth that we should know. If you find less condemnation of drunkenness in the Old Testament than in the New, it is because "the times of this ignorance, God winked at; but now commandeth all men everywhere to repent" (Acts 17:30).

**Mr. X.:** Mr Editor, I do not need any more information; I am convinced. In view of the fact that my close friends drink, what should I do? It is very hard to live without my friends. What should I do to leave alcoholic drinks?

**Ed.:** All you need to do is to accept Christ into your heart. Once Christ has come into your heart, you will not struggle to leave your friends; they will avoid you instead, because you have Christ in you. I do not consider a person who drags me into hell a friend; he is my enemy! The Bible says that drunkenness is a sin that leads to eternal condemnation (Gal. 5:21; I Cor. 6:9 etc.) A person who gets drunk once in a while shows that he does not have Christ in him. He may have the principles of Christ; he may have all knowledge about the historical Christ; he may have an accurate theology of



## "And finally..."

Christ; but if he does not have the Person of Christ, he is lost, and will certainly perish. One of the signs to indicate that Christ has come into the life of a drunkard is his hate for all intoxicating drinks!

**Mr. X.:** Don't you think I should first try to leave drinks gradually before I invite Christ into my heart? Of what benefit will it be, if I accept Christ now and continue to drink?

**Ed.:** To accept Christ as your personal Saviour is to except the Gift of eternal life — the very quality of Christ's holy life and eternal security. Your life of drunkenness is merely a sign to you that you are a lost sinner; you will not be condemned for your drunkenness as such, but for your unbelief! Jesus said, "He that believeth on Him (Christ) is not condemned; but he that be-

lieved believeth not is condemned already, because he hath not believed in the name of the Only begotten Son of God" (Joh. 3:18). The moment you say consciously, sincerely, wholeheartedly: "O God, I am a lost sinner and, as such, I shall surely perish. I now accept Jesus Christ as my personal Saviour and Lord of my life", Jesus will come into you and save you. All you need to do is to believe that He has come in — whether you feel or not — because salvation is by faith. It is He that will drive out of you the desire for sin, including that of drinks. Accept Christ now and be saved! You will have eternal life now. May God help you to see your dangerous position, and cause you to repent from your sins that you might come to peace with God through Jesus Christ our Lord.

### A RUSSIAN CITIZEN

Some time ago Robert Ripley released the following for reprinting for educational purposes:

#### A Russian Citizen —

May not own land.  
May not be tried by a jury.  
May not choose his own job.  
May not absent himself from work.  
May not strike.  
May not picket.  
May not employ labour.  
May not travel.  
May not own jewelry.  
May not ring a church bell.  
May not be friends with a foreigner.  
And is forbidden freedom of speech —  
freedom of assembly — freedom of  
religion and freedom of soul.

— Selected.



### COMMUNIST SPELLING

According to the Editorial Press Review, the press and schools in Czechoslovakia have received a set of new regulation of regarding the capitalization of religious words. Hereafter only such words as God, Jehovah, Saviour and Holy Ghost may be capitalized in Gzech language, out of respect toward the "supernatural being," but all names of churches, religious groups, religious holidays, and the Bible may no longer be given capital initial letters. For example Moravian Church is to be written with a small m, a small c. Roman Catholic Church is to have small initials, r, c, c. But names of other organizations must be capitalized, and the Community Party and Academy of Arts and Sciences are specifically cited as examples.



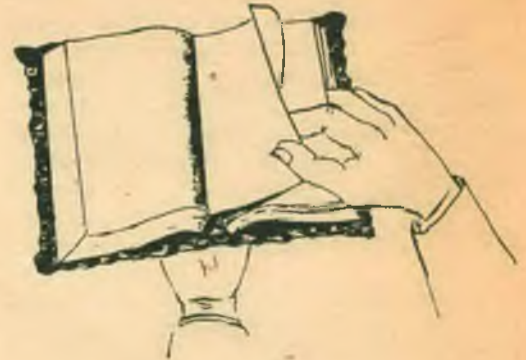


# THE UNITY OF THE CHURCH

This previously unpublished manuscript was prepared by the noted Theologian

**Dr. CHARLES HODGE**

Although first preached in New York City in 1866, this sermon has never been as relevant as it is now for twentieth century Christians.



(Continued).

## INDWELLING OF THE SPIRIT

IV. The unity by faith is however due to the indwelling of the Holy Spirit; so that it is by one Spirit we are baptized into one body. As the vine is one because it has one life; and as the body is one, because animated by one soul, so the Church is one because there is one Spirit, the Holy Ghost, which is the Spirit of Christ, which is given to Him without measure, dwelling in all His members. They have a common life. It is not they that live, but Christ that liveth in them. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). "Know ye not," says the Apostel, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16).

To this indwelling of the Spirit, the existence, continuance, and fruits of spiritual life are referred. And this being the real bond of union between Christ and His people, and of their union one with another as members of His body, it is obvious that this must determine the nature of the unity of the Church, and all its legitimate or normal manifestations and fruits.

1. First, then, the Church is one in faith. This follows because the Spirit is a teacher, and His teaching is common to all the people of God. The Spirit was promised to the disciples, and not exclusively to the apostles. Our Lord says of His followers: "They shall all be taught of God" (John 6:45). The Apostle says of believers: "Ye have an unction from the Holy One, and ye know all things . . . The anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but the same

anointing teacheth you all things, and is the truth" (I John 2:20, 27). The natural man, says St. Paul, receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned; but the spiritual man discerneth or knoweth all things. It was promised of old that when Christ came the Spirit should be poured upon all men, upon young and old, upon men servants and maid servants, and the effects of this affusion should be not only temporary miraculous gifts, but spiritual illumination and divine teaching. For it is written of all the people of God: "I will put My laws into their minds, and write them in their hearts . . . and all shall know Me from the least unto the greatest" (Heb. 8:10-11).

As this teaching of the Spirit is common to all, it must produce the same effect in all, and that effect must be a common faith. Hence the Apostle tells us that the Church has one faith, as well as one Lord and one baptism. All are baptized in the name of the same God, the Father, the Son, and the Holy Ghost; all acknowledge Jesus Christ to be their Lord; and all believe the record which the Father has given of the Son.

As the promises of God, however, do not secure perfection to the individual child of God in this life, neither perfection in holiness or in blessedness, so neither do they secure perfection in knowledge. And so long as knowledge is imperfect, it will be attended more or less with ignorance and diversity.

In consistence, therefore, with this unity of faith in all that is necessary to the exis-

## DR. HODGES MANUSCRIPT

This manuscript was re-discovered by Dr. David W. Baker of St. David's, Pa., while undertaking some extensive research on possible changes that have occurred since 1789 in the social and economic teachings and pronouncements of The Presbyterian Church, U.S.A., a subject on which Dr. Hodge is an important authority.

So far as we have been able to ascertain, it has never before been called to the attention of the Christian world.

tence and fruits of the divine life, and to the salvation of the soul, there may be, and must be, in this world, differences of doctrine among the true members of the Church. Perfect unity is the goal toward which we tend. God has given us the means of instruction "until we all come to the unity of the faith, and of the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). So long as we know in part, so long as we see through a glass darkly, we must, within certain limits, see differently. But this is no more inconsistent with the real and living unity of faith than the different measures of our love and zeal are inconsistent with our having a common God and Saviour.



What is declared in the Scriptures to be true is found to be true in fact. All Christians adopt the Apostles' Creed. All historical churches subscribe to the doctrinal decisions of the first six Ecumenical Councils. Every doctrine essential to salvation is found in the creeds of the Greek, Latin, Lutheran, Reformed churches, and of every recognized Christian denomination on the face of the earth. In spite, therefore, of diversity of opinion on non-essential points, in spite, too, of mutual denunciations, and excommunications, and sentences of excommunication, the Church emerges from the discord and tumult of conflict as one body, having one leader, and marshalled under one standard.

### ONE IN ITS INWARD LIFE

2. The Church is one in its inward religious life. The indwelling of the Holy Spirit produces the same effects in the hearts of all believers.

Conviction, regeneration, sanctification are essentially the same process in all the children of God. All are convinced of guilt, and of the necessity of expiation; of pollution, and of the necessity of the renewing of the Holy Ghost. All are brought especially to acknowledge their just exposure to condemnation for the sin of not believing upon Christ. All are convinced of His righteousness, of the righteousness of His claim to be the Son of God, God manifest in the flesh, who has wrought out everlasting righteousness for us sinners, and that He is therefore the only Saviour. All, too, are convinced of judgment, of the final condemnation of Satan and the overthrow of the kingdom of darkness.

As human nature is everywhere the same, so that as in water face answers to face, heart answers to heart, so also one regenerate soul, the world over, answers to another. They all have the lineaments of their common Father. They are all more or less conformed to the image of Christ. They are one, therefore, by an intimate, enduring community of spiritual life, derived from Christ, the head of the whole mystical body.

3. The Church is one in virtue of the mutual love of all its members. The Spirit dwells in all believers as the Spirit of love. This is the test of discipleship. "Hereby shall all men know that ye are My disciples, if ye have love for one another" (John 13:35). "If a man . . . loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). This love is founded first on congeniality; the sameness of views, feelings, affections, and of objects of interest and pursuit. Secondly, it is founded upon relationship. They are brethren, children of the same Father, members of the same family, having a common object of adoration and love.

It is vain to ask why relationship produces love. This is a law of our being, and the degree of love is in proportion to the intimacy of the relation. Members of the same

tribe or class in a community are bound together by a still closer tie. Parents and children, brothers and sisters constitute a unit in a yet higher scale; until we come to the vital union of the members of the same body, when the love becomes perfect. There can be no discord or alienation between the hands and feet, between the eye and the ear. If one member suffers all the members suffer with it. And if one is honoured all rejoice with it.

### EVIDENCED BY LOVE

It is this union between the members of the human body which the Apostle selects to illustrate the union of believers. They are one, as the body is one. They have a common life, the necessary result of which is mutual sympathy and affection. One true Christian can no more hate another, without doing violence to his nature, than the foot can hate the hand, or the hand the foot.

If brotherly love is the evidence of discipleship, the want of it is evidence that we are not disciples, that we have never been taught of God. "Behold how these Christians love another!" has been the exclamation of men of the world, in all ages, at every genuine exhibition of the Christian character.

Love is active. It is an operative principle. Wherever it exists, it will manifest itself in its appropriate fruits.

The mutual love of Christians, therefore, reveals itself, first, in mutual recognition. Christians know and acknowledge each other as brethren. One may be rich, the other poor; one bond, the other free; one a Greek, another a barbarian; one a Jew, another a Gentile; it makes no difference. All are one in Christ Jesus. They instinctively love, honour, and confide in each other as the common children of God. They recognize the dignity and the equality which belongs to this high relationship. Every believer has experienced this, and constantly experiences it in his own life. He knows that when he meets a true Christian in any part of the world, it matters not to what nation, or to what denomination he may belong, his heart goes out to him, and he cannot help giving him the right hand of fellowship. He will acknowledge that he possesses all the prerogatives and privileges of a child of God; that he is to be recognized as such and admitted to our Christian fellowship and communion. He will pray with him, worship with him, and sit down with him at the common table of the Lord. If this is not done, violence is done to the instincts of his Christian nature, and he withholds more or fewer of these recognitions of brotherhood out of regard to some external authority, or from obedience to some restrictive principle which is felt to be in conflict with the spirit of the Gospel.

Love which spends itself in words, which merely says: "Be thou warmed and clothed," is no love. The union which is produced by the Spirit of God among believers leads to a real brotherhood, a real community of

interest, a real disposition to communicate of what we have, so that, as the Apostle says, there may be equality.

The want of brotherhood, the isolation of Christians, so that every one seems to be seeking his own, and not the welfare of others, is perhaps the most glaring defect of modern Christianity. It was not so at the beginning, and it will not be so at the end.

One of the first indications of the revival of the Church, one of the first evidences that strength is coming to her again for the conquest of the world will be the diffusion of this consciousness of brotherhood among all her members, so that no one will be disposed to say that aught of the things that he possesses is his own.

Christianity, however, is not agrarian. It enjoins no community of goods. It does no violence to the laws of our nature. Even in the best regulated Christian families there is often great disparity in the wealth and social position of its members. Nevertheless, they are brothers. They love each other as such, and are ever disposed to aid, comfort, and defend those with whom they are thus united. Thus it should be, and will be, in the brotherhood of Christians. If one suffers, all will suffer. If one is honoured, all will rejoice. "Who is weak," says Paul, "and I am not weak? Who is offended and I burn not?" (II Cor. 12:29). "Inasmuch," says our Lord, "as ye did it unto one of the least of these My brethren, ye did it unto Me" (Matt. 25:40).

### CHRISTIANS DESIRE FELLOWSHIP

What has yet been said of the unity of believers in faith, in Christian experience, in fellowship and love, concerns only their relation to each other as individuals. This, however, is not all that is meant by the unity of the Church.

The Holy Spirit, as He dwells in the hearts of the people of God, is a formative, organizing principle. Such is the nature of man as constituted by God that he is a social being. Men by an inward law form themselves into families, tribes, and nations. The union of individuals into organized communities is necessary for security, for the well-being of the whole, and for the proper development of the individual. A hermit ceases almost to be a man. Half his nature lies dormant. All this is true of the Christian life. A solitary Christian is but half a Christian. There are elements of the spiritual life which can only be brought into action in organic union with his fellow Christians.

Believers have feelings to be exercised, exigencies to be met, and duties to be performed, which assume and demand organic union with their fellow believers. Having a common redemption, it is impossible that they should not unite in acts of worship. They are impelled by a law of their new nature to call on all who are of a like mind,

(Continued on page 14).





# THE HOPE OF AFRICA

By

Dr. C. I. VAN HEERDEN

started the missionary enterprise, and His disciples continued it. The Book of Acts proves this truth. In this Book, it is the glorified Christ who, through His Spirit-filled apostles, continued to forge His way through the forces of evil to build His Church of which He is the Head. Today's missionary work is the fulfilment of the Commission given Him by His Father. From this Commentary, it is clear that the Father is the Essence of Missions.

## THE ESSENCE OF MISSIONS

One of the fundamental truths of our century about Missions of Christendom is that missionary work is not an **accidental phenomenon** which has its essence in humanitarian and philanthropic motives; it is the vital activity of the Church whose essence is God Himself. Any church that ceases to be a missionary church ceases to be a church. A missionary Church has an undimmed vision, an ever-growing urge and an unflagging zeal for evangelizing the world. A great missionary thinker of our life and time did not hesitate to call this great discovery "one of the weightiest lessons which the Holy Spirit has taught us through the Word of God in our time."

According to the Gospel, Jesus is the **Apostolos** (the Sent-One) of God the Father (Heb. 3:1). It is the Father who has sent Jesus Christ to redeem the world from sin by His precious Blood which He shed upon Calvary's Cross. After His resurrection, the Lord said to His disciples, "As my Father has sent me, even so, send I you." In the light of these words, we may safely say that there is, to a certain extent, a correlation between the Apostolic office of Jesus Christ and that of His disciples, in that Jesus Christ

## THE MEANING OF MISSIONS

Our understanding of the essence of missions leads us to ask: "What do we exactly mean by missions today?" Although part of the answer to this question has been touched in the preceeding paragraph, there is still much to say about the meaning of missions today. We cannot evade the question, because the answer to it determines our motive, purpose and method of missions.

First of all, **missions** is not merely a deed of mercy performed by the Church; neither is it a missionary activity that is motivated by basic desires for new experience and recognition. "**Missions**" mean the evangelization of the world with the Gospel of our Lord and Saviour Jesus Christ. "Missionary Activities" should be done in obedience to the Lord's command: "Go ye into all the world and preach the Gospel to every creature." **Missions** should, therefore, be Christ-centred and Bible-centred. That is the right philosophy and motive of **missions**.

The missionary command is the beginning of the fulfilment of the Gospel. The great discovery of our generation is the meaning of the **Great Commission**. We should understand that God has called us to labour until the return of our Lord. We should be con-

THE VERY ESSENCE OF THE CHURCH IS THE ONLY HOPE OF AFRICA, AND THE MISSION OF THE CHURCH IS TO EVANGELIZE AFRICA.

There is today on the African market a tremendous supply of literature on "Missions". Unfortunately, a careful review of this literature by our theologians shows that the contents of most books and tracts do not deal seriously with the deeper problems of life.

On these pages of Africa's Hope, I am going to deal with some of the basic points in missionary enterprise. It is an important task to grapple seriously with the question which the thinking Christians are asking today about missionary activities. To many people's question, "How can missions be the hope of Africa?" there is only one answer: By presenting the full-orbed Gospel for a sin-sick and spiritually bankrupt Africa.

vinced that, unless the Church becomes more aggressive in evangelism, the future of this world is very dark indeed. The Church in this confused world should begin to understand that Her main call is to preach the Gospel that delivers from sin in the power of the Holy Spirit. This is the message of the Church of Africa today; this is the only hope of Africa.

## THE REVIVAL OF MISSIONS

In what manner has God brought these things to our attention? It is through the increasing study of His Word.

There was a time when the Bible was regarded as antiquated — with no vital message for our modern generation. It is remarkable that the Bible still speaks with new strength even to our present generation. No wonder the central message of the great mission philosopher, Hendrik Kraemer, is "**Back to the Bible**." Indeed, today there is a new interest in the Bible. The message of the Bible is coming to life throughout the world. This increasing interest in the Word of God has made us to realize that the Church must be a missionary Church to the very end of time.

## THE CHALLENGE OF MISSIONS

In conclusion then, we should regard ourselves (every Christian) as missionaries who are God's instruments in saving the world through Jesus Christ our Blessed Redeemer.





# Young Africa

Jesus  
Others  
Yourself

## "JOY" MEANS "HAPPY"

By Student Tr. TYSON MUJAYA

When I am happy, I can serve others. The Lord Jesus, in His earthly ministry, served others; and by sacrificing His life, He served others. He did miracles not for His benefit, but for the benefit of others.

We also, like Jesus, must serve others. Jesus said, "love thy neighbour as thyself." Jesus loved us so much that He died for us. If the love of Jesus is in you, you will love other people. Jesus is our Saviour and our Friend. If you are given a present by someone, you say, "thank you." We must also say "thank you" to Jesus by giving Him our lives; by serving Him and by serving others. Only then can we be truly happy.

Jesus said we must love those who do not love us. If the love of Jesus is in us, it is easy to love other people as Jesus loved us.

## THE UNITY OF THE CHURCH

(Continued from page 14).

all who are partakers of the same redemption, to unite with them in the worshipping and praising their common Redeemer. They have also the same necessities, the same dangers to fear, and the same blessings to seek. And therefore, just as a nation threatened with a common calamity, or groaning under a common judgment, unites in imploring the intervention of God in their behalf, so do Christians, whose common dangers are always imminent, and whose common wants are always urgent, must be stately united, not only for worship and praise, but also for prayer.

Besides this, as believers are spiritually one, as they are bound together as professors of the same faith, and servants of a common master, they have not only a mutual responsibility for each other's conduct. They are jointly intrusted with their Master's honour. They are therefore bound to decide who are, and who are not entitled to be recognized as Christians. They are essentially a communion, and must have the right of determining who are to be admitted

to their fellowship, for whose faith and conduct they are jointly responsible.

The New Testament, therefore, not only assumes that believers will associate for worship and mutual watch and care, but it abounds with instructions and exhortations addressed to them in their associated capacity, that is, as churches. Most of the epistles were written to such associations, and duties are enjoined upon them which can only be executed in their collective capacity.

They are to receive and reject members. They are to provide for the instruction of the people and the propagation of the Gospel. They are to have their prescribed officers, and to unite in the celebration of the Lord's Supper.

The fact that believers in all ages under the guidance of the Apostles, and from their day to this, have thus associated as churches, proves that such is the law of the Spirit. If what all men do is to be referred to a law of their nature, what all Christians do must be referred to a law of their nature as Christians.

Reprinted from *Eternity*.  
(To be continued).

# EXPRESSES OLD IDEAS

— OPPOSITE PAGE —

Here is a Young Africa Club of Bloemfontein High. They are a **Reading Unit of Africa's Hope**. Other High Schools are urged to form their Young Africa Clubs too which will read Africa's Hope, send in their picture for publication, submit their articles and direct their questions relative to religion or morals to **UNCLE THEMBA**. He is ever ready to reply them. The debate on "Lobolo" custom is still on; let us hear your views, Young Africa.



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# HOME SWEET HOME

## SOME MEDITATIONS ON BRINGING UP CHILDREN

### WHAT THE WORD OF GOD SAYS

It is well known that Cain, who was Adam's son, is the father of juvenile delinquency. It cannot be denied that juvenile delinquency has, since Cain, grown in proportion to materialism. Judging by the looks of things, we might very well be living in the era of fulfilled prophecy — when juvenile delinquency is at its highest. Says Paul, "But you must realise that in the last days the times will be full of danger. Men will become utterly self-centred, greedy for money, full of big words. **They will be proud and contemptuous, without any regard for what their parents taught them.** They will be utterly lacking in gratitude, purity and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain a facade of 'religion', but their conduct will deny its validity. You must keep clear of people like this." (II Tim. 3:1-5.)

#### I. We must understand about the nature of the child:

- (a) He is a sinner and needs salvation. "For there is no distinction to be made anywhere: everyone has sinned, everyone has fallen short of the beauty of God's plan." Rom. 3:23. But "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have eternal life." Joh. 3:16.
- (b) "Foolishness is bound in the heart of a child." Prov. 22:15a.
- (c) "A child left to himself bringeth his mother to shame."

#### II. We should undertake to train the child early:

- (a) "Go therefore and make disciples of all nations, (which consist of adults and children) . . . **teaching them to observe all that I have commanded you.**" Matt. 28:19, 20. We are to lead them to the saving knowledge of Jesus Christ our Lord and Saviour.

By  
**A. BEKITHEMBA GAMEDE**

- (b) "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of the Father who is in heaven. What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the hills and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish." Matt. 18:10-14.
- (c) "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

#### III. We are not to provoke our children:

"Fathers, don't over-correct your children or make it difficult for them to

(Phillips' translation and the R.S.V. used for New Testament quotations).

obey the commandment. Bring them up with Christian teaching in Christian discipline." Eph. 6:4.

#### IV. We should discipline our children:

- (a) Because it is God's way of dealing with us also. In Heb. 12:6 the Apostle says, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."
- (b) "Withhold not correction from the child: for if thou beatest him with **the rod**, he shall not die. Thou shalt beat him with **the rod**, and shalt deliver his soul from hell (earthly suffering)." Prov. 23:13, 14. "He that spareth his **rod** hateth his son: but he that loveth him chasteneth him betimes." Prov. 13:24. "The **rod** and reproof give wisdom: but a child left to himself bringeth his mother to shame." Prov. 29:15.
- (c) Until recently, child and adolescent psychologists taught that **the rod** frustrates a child and develops a negative attitude in his life. They now admit that they were wrong; **the rod** method, if used wisely, is still good. Yes, God's methods are always best.

#### V. We should teach our children to obey God:

- (a) "Remember now thy Creator **ni the days of thy youth**, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12:1.
- (b) "For I know him (Abraham) that **he will command his children** and his



household after him, and **they shall keep the way of the Lord...**" Gen. 18:19.

- (c) "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: **but teach them thy sons, and thy sons' sons.**" Deut. 4:9, 10.
- (d) "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up." Deut. 6:6, 7.
- (e) God commanded Moses: "Gather the people together, men and women, and **children**, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." Deut. 31:12, 13.

#### VI. We should teach our children to obey and honour us:

- (a) "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exod. 20:12.
- (b) "Children, the right thing for you to do is to obey your parents as those whom God has set over you. The first commandment to contain a promise was: **Honour thy father and thy mother**, that it may be well with thee, and that thou mayest live long on earth." Eph. 6:1-3.
- (c) We should do all we can to lead them to the saving knowledge of Jesus Christ. But "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not **hearken unto them**: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place." Deut. 21:18, 19. Although we cannot, nowadays, "stone him to death", as the Israelites did, we can apply the rod. And in many cities "tsotsism" has been curbed by this method.

#### VII. We should show our children the curse of disobedience:

- (a) "The eye that **mocketh** at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30:17. In our modern interpretation, we might say that he might be

killed by his fellow "tsotsis" and buried unceremoniously.

- (b) "For I (God) have told him (Eli the priest) that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restraineth them not." I Sam. 3:13.
- (c) "...A foolish son is the **heaviness** of his mother" Prov. 10:1b.
- (d) "A foolish son is a **grief** to his father, and **bitterness** to her that bare him." Prov. 17:25.
- (e) "A foolish son is the **calamity** of his father..." Prov. 19:13a.

#### VIII We should show our children the blessings of obedience:

- (a) "Children, obey your parents in the Lord: for this is right. Honour thy father and mother (which is the first commandment with promise), that it **may be well with thee, and that thou mayest live long on the earth.**" Eph. 6:1, 2, 3.
- (b) Rechab who lived in Israel about 850 B.C. commanded his sons not to drink wine. 200 years later his grandsons were offered wine to drink. "But they said, We will drink no wine: For Jonadab, the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever." When God sent his severe judgment upon Judah, He saved the house of the Rechabites. "And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel: **Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts**, and done according unto all that hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel: **Jonadab the son of Rechab shall not want a man to stand before me for ever.**" Jeremiah 35:6, 18, 19. We understand that the clan of the Rechabites is still alive even today.
- (c) "A wise son maketh a glad father." Prov. 10:1, 15:20a.

## I CORINTHIANS 13 SPEAKS TO A MISSIONARY

If I have the language perfectly and speak like a native, and have not His love for them, I am nothing. If I have diplomas and degrees and know all the up-to-date methods, and have not His touch of understanding love, I am nothing. If I am able to argue successfully against the religions of the people and make fools of them, and have not His wooing note, I am nothing. If I have all faith and great ideals and magnificent plans, and not His love that sweats and bleeds and weeps and prays and pleads, I am nothing. If I give my clothes and money to them, and have not His love for them, I am nothing.

If I surrender all prospects, leave home and friends, make the sacrifices of a missionary life, and have not the love that yields its rights, its pleasures, its pet plans, I am nothing. Virtue has ceased to go out of me. If I can heal all manner of sickness and disease, but wound hearts and hurt feelings for want of His love, that is kind, I am nothing. If I can write articles or publish books that win applause, but fail to transcribe the Word of the Cross into the language of His love, I am nothing. — As in **The South African Pioneer**.

## —:— WORDS OF WISDOM —:—

You tell how far up in heaven a man has been by the gentleness and beauty of his social behaviour.

No man can be near Christ and not desire forgiveness for his brother as well as for himself.

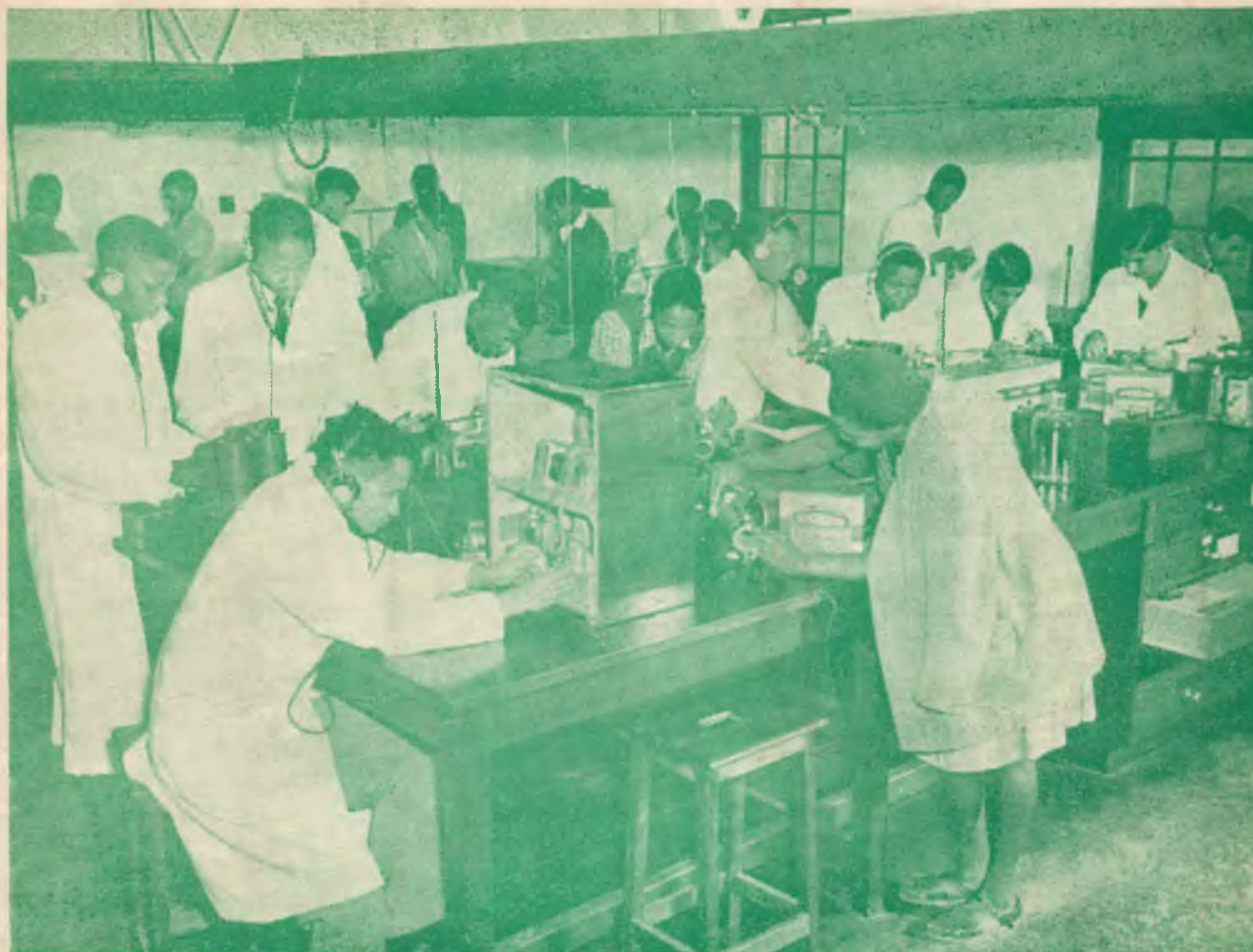
It is well, when one is judging a friend, to remember that he is judging you with the same godlike and superior impartiality.

Christianity is an incomplete and imperfect and unfulfilled thing unless the goal of it is the return of Jesus to complete that which He began.

Reputation is seeming; character is being. Reputation is your photograph; character is your face.

Moses was a poor speaker, but his voice was the voice of God.





*From all over South Africa, Young Africa comes to this laboratory hive of Fort Hare University College "to follow knowledge like a sinking star"; to equip herself with the necessary tools for bringing Africa to the level of the Western world. Africa calls for more doctors, advocates, lawyers, businessmen, ministers, scientists, technicians, professors of all fields of knowledge. And to answer the call, here they are retracing the steps of Western Civilization. In half a century they will also start to contribute their share upon the garner of human knowledge. It is the desire of the Hope that all contributions be made for the honour and glory of Jesus Christ, our Lord and Saviour.*

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# AFRICA'S HOPE



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- I WAS A DRUG ADDICT
- THE LATEST ABOUT FATNESS
- "IF"
- THE UNITY OF THE CHURCH
- CHRISTMAS PLAY AND MESSAGE
- LEGAL CHRISTIANS





# AFRICA'S HOPE

"... Which *Hope* we have as an *Anchor* of the soul, both sure and steadfast" — (Heb. 6:19).

Registered at the G.P.O. as a newspaper.

DECEMBER

1958

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We wish you all  
a happy Christmas  
and a prosperous  
New Year



## OUR COVER PICTURE



The message it has for us is:  
"Jesus had no room in the  
inn. Has He any room in  
Our hearts?"



## NO WELCOME

Earth gave Him no welcome,  
No shelter, no Home.  
He slept in a manger,  
The inn held no room;  
No bed but a manger,  
No pillow but hay,  
No friend but the oxen,  
Who watched where He lay.

To seek and to rescue  
The dying and lost  
He came, to save sinners  
At infinite cost;  
Despised and forsaken,  
Rejected was He —  
Earth gave Him no welcome  
But dark Calvary.

Earth gave Him no welcome  
No home, but ere long  
Sin's night shall be ended  
And morn hailed with song;  
Then earth shall not know Him  
Rejected again —  
In power and glory  
He cometh to reign!

—E. Margaret Clarkson in the  
"Evangelical Christian"





- **GREAT BRITAIN:** The British Isles, with a population of 50 million and not enough arable land to take care of its own needs, nevertheless gives 1,250,000 acres to the growing of barley and hops for production of intoxicants, and uses 900,000 tons of grain for the same purpose. — **Christian Herald.**
- **U.S.A.:** The U.S. Congress has been asked by Senator Richard Neuberger, of Oregon, to subsidize a programme of education on the harmful effects of tobacco and alcohol. — **U.E. Action.**
- **JAMAICA:** Illiteracy in Jamaica is 35 to 40 percent. Many children never go to school. Fewer than 20 percent of people in Jamaica are active in churches. — **War Cry.**
- **CHINA:** It looks as if China will have an Olympic champion weight lifter in the future. A boy of Lungshi, in the Fukien Province, can already lift a weight of 160 pounds, and he is only three years old. — **War Cry.**
- **GHANA:** It is said that Ghana's great harbour at Tema, built at the cost of £14 million, will be the largest in Africa — capable of handling four liners at once at the main quay. — **War Cry.**
- **WEST GERMANY:** A dry battery has been developed by engineers in West Germany which can be put inside the nut of a cherry. — **War Cry.**
- **THE WORLD:** Official figures show the total debt of all other principal nations of the world to be 153 billion dollars. The U.S. debt today is 280 billion dollars. — **American Mercury.**
- **TURKEY:** Turkey, the scene of Florence Nightingale's great heroism in the Crimean war, over a century ago, is to erect in her name, a nurses college and hospital. — **New York Times.**
- **NEW ZEALAND:** Many warnings have been issued against the World Council of Churches because it is leading to a total union of churches, including Catholic, in which case there would be only one head. Protestants stoutly deny the possibility. The **New York Times** reports R.C. editor, Dr. Sheerin, as saying that he hoped the unity movement amongst Protestant churches would be so successful that it would bring them into the Vatican fold. — **Challenge, New Zealand.**
- **U.S.A.:** The army is quietly equipping combat-ready troops with special war-heads for rockets and artillery that can paralyse or sicken the enemy (or kill if necessary) with new found chemical and bacterial agents. Army experts are warning privately that Russia has an enormous stockpile of biological and chemical weapons; probably would use them in an all-out war. — **Newsweek.**
- **ISRAEL:** According to the last Government figures, there are 45,000 Christians living in Israel. Of these 30,000 live in the towns and 15,000 in the villages. There are over 160 churches. Moslems in Israel mostly live in the villages. They number 147,000. — **Challenge, New Zealand.**
- **LEBANON:** Top strategists in the Pentagon are deeply disturbed by the situation in Lebanon. As they see it, the whole Middle East — and its vital bases — would go if Lebanon is lost to the Soviet sphere. — **Newsweek.**
- **THE WORLD:** Forty-three of the 170 member communions of the world Council of churches admit women to the "full ministry", and 24 other denominations "ordain women to a limited ministry of one kind or another." — **Sel.**
- **ISRAEL:** It is predicted that the State of Israel will extract 100,000 tons of copper ore from the Southern Negev at the site of King Solomon's mines within the near future. Clues to the discovery of these ancient mines came from passages in the Scripture and archaeological research. — **Jewish Hope.**
- **HUNGARY:** An Israel spokesman sees in the execution of the former Hungarian Premier Nagy a return to Stalinism, in the Soviet Union, and no hope for an open door by Russia for Jewish emigration. — **Calif. Jewish Voice.**
- **GERMANY:** It is reported that 250 Moslem missionaries are being trained for service in Germany to begin next year. No mention is made of where they are being trained. — **Sel.**
- **CHINA:** Worth noting in view of the agitation for more Western trade with Red China: Shipments of canned duck and beef received in U.S. from Peking have turned out, on opening, to be dog meat. — **Newsweek.**
- **ASIA:** In 1915 the world population of Islam was given as under 200 million. In 1945 it was spoken of as 254 million; in 1956, 350 million. At the beginning of 1958 a speaker referred to Islam with its 400 million adherents. We are told that Islam since 1890 has increased its adherents all over the world by 73 percent. — **Egypt General Mission News.**
- **IRAQ:** Iraq will not nationalize the oil or any other industry, Premier Kassim announced. He also said there would be no Soviet Military instructors and that if Britain and the United States would recognise the new regime, their instructors would be invited. — **Calif. Jewish Voice.**
- **CANADA:** A British medical survey published recently discloses the fact that "men who drink a lot of beer may be more prone to cancer than teetotallers." — **Prairie Overcomer.**
- **U.S.A.:** A study was conducted at Harvard to find how important was the father's influence in preventing juvenile delinquency. In hundreds of cases studied, over 80 percent of the delinquents either had no father or had one whom they rarely saw. — **Friends Missionary Advocate.**  
 "Thus scholarship catches up with the total inspiration of the Scriptures in one more little piece of evidence. Give them time and they will come, slowly and at times reluctantly, to the simplicity of a completely intergrated Bible written by a single Author — God. The questions of differences of personality in the individual writers will not enter into the fectual interpretation of their narratives. It is the word of God. — **Prophecy Monthly.**



- **LONDON:** The British this year are celebrating the 75th anniversary of Boy's Brigade. William Alexander Smith came under the influence of the preaching of Evangelist Dwight L. Moody in 1874, surrendered his life to Christ, joined the church and later started the Boy's Brigade. Within six years, the Brigade had grown to 300 companies with 15,000 boys. It spread to all England's colonies and became a great influence in the lives of boys throughout Britain and her colonies. — **Moody Monthly.**
- **JAPAN:** A Presbyterian Church's building program in Hatano is being financed in an unusual way—by postage stamps! Stamps on letters and packages addressed to servicemen and their families are sorted and packed by members of the Hatano church for stamp collectors. The proceeds are given to the church building fund. The project was sparked by Protestant Chaplain Ernest E. North, Jr., of Camp Zama, Japan. He visited the Rev. Tomio Shizawa, pastor of the Hatano church recently, and took with him three grocery bags filled with stamps collected by members of the Protestant women's guild of the base chapel. — **Moody Monthly.**
- **ENGLAND:** Some churches in England are reported to have abandoned their social and auction-sale methods of support. — **The Searchlight.**
- **BELGIAN CONGO:** The Congo Protestant Council, representing a wide African mission activity, has withdrawn from the international Missionary Council since its modernism came to the surface so plainly when the IMC joined the (Modernist) World Council of Churches. — **The Searchlight.**
- **ISRAEL:** Israel is becoming the richest oil field in the world. It is currently reported that Russia plans to dominate the Near East by 1960. That date seems a little too near to be reliable, yet things are moving at a frightening rate today. She wants Israel's riches.—**The Searchlight.**
- **THE WORLD:** A century ago evangelical Christianity was practically unknown in the Congo, in Brazil, China, Japan, Korea, Mexico and many other countries. To-day the church is a powerful factor in every one of these nations. — **Christian Observer.**
- **INDIA:** Commissioner of Indian Affairs Glenn L. Emmons reported that the tuberculosis death rate among Indians has fallen 30 percent and infant mortality 17 percent in the past five years; that 90 percent Navaho school age children are now in school; that 2,000 illiterate adult Indians are learning reading, writing, homemaking and money management. — **The Herald.**
- **THE WORLD:** The average income of more than 160 million Americans to-day probably exceeds the combined income of the 600 million people living in Europe and Russia, and far surpasses the total income of the more than a billion inhabitants of Asia. — **Twentieth Century Fund Report.**
- **THE WORLD:** Alcoholism and race consciousness are two conspicuous sources of danger to Western civilization. A mixture of atheism, materialism, socialism and alcoholism have been the cause of the decline and decay of nineteen out of twenty civilizations. — **Arnold J. Toynbee.**
- **U.S.A.:** America's love has never been equalled in human history. She turns her cheek seventy times seven. She fights only to defend her family. But when she has defeated her enemies, she binds their wounds, feeds the children, pays their bills, and hands forth billions of dollars to restore them to an honorable place among the nations of the world. — **Emmett McLaughlin in New Outlook.**
- **U.S.A.:** "Almost, but not quite as important as the Hydrogen bomb." That's how one official describes a super-secret project being rushed along by space scientists here. If it works, the weapon may give the U.S. a big new advantage over the Soviets. — **Newsweek.**
- **U.S.A.:** Two scientists put liquor into people experimentally and found that two "stiff" drinks within an hour were enough to make it unsafe for a man to drive a car. — **Sel.**
- **INDONESIA:** Civil war has brought many troubles to Christians and restrictions which were once unknown among them are being experienced. Meetings still continue inside churches, but outside services are held only with a permit from the army. Prayer meetings in homes, if more than four people attend, are looked upon as suspicious and are allowed only with a permit. Nevertheless, a mass tract distribution program has been entered into by evangelicals who are determined to maintain their Christian witness. — **Moody Monthly.**
- **CHINA:** Protestant as well as Roman Catholic "reactionaries" are feeling the impact of Communist China's "Big Leap Forward" campaign, which has been extended to include religion. Specifically, this means purging Christian organizations of what the Communists call "imperialist running dogs" who "hide under the cloak of religion."

Reports of purges already undertaken among Protestants in Heilungkiang, Kirin, Kweichow and Fukein Provinces and at Dairen in Manchuria are contained in copies of mainland newspapers received in Hong Kong. In each area the Communists sponsored discussions and debates to speed the movement for setting up "self-administering" churches stripped of all "imperialist" or foreign ties. — **Moody Monthly.**

## THESE GIVE US HOPE

*You will read testimonies from our readers in January. This time let's read what ministers say.*



The following ministers have signed the following pledge:

"I the undersigned, want to recommend Africa's Hope in my personal capacity to all Christians and denominations as an interdenominational Christian Magazine for the whole of Africa.

I herewith also plead with all Christians, denominations, and governments to support it financially, and otherwise."

Mr. F. R. Crous, Managing Director of the Christian Publishing Co., Roodepoort.

Rev. Dr. M. Buchler, D.D., Swiss Mission in S.A., Pretoria.

Rev. S. M. Motshabi, Lutheran Bapedi Church of S.A., Robinson.

Herbert Carter (Retired Methodist Minister), Salisbury, S. Rhodesia.

*Many more are encouraged to send in their pledges.*





## EDITORIAL



Our  
wish  
for you  
is a very  
happy Christ-  
mas. As we look  
at our evergreen  
**Christmas tree**, all  
lit up with candles, and  
loaded with Christmas  
gifts below, we should not  
forget the spiritual truths be-  
hind these symbols. The ever-  
green tree should remind us of our  
evergreen **Hope** of the "glorious  
appearing of the great God and our  
Saviour, Jesus Christ" (Tit. 2:14) who shall  
change our mortal bodies in the twinkling of  
an eye and rapture us unto Himself. And it will  
not be long now: Israel, in fulfilment of Prophecy,  
has returned to her promised land; the Middle East  
has again become the centre of world events; the Anti-  
Christ nation (Russia) has arisen in fulfilment of prophecy  
(Ezek. 38, 39, etc.); nations are busy rising against one  
another (Matt. 24). Jesus Christ will soon come for those who  
**know** they are "saved" (I Joh. 5:13). He will leave all the  
skeptical Christians, the presumptuous religionists, the polished  
sinners, and the reckless down-and-outs to remain for the eternal doom.

"He which testifieth these things saith, Surely I come quickly. Amen.  
Even so, come, Lord Jesus" (Jev. 22:2). The **candlelight** should remind  
us of Him who said, "I am the Light of the world; he that followeth me shall  
not walk in darkness, but shall have the Light of Life. . . . As long as I am  
in the world, I am the Light of the world" (Joh. 12:8; 9:5). Now that the Light  
of the world has ascended into heaven, we as His satellites, whose surfaces have been  
cleansed by His precious Blood, can now reflect His light to this dark World of sin.

To us He says, "Ye are the light of the world. A city that is set on a hill cannot be hid.  
Neither do men light the candle, and put it under a bushel, but on a candlestick; and it giveth  
light unto all that are in the house. Let your light so shine before men, that they may see your  
good works, and glorify your Father which is in heaven" (Matt. 5:14—16). The **gifts** below  
should remind us of God's "Unspeakable Gift" (II Cor. 9:15) — the Gift of His Son, Jesus Christ.

Let the gifts we exchange enable us to understand the fundamental truth that "He that **believeth** in  
the Son of God hath the witness (Holy Spirit) in himself; he that believeth not God hath made Him a liar;  
because he believeth not the record that **God gave** of His Son. And this is the record, that **God hath given**  
us **eternal life**, and this life is **in His Son**. He that hath the Son hath life; and he that hath not the Son hath  
not life" (I Joh. 5:10—12). To say that one cannot be saved **now** is not "humility" but an insult on  
God. To doubt in the dark what God has promised in the light is a terrible sin. To take God at His Word  
Word is the proper thing to do. To accept the Eternal Gift of Jesus Christ of Christmas is to accept

Eternal Life. Let the  
**silver streamers** re-  
mind you of the roads  
you will be driving  
through at Christmas  
time. Just remember  
to drive carefully and  
enjoy your Christmas  
well.





# \* I was a Drug Addict

By

LILLIAN B. YEOMANS, M.D.

"Out of the depths have I cried unto thee, O Lord." "The Lord heard . . . and delivered." "Blessed be the name of the Lord."

Abyss calls to abyss, deep answers to deep — those whom I especially desire to reach through this testimony, who are bound as I was, captives of the mighty, the prey of the terrible, will understand something of how great was the deliverance which God wrought in me when, twenty-five years ago, the 12th of next January, He set me completely free from the degrading bondage of the morphine and chloral habits. Only those who have sounded the dark depths of despair where I have made my dwelling for years can know how much reason I have to praise God and glorify with every breath our All-Conquering Jesus.

I will begin at the beginning of the sad story with the glad ending, and say that, if anyone asks me how I contracted the habit, I can only reply in the words of the old Latin prayer: "*Mea culpa, mea culpa, mea maxima culpa*" — "Through my fault, through my fault, through my most grievous fault." Needless to say nothing was further from my thought and intention than becoming a drug habitue, yet in times of suffering, sleeplessness, nervous irritability, or excessive strain from overwork, or anxiety, I resorted to morphine, single or in combination with other drugs. This I did only very occasionally at first, at long and irregular intervals. Yet, knowing as I did the awful power of the habit-inducing drug to enslave and destroy its victims, and with practical demonstrations of it before my eyes every day among the most brilliant members of the medical profession (I am myself a medical graduate of Ann Arbor, Mich., class of '82), I feel that I was utterly inexcusable for daring to trifle, even for a moment, with such a destructive agent. I thought that I was toying with the drug, but one day I made the startling discovery that the drug (or rather the demon power that lies back of it), was playing with me. The bloodthirsty tiger who had devoured so many victims had me between his paws. Just when I acknowledged to myself that morphine was the master and I the slave I do

not know, but I think that it was early in the year 1895. It was true, no doubt, a good while before I admitted it even to myself. I find this fault with many testimonies to the healing power of God that the individual telling of his healing fails to make it clear to a careful reader that he (the witness) ever really suffered from the disease of which he professes to have been cured. It may be quite evident that he believes he so suffered, but that is "worlds away" from the point at issue.

Testimonies of this kind are quite valueless from the standpoint of medical science, so, to avoid falling into this error, I desire to leave no shadow of doubt on the mind of anyone reading this statement of the fact that I was a veritable victim of morphinomania. My ordinary dose of the drug varied from ten to fourteen grains a day. I took fifty times the does for an adult without any danger to life. I also regularly used chloral hydrate to induce sleep, taking one hundred and twenty grains each night in two doses of sixty grains each. I took morphine by mouth, in the form of the sulphate, in half-grain tablets. While many habitues of the drug have taken larger doses than this, I find it hard to believe that anyone was ever more completely enthralled by it than I was. I could, by desperate efforts (only God knows how desperate they were), diminish the does considerably but I always reached a minimum quantity below which it was impossible to carry the reduction. To ask me whether I had taken the drug on any particular day would be as needless to inquire whether I had inhaled atmospheric air; one seemed as necessary to my existence as the other.

When, by tremendous exercise of will power, I abstained from the drugs for twenty-four hours, my condition was truly pitiable; trembling with weakness, my whole body bathed in a cold sweat, my heart palpitating and fluttering, my stomach unable to retain so much as a drop of waste, intestines racked with pain and tortured with persistent diarrhoea, I was unable to articulate clearly, to sign my name, or even to think connectedly and, worst of all, my whole being was filled with the specific, irresistible,

indescribable craving for the drug. It established a periodicity for itself in my case, and at five o'clock in the afternoon (I should have known the time to a minute if I had been in mid-ocean without watch or clock), **I had to have it.** I am absolutely satisfied that no human power of will can withstand the morphine demon when once his rule is established. His diabolical power is superhuman, but thank God, One has said, "I have given you power over all the power to the enemy," and divine power is to be had for the asking and receiving.

I may say that I did not succumb without many fierce struggles. Over and over again I threw away large quantities of the drugs, determined that I would never touch them again if I died as the result of abstaining from them. I must have wasted a small fortune in this way. I tried all the substitutes, and every method of cure that I could hear of. I consulted physicians, some of them men of national reputation. I can never forget the tender consideration which I received at the hands of some of these, but they were powerless to break my fetters. I tried "Christian Science," so-called, and took the gold cure. If there is anything I did not try I have yet to learn what it is. After leaving the Gold Cure Institute I was transferred to a Sanatorium for Nervous Diseases, and was there under the care of a specialist and my mother, herself a physician, for weeks. From thence I emerged still regularly taking morphine sulphate and chloral hydrate. Of the suffering the efforts to give up the drugs cost me it is useless to speak. I could not describe it if I would.

I was a perfect wreck mentally and physically; so emaciated that my sister, who is a trained nurse, said that I seemed like a "skeleton," and she added—"with a devil inside." My friends, regarding me as mentally unsound, far from urging me to give up the drugs, advised me to take them as the only means of preserving what little reason remained to me. They expected my wretched life to come to an early close, and really could not desire to see so miserable an existence prolonged. For I was the very incarnation of despair. I had but one desire,



and that was to burst the fetters that bound me. I dreamed night and day of freedom, but my dream seemed impossible of realization. I could not see that even death would free me for I said, "I shall still continue to exist, and as long as I exist this hideous thing will retain its power over me. Its hold is far deeper than my physical being. It will take something stronger than death to free me," and so it did, for it was the **"Law of the Spirit of Life in Christ Jesus"** that freed me. This was in the fall of 1897, and the blessed hour of deliverance was not far off.

I was now so weak that I spent much of my time lying on my bed, and sometimes I was alone for hours. Lying thus I drew my Bible over to me and read and prayed (oh, how I prayed). Not to while away a lonely hour; not to admire its literary excellencies I read the Book. No, I read it for my very life! I said, "Now I have tried everything that will-power and medical science and suggestion and all the rest can do, and there is absolutely no hope for me unless it lies between the covers of this Book. I knew it was God's Book. Some years before He had been pleased to reveal to me Jesus Christ, the Son of the Living God, as my personal Saviour, and I had had blessed years of the sweetest fellowship with the Father and the Son. I was not afraid to go into the presence of God if He should call me, for I was deeply penitent for my sin and believed that the blood that can make the foulest clean atoned even for me although I was absolutely unable to discontinue the use of narcotic drugs. But I did not feel that it was God's will for me to die and suffer dishonourable and disgraceful defeat at the hands of the morphine demon. So I read and read.

I grew weaker day by day; I was slipping nearer and nearer to the brink of the precipice. People whispered, "She is dying fast." Earthly things receded, eternity was close at hand, I swung clear out over the abyss, but I found a rope in my hands. I had no power to hold it in my nerveless grasp, but there was no need, for it was a living rope and held me, and the other end of the rope was fastened to the throne of God. It was Hebrews 13:8: Jesus Christ the same today. "Now you'll die," a voice whispered. "Not unless this rope breaks, and it can't break," I replied.

I knew I was far out over the abyss, but I gazed down into those mysterious depths as confidently as a child borne on its father's strong shoulder looks down into the rushing torrent through which he is bearing it. How far I should fall if the rope broke, but it couldn't break—I knew that. I almost laughed, such a sweet sense of security stole over me. "Jesus is the same today," I told myself. "Evidently most Christians don't know that, but He has revealed the secret

to a poor, half-demented, dying woman. And now I shall not die, but live and declare the wonderful works of the Lord. The same today! The same today! Oh! it is indeed well with me!" I cried in exultation. "But people aren't the same, they haven't the faith they had in Jesus' time," a voice suggested. "I don't care," I replied. "People don't count with me now. I'm too far gone for that. They can't help or hinder me. He has go to do it all and He's the same, He healed all that came to Him and He's the same." "Conditions have changed." "He hasn't though, He is the Same, and all power in heaven and earth is given unto Him, and He will set me free, and whom the Son makes free is free indeed!"

And a Voice answered me, oh! how sweetly it sounded in my heart: "I will break his yoke from off thy neck and will burst thy bonds . . . therefore fear thou not . . . for I am with thee to save thee . . . I will restore health unto thee and I will heal thee of thy wounds because they called thee an outcast . . . and I will be your God" (Jer. 30:8, 10, 11, 17-22). "Then I supposed that I must try again to give up the drugs, and I am so weak," I said wearily. "No, you must never try again," said the same sweet voice. "Your efforts are useless. Stop them. You might as well attempt to scale the heavens or to heave the Himalayas from their bed as to conquer the dark spirit who is arrayed against you. I will break his yoke from off thy neck and burst thy bonds." And then I realize that I had just one pitiful ambition left, and that was that I, Lillian B. Yeomans, should get the victory, but the Lord said, "No. I, not thou, will break his yoke." So I stopped all my trying, and much of my praying (I had walked up and down praying all night some nights, almost tearing my hair in my agony), and lay at Jesus' feet, a poor, bound, bleeding captive with my manacles on. Still I was at peace as I lay and watched Him, for I knew that the Word of Power had gone forth and that He was going to strike my fetters off.

I told every one that I was delivered though I was still taking the drugs. They smiled pityingly at my delusion and thought that if it made me any happier it was well that I should hug it. I longed to discontinue the drugs, but actually dared not, I was so afraid that I might get trying in my own strength again and that I knew was hopeless. The drugs were going, but I could not tell how. I thought that perhaps God would send an angel to take them. He sent a messenger sure enough, though not an angelic one, but a man filled with faith in God, who said. "They are of the Evil One, better death without them than existence by means of them. But you will not die. God is stronger than morphine." And without a fear as to the consequences to himself

if I died, which humanly speaking seemed exceedingly likely, he took the drugs and with them went the craving never to return. "But were you not ill? Did you not suffer intensely?" some one asks. I want to be absolutely accurate in everything that I say. Therefore I must state that I was very ill, nigh unto death and that I suffered acutely after the drugs were taken away.

My sister, a trained nurse of wide experience, a graduate of the Illinois Training School, Chicago, who was with me, told me afterwards that she was seriously alarmed for my life. But though weak as an infant, bruised and tortured, I realized that I was free. The horrible incubus had left me. "The spirit cried and rent him sore and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand and lifted him up; and he arose" (Mark 9: 26, 27). Once I was strongly tempted to unbelief as I lay barely breathing, my heart faintly fluttering, I said: "Well, this may be Divine Healing, but it seems very like dying." I think God never spoke so plainly to me in my life as on that occasion. He said, "If ye will not believe surely ye shall not be established" (Isa. 7:9). I knew that I had received the precious boon of deliverance and health, but that I would lose it and die then and there unless I believe God in spite of all symptoms. It was my last chance and I dared not trifle. I replied at once, "Lord, I believe."

Some one came in and advised me to get up and go to a meeting in a church about four blocks off. I did not say that I would do so, for I realized that unless God commanded it it would be the sheerest fanaticism and foolhardiness, for I was not strong enough to bear the weight of my garments. But after the brother had gone away the Lord said, "I sent him to tell you to go to the church. Arise." The devil said, "If you do you will drop dead of heart failure on the pavement." I said: "There isn't power enough in hell to stop my heart beating, for God will strengthen it." I would not let my sister get a cab. I felt that I should walk. After that walk I know something of how Peter felt when he walked on the water. I literally had to trust God for every step and every heart beat. My heart seemed utterly exhausted. I felt that each beat was the last, but when I came to the very end of my poor human strength I found Omnipotence. I returned from the church better than when I left the house, and from that time perfect victory through faith in the power of the name of Jesus was mine. I gained rapidly in health and strength. Natural sleep, to which I had been a stranger for years, returned to me, and from day to this I just lay my head on my pillow and fall almost at once into sweet,

(Continued on page 24.)



## ROOM FOR THE MESSIAH

## ★ A NATIVITY PLAY

## PROLOGUE

**Narrator:** The story of Christmas begins long before the birth of the Messiah, our Lord Jesus Christ. It begins back in the Garden of Eden when the world was new. (Verse Speaking Choir and Narrator.)

## Part I.

**Narrator:** Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman,

**Low Voice:** Yea, hath God said, "Ye shall not eat of every tree of the garden?"

**Narrator:** And the woman said unto the serpent,

**High Voice:** We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die."

**Narrator:** And the serpent said unto the woman,

**Low Voice:** Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

**Narrator:** And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him,

**Medium Voice:** Where art thou?

**Narrator:** And he said,

**Low Voice II:** I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

**Narrator:** And God said,

**Medium Voice:** Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

**Narrator:** And the man said,

**Low Voice H:** The woman thou gavest to be with me, she gave me of the tree, and I did eat.

**Narrator:** And the Lord God said unto the woman,

**Medium Voice:** What is this that thou hast done?

**Narrator:** And the woman said,

**High Voice:** The serpent beguiled me, and I did eat.

**Narrator:** And the Lord God said unto the serpent,

**Medium Voice:** Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

**For with God, nothing shall be impossible . .**



**Speaking Choir:** Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel (Isaiah 7:14).

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty

God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isa. 9:6-7.)

**Choir:** An appropriate hymn.

## Part II.

(Angel Gabriel, Virgin Mary, Narrator, and Voice Choir.)

**Narrator:** And . . . the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said,

**Low Voice:** Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women.

**Narrator:** And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her,

**Low Voice:** Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name JESUS. And He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

**Narrator:** Then said Mary unto the angel,

**High Voice:** How shall this be, seeing I know not a man?

**Narrator:** And the angel answered and said unto her,

**Low Voice:** The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. . . . For with God nothing shall be impossible.

**Narrator:** And Mary said,

**High Voice:** Behold the handmaid of the Lord; be it unto me according to thy word.

**Narrator:** And the angel departed from her.



## Part III

**Song:** Silent Night (Enter Mary and Joseph).

**Narrator:** And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judaea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David); to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger;

**Voice Choir:** Because there was no room for them in the inn.

**Duet:** Away in a Manger.



**Narrator:** And there were in the same country shepherds abiding in the field keeping watch of their flock by night. And Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them,

**Low Voice:** Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

**Narrator:** And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

**Speaking Choir:** Glory to God in the highest, and on earth peace, good will toward men.

**Narrator:** And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

**Low Voices:** Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us.

**Narrator:** And they came with haste, and found Mary and Joseph, and the babe lying in a manger. (Enter shepherds).

**Song by Choir:** Suitable hymns — two stanzas.

**Narrator:** And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

**Song by Choir:** Suitable hymn of invitation to worship (becoming softer and softer).

## Part IV.

**Narrator:** Let us imagine that on their way back to their sheep, the shepherds met the Inn Keeper who had turned away Joseph and Mary from his inn that evening.

(Enter, first Inn Keeper, then shepherds, excitedly.)

**Shepherds:** Have you heard? The Messiah, He who is to save our people, has come to earth tonight!

**Inn Keeper:** Where is He?

**1st Shepherd:** Angels appeared to us as we were watching our flocks.

**2nd Shepherd:** We were frightened, but the angel said, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is the Messiah."

**Inn Keeper:** Where is the Messiah? I would like to see Him and worship Him.

**3rd Shepherd:** The angel said that we would know the baby because we would



"Have you heard? The Messiah has come to earth tonight."  
Let's go and see Him.



"They found the babe wrapped in swaddling clothes, lying in a manger."





Have you heard? The Messiah has come to earth tonight.

## DRESSING THE NATIVITY PLAY WITH MINIMUM EXPENSE

By

MARJORIE BARWELL

find Him wrapped in swaddling clothes, lying in a manger.

**4th Shepherd:** There was no room for his mother in the Inn so they laid Him in a manger when He was born. We have seen Him and worshipped Him there.

**Inn Keeper:** You say that there was no room for His mother at the inn? — my inn? You mean that I turned away the mother of the Messiah? — that He might have been born in my inn?

**1st Shepherd:** Yes, sire, are you the Inn Keeper?

**Inn Keeper:** The inn is mine. But it was full already with those who had come for the census. How I wish I had known what was going to happen. I would have turned out some of my important Roman guests and made a place for His mother. — If only I had known —



**2nd Shepherd:** I sympathise with you sire; you have missed a great honour.

**Inn Keeper:** If I had only known. If only I could have another chance to welcome Him to my dwelling — (Sadly sits, holding his head in his hands. Shepherds leave quietly.)

**Choir:** Hymn—"Have you any room for Jesus?"

The End.

Costumes and properties for the Nativity play or tableaux are essential, but need not entail a great deal of expense. Many homely and commonplace articles and materials can be used if imagination and ingenuity are given full play.

### PEASANT COSTUMES

Peasant costumes, as worn by Joseph and the shepherds, need a white ankle-length undergarment, with short sleeves. For small children this can be cut, magyar fashion, from old pillow cases, or white flour sacks from which the dressing has been well washed out. For older children lengths of old sheeting or unbleached calico can be used, and it is often possible to adapt old white nightgowns for the purpose.

The striped outer garment, resembling a loose coat with long, rather wide sleeves, can be effectively made from well-washed hessian sacks. For a small child two sacks will be sufficient. Cut down one long side and across the bottom, one sack will make the back of the garment and the back of the sleeves. A few gathers at the back of the neck will ensure a good fit. The second sacks, cut down both side seams and across the bottom, will make the two fronts of the garment. For a young adult, or tall youngster, the same effect can be achieved with four sacks, using two for the back of the garment. A few tucks and gathers, stitched in place while the coat is fitted, will provide necessary fullness, and also give the semblance of sleeves without a lot of cutting and shaping. Stripes can be added to the coat by tacking strips of white or cream tape, in varying widths, on to the background of hessian, taking care that the stripes meet on the shoulders. It is sometimes possible, particularly from horticultural supply stores, to obtain green or dark red-brown sacks, and these make for pleasing colour variety in the costumes. Other changes can be effected by dipping some of the tapes in dye, using bright orange, green or blue,

### COATS FOR ADULTS

For tall young adults very fine coats can be made from the striped covers for garden tents, deck chairs, and sun curtains. By fitting the garment to the wearer very effective coats can be made, involving careful stitching instead of cutting and much use of the imaginative eye!

Undergarments should be drawn in at the waist with a girdle. Carpet bindings, braids, and even twists of patterned remnants will all serve.

Square headdresses, either striped or in plain colours, can be made from unbleached calico or white sacking. Stripes can be painted on as required, using household powder paints mixed with warm size, which should not be too strong. The Eastern head-dress is held in place with a coil of black horsehair. This can be effectively imitated by a twist of black knitting wool or a hank of black darning wool. Alternatively thick cotton rope, or a twist of two or three thinner ropes, dyed black, will serve.

### ANGEL DRESSES

Angel dresses often present the producer with a problem. Worn over a straight under-slip, butter muslin can be very pleasing in effect. It should be gathered from the shoulders, allowing as much fullness as possible. If the muslin is first dipped in pale yellow dye it will react much more favourably to lighting than a dead white. Two white or pale yellow ribbons crossed over the front of the garment and loosely tied behind, at the waist, will give shape and an attractive finish. Wings are very difficult for small children to manage with success, and are rarely necessary except for large-scale productions. A simple alternative can be provided by a long rectangle of muslin. Attach this to the back of the dress neck with a few firm stitches in the centre of one long side of the rectangle. To each top corner sew a small loop of narrow tape.



The little fingers of the angel are slipped through these loops, and the graceful "wings" thus made can be handled without difficulty by the smallest and youngest of the angels.

### COSTUMES FOR THE WISE MEN

Costumes for the Wise Men should be as colourful as possible, not only to provide the necessary contrast, but to suggest the vivid riches of the Eastern lands. A kingly cloak can be made from a bright quilted dressing gown, if the sleeves are turned inside and the armholes carefully stitched together. Curtain lengths and bedspreads can also be used with wonderful effect. Cutting, of course, is out of the question, but much can be done by careful folding, gathering and pleating. Bright dressing jackets, or the tops of discarded evening dresses, will often make a good top part of a king's gown, with a gathered curtain or bedspread "skirt". A gay scarf or twist of material will serve as a girdle and successfully join together the composite garment.

Gold and silver doilies are useful for adding bright ornamental motifs to cloaks, or for making a bright and rich border for the undergarments.

The dark-skinned Wise man should wear a turban, and a length of the ever useful muslin, dyed a vivid scarlet, will serve as well as anything. Add a brooch or lapel ornament to the front of the turban as a finishing touch. Crowns are best made from stiffened muslim or buckram. Cut to size and shape, remembering to allow an overlap for stitching. Decorative points on the crowns should be stiffened with short pieces of millinery wire or pipe cleaners. These can then be bent outwards, to give the crown the correct slant. Paint the crowns with two coats of gold paint, and then add jewels. These are best made from crumpled coloured tinfoil, such as many sweets and chocolates are wrapped in, or from coloured milk bottle tops. Glue the crumpled foil to a circle or oblong of buckram. Surround the jewel with a piece of thick string or piping cord, glued into place. When the glue is dry paint the cord with gold, and afterwards stitch the jewel into place. If more sparkle is desired, try the effect of a coloured sequin glued on top of the foil. Do not overdo the sparkle, for jewels that flash in every gleam of light and with every movement of the wearer can prove very distracting to an otherwise attentive audience.

The manger should be trough-shaped and may be simply contrived from a wooden tomato or fruit crate, with slatted and outward sloping sides. The soft white wood should be given a coat of dull black paint or stain.

### HOUSEHOLD UTENSILS

Water jars and similar household utensils add to the reality of the Eastern scene, and should be provided whenever possible. They may be made with papier mache, if time allows, and afterwards painted to resemble the typical red-brown clay of which

most pots were made. Where circumstances do not permit the use of papier mache, a great deal can be done with ordinary vases, bowls and other articles in the home. To turn a vase, for instance, into a two-handled water jar, or a ewer with one handle and a long narrow spout, is quite a simple affair.

First make the shapes of the spout or handles in wire. Bind these with tape until the desired thickness is obtained. Leave at least one inch of tape free at each end of the binding. Secure the binding with cotton or adhesive tape, and then, by means of the flat free ends of tape, arrange the handles or spout in place on the vase, fixing with a strong tube glue, reinforced with adhesive tape.

Allow to dry, and then, using a brush, apply a fairly thick coat of Polyfilla over the whole vase, covering the taped spout and handles also. When this coat has dried a second may be given to the handles, and particularly to the joints, if necessary. When the second layer is quite dry, colour the vessel with brick red powder colour. A long narrow vase fitted with spout and handle could be painted with gold paint slightly tinged with bronze, to resemble brass. On the clay pots extra colour could be added round the neck and base, or along the top of the handle. The effect of these makeshift utensils is extremely good, and after the event a good soaking in hot water, to which a little soda has been added, will soon restore them to their original state.

### CASKETS FOR THE WISE MEN

Caskets for the Wise Men can be made from ordinary cardboard boxes, or from square or oblong baking tins. Build up the required shape, including where necessary a lid, with thin cardboard, metal foil and similar oddments. Coat the finished shape with papier mache pulp, or a layer of Polyfilla, and allow to dry thoroughly. Paint in the desired basic colour, and add jewels and other decorations made as previously described. To fix "jewels" on to metal caskets use jewellers' cement, obtainable in small bottles from the handicraft stores. Bright buttons, beads and dress ornaments can all be used to imitate precious stones.

One of the Wise Men usually carries a censer. This can be made with the aid of a round brass or copper tobacco jar or tea caddy. To the centre of the jar or caddy fix curtain rings with strong adhesive tape. Through the rings thread two or three lengths of picture chain, passing them under the base of the censer, and drawing the ends together so that they extend to form a handle. Attach all the ends to a larger brass curtain ring, or to a small bangle. Again using jewellers' cement or a strong tube adhesive, add sequins and small ornaments to resemble jewels or precious stones. A pendant, made from glass beads, earrings, or other suitable ornaments, and fixed to the base of the censer, looks very effective.

(From the Sunday School Chronicle.)



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# THE UNITY OF THE CHURCH

This previously unpublished manuscript was prepared by the noted Theologian

**Dr. CHARLES HODGE**

Although first preached in New York City in 1866, this sermon has never been as relevant as it is now for twentieth century Christians.

(Continued).

## DR. HODGES MANUSCRIPT

This manuscript was re-discovered by Dr. David W. Baker of St. David's, Pa., while undertaking some extensive research on possible changes that have occurred since 1789 in the social and economic teachings and pronouncements of The Presbyterian Church, U.S.A., a subject on which Dr. Hodge is an important authority.

So far as we have been able to ascertain, it has never before been called to the attention of the Christian world.

## BASIS OF DENOMINATIONS

Since all believers, as such, stand in the same relation to each other, and as the impulse and obligation to associate is common to all, it is obvious that there is nothing except considerations of convenience to determine the limits of such association or churches. Those living sufficiently near each other would naturally unite and form themselves to a Christian Church. Hence in the New Testament we read of the Church at Jerusalem, of the Church in Antioch, Philippi, and Corinth, and of the Churches of Judea and Galatia. Thus numerous indi-

vidual churches were formed. Now as the unity of the Church does not stop with the inward spiritual unity of believers in faith and love, so neither does it stop with a like spiritual unity of individual, separate churches or congregations. There is no reason why it should stop there, and as an historical fact, it never has been thus limited.

First, there is no reason why individual churches should remain isolated, without organic, visible union with other churches. They constitute one body. They stand to each other in a relation analogous to that in which individual believers sustain the one

to another. They are bound to mutual recognition, to fellowship and intercommunion. A member of one is a member of all, for all have the same faith, the same Lord, the same terms of fellowship. A Christian in one place is a Christian in another place. His prerogatives arise out of his character and his relation to Christ, and therefore go with him wherever he goes.

From this it follows that in the ideal or normal state of the Church, all separate churches would be one, so far as their mem-

(Continued on the inside cover.)

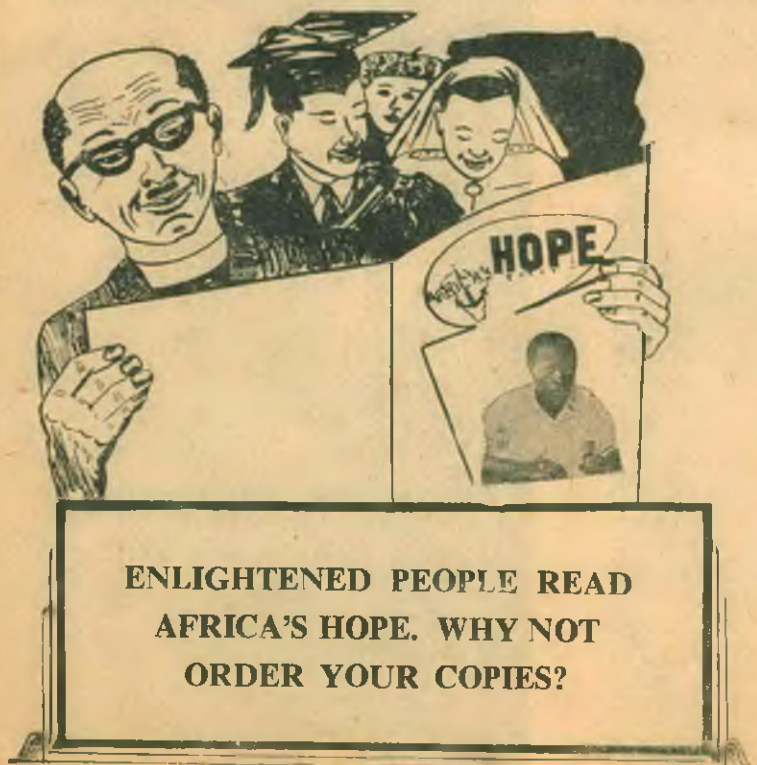
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## THE SOCIAL PAGE

By S. L. MBULI

Rev. and Mrs. A. B. Gamede look over their new bundle of joy. It is a baby boy! He arrived at 7.45 a.m. on the 14th October, 1958. Rev. Gamede's Daddy went to be with the Lord on the same day at 1 p.m. sharp. The baby is now their comfort. His names are Bekithemba, Phumula, Mmangaliso, Thabo, Carl.

Mr. Jacob Mpapha of Pretoria was happily married on the 8th November, 1958, by the Rev. Mahlangu of the Dutch Reformed Church, Bloemfontein. The maiden name of the bride was Miss Ellen Nyokong. Her home is in Bloemfontein. The bridesmaid is Maria Monnapule and the bestman is Mr. Jim Sefale.

Mr. Peter Maribe and Miss Magdeline Lebona — both of Bloemfontein — at their wedding reception on 25th October, 1958. They exchanged their marriage vows before the Rev. Marumo of Bloemfontein Methodist Church. Standing are Mrs. Tau and Mr. Phoko.

This picture was taken after the wedding reception of Mr. I. M. B. Thoka (B.Sc., U.E.D.) and Mrs. A. K. Thoka (Staff Nurse). The couple (centre) were married at Alice on 23rd August, 1958. On the left is Mr. P. K. Kopane, B.A.; on the extreme right is Mr. D. H. Khati. The gentlemen are teachers at the Bloemfontein High School. Mr. and Mrs. Thoka hope to leave for Ghana soon.



Mr. Stephen Khaile married Miss Mary Magasane last October. They are both residents of Bloemfontein.







# THE VOICE CRYING IN THE WILDERNESS AGAINST...

## LEGAL CHRISTIANS!

by

**A. BEKITHEMBA  
GAMEDE**

### I. GOOD POINTS ABOUT LEGAL CHRISTIANS

It is not uncommon to find "very nice Christians" among them — Christians who have succeeded to put into practice certain Christian principles in their daily lives, such as being courteous to other people, respectful for other people's property, sense of responsibility, giving alms to the poor, paying church dues faithfully, hospitality, honesty, cheerfulness, kindness, keenness in all religious activities, etc. There are three main factors which are responsible for developing good legal Christians.

#### 1. A Good Socio-religious Background.

A legal Christian who was brought up in a Legal Christian home and in a fairly good environment cannot be compared with one who was brought up in a broken home whose neighbours were drunkards and delinquents.

#### 2. A Good Cultural Background.

Legal Christians who were born of highly educated and cultured parents, and taught well, usually grow to be useful and respectful citizens. In their formative years they are usually given guidance in cultivating their natural talents such as music, fine arts, sports, writing, public speaking, etc. Activities of that nature are useful in occupying their idle time with worthwhile activities.

### A STUDY ON THE TYPES OF CHRISTIANS (Part II)

Legal Christians are the Christians whose hope of attaining eternal life lies in obeying all God's laws and performing good works. Their main object is to do or to undo only those things which are stipulated in God's laws. The experience of being led by the Spirit, of praying in the Spirit, of being taught by the Spirit, of being empowered by the Spirit, are still academic religious clichés which have no practical significance to them. They believe that if they do their very best to fulfill God's laws, He will, somehow, be merciful to them, and grant them life everlasting. With different words, they imply that God has some kind of scale for weighing their deeds. If the weight of good deeds is heavier than that of bad deeds, they may have eternal life. One common characteristic of these Christians is that none of them knows for sure whether they will go to heaven or not because none of them has fulfilled all of God's laws. Furthermore, because they have never experienced a spiritual regeneration, they are not indwelt by the Spirit of God (Rom. 8:9) who is able to bear witness with their spirit that they are "the Children of God" (Rom. 8:16).

#### 3. A Good Hereditary Background.

A child born of intelligent Legal Christians who have a pleasant personality, will also, other things being equal, inherit their intelligence and pleasant personality. Such a child will develop to a better Legal Christian than one whose parents or relatives had negative personality traits like irritability, meanness, weak will power, shyness, boisterousness, etc.

The Bible is full of examples of Legal Christians. One good example in the Bible is that of a young man who was so fortunate that he had all the three backgrounds in his favour: he had a good socio-religious background, a good cultural background and good hereditary background. His story is recorded in Mark 10:17—22. He had all the education he could get at that time; he was wealthy; he had kept all God's laws as far as he knew, but he was not sure whether, after death, he would inherit eternal life. That is why he came to Jesus to ask just that. So highly "polished" was this young man that even Jesus "beholding him loved him". Jesus pointed out to him

one sin that was preventing him from having eternal life; it was the sin of covetousness. Riches had taken the place of God in his heart and life. And with that sin, pride reigned over his life. He was not aware that his riches had taken the place of God in his life. Jesus advised him to sell all he had and give it to the poor, accept Him as his Saviour and Lord of his life. He refused to accept Christ as his Saviour, to relinquish the "stumbling block of riches" and to follow Christ. "And he went away grieved."

### II. BAD POINTS ABOUT LEGAL CHRISTIANS

#### 1. Legal Christians Will Perish Eternally.

If they refuse the grace of God, or salvation by grace through faith in Christ alone, and insist on their own way, they automatically choose to be treated by God with justice, and justice demands eternal punishment for broken law. Since they cannot fulfil 100 percent of God's laws, they will perish eternally together with other "rough



sinners", such as swindlers, housebreakers, thieves, murderers, adulterers, drunkards and liars. All their struggles to "be good" and all the money they have spent to help the poor will mean nothing. They will perish together with those "who do not obey the Gospel of our Lord Jesus. They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of His might, when He comes on that Day to be glorified in His Saints" (II Thess. 1:8—10). Such is the destiny of Legal Christians because, either through ignorance or through choice, they live under the curse of the law.

## 2. Legal Christians are Cursed by God.

It might be strange to say that a morally good person is cursed. He is cursed because he has made his own path to heaven and ignored God's path. His own path is that of obeying God's laws and doing good works—a duty and an obligation expected of His children who have been regenerated by the Holy Spirit; a guide for those who have been properly reconciled to God by grace through faith in Christ's finished work on the Cross of Calvary. A Legal Christian's desperate attempt at fulfilling God's laws compares very well with a person's desperate attempt at putting a cart before a horse. The same stunt is like a son of Mr. Y trying without success to behave like a son of

must obey perfectly 100 percent of God's laws. If he obeys 99 percent, God says that he is as cursed as a person who obeys 1 per cent of His laws. "For all who rely on works of the law are under a curse; for it is written 'cursed be every one who does not abide by all things written in the book of the law, and do them.'" (Gal. 3:10. R.S.V.) "For whoever keeps the whole law but fails in one point has become guilty of all of it." (James 2:10 R.S.V.) "For no human being will be justified in His sight by works of the law since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by His grace as a gift, through the redemption which is in Christ Jesus." (Rom. 3:20—24. R.S.V.).

## 3. Legal Christians are Ignorant.

(a) "For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified" (Rom. 10:3, 4. R.S.V.).

During his earthly life, Jesus fulfilled all law for us so completely that even God said, "This is my beloved Son, with whom I am well pleased" (Matt. 3:17. R.S.V.).

"For our sake He (God) made Him (Christ—on the Cross of Calvary) to be sin who knew no sin, so that in Him we might become the righteousness of God" (2 Cor. 5:21. R.S.V.).

(b) Legal Christians are ignorant of the truth that on the Cross of Calvary "Christ redeemed us from the curse of the law, having become a curse for us—for it is written, 'Cursed be every one who hangs on a tree.'" (Gal. 3:13. R.S.V.).

(c) Legal Christians are ignorant of the fact that law was given by God so that we might know His character and our inability of measuring up to it. They are ignorant of the precious truth that if they accept Christ into their hearts as their Saviour and Lord, God accepts them as having fulfilled all His law. It is His Son that covers all their imperfections. It is His Son in our hearts that makes us acceptable to Him.

What God expects from Legal Christians is not a display of good works, but an extension of a hand of faith to receive His Gift of eternal life. Legal Christians are not aware of the truth that their intellectual knowledge of Christ's sacrifice upon the Cross for the sins of the world will not change their position before God until they accept the Person of Christ into their hearts as their Saviour and Lord of their lives. The blood of Jesus Christ is efficient to cleanse all sin, but it is efficacious to those who accept it by faith. "For man believes with his heart and so is justified (declared righteous in the sight of God), and he confesses with his lips and so is saved." (Rom. 10:10. R.S.V.).

A Legal Christian should kneel down and say definitely and sincerely: "Lord Jesus, come into my heart now, and save me now!" In response to that call, the



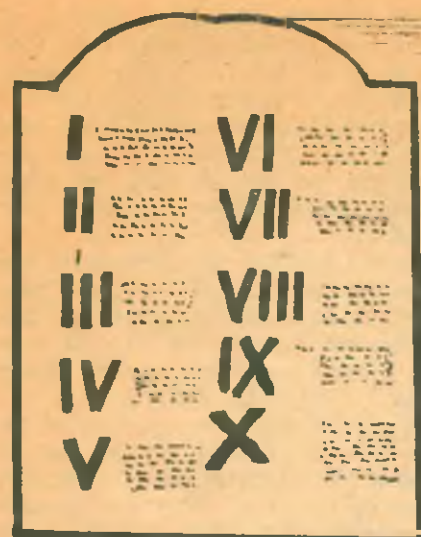
Mr. Z, and by so doing, hope that he might become the heir of Mr. Z. But such a practice is impossible. To be a member of a family, one must be born in it. The same applies with God's family; members are those who have been "born again" into it.

The unfortunate thing about Legal Christians is that they never realize that by their very sincerity in obeying God's laws and in doing good works they are belittling the redemptive work of Christ on Calvary's Cross. If a legal Christian must go to heaven purely on his own merits, then he



(Continued on page 20.)





# From Malachi to Matthew



A reply to Mr. E. M. Joloba's question: **What, in brief, is the historical background of the period between the Old and the New Testaments?** And here to reply to the question is Rev. D. K. Smith, M.Sc.

**AIM:** To teach how, during the 400 silent years, the world was prepared for the coming of the Messiah.

**AIDS:** Map, time chart, picture of Herod's temple.

**PREPARING THE WAY:** After the rebuilding of the temple and the walls of Jerusalem, there is no further record in the Bible of what happened to the Jews until just shortly before the birth of Christ. That period between the Old and New Testaments of the Bible is often called the 400 Silent Years. They are "Silent Years" because there was no writing of any part of the Bible during them. They were years, however, in which some of the events foretold by the prophets took place, and years in which there was much heartache and suffering for some of the Jews. All that is known of the period is found in the writings of the Jewish historian Josephus, the apocrypha, and a few references made by Greek and Roman historians.

From previous study the pupils may remember that not all the Jews living in captivity in Babylon had returned to the homeland upon the decree of Cyrus (Ezra I). Some preferred to remain in the land to which they had become accustomed. They were then considered colonists rather than captives. It is with the Jews who returned to Palestine and their history there that this lesson is chiefly concerned.

**THE LESSON:** At the close of events in the Old Testament, Palestine was under the rule of the Persians and continued thus for another hundred years or so. Then Alexander the Great, only twenty years of age at the beginning of his career, began his conquest of Greece and Asia. Tyre was captured and Jerusalem threatened because it had helped the people of Tyre. As Alexander "approached Jerusalem, and saw a

solemn procession of the people coming to meet him, headed by the high-priest Juddua and all the priests, in their robes of office, God turned his heart to spare and favour them." (332 B.C.) Alexander was very kind to the Jews and allowed them to continue with their laws and religion. When he built the city of Alexandria in Egypt (331 B.C.) and other cities, he allowed the Jews in them the same privileges as the Greeks. This kind treatment by the Greeks made the Jews sympathetic with the Greeks and their Hellenistic culture. Later on the Jews contributed to that culture through the Septuagint (the Greek translation of the Old Testament).

Upon the death of Alexander in 323 B.C., his empire was divided by his four generals. At first Palestine was included with the kingdom of Syria, but in 320 B.C. was taken over by the Egyptians and remained under their control for most of the period until 198 B.C. Then it was taken by the Syrians under Antiochus III (the Great) who divided it into five provinces: Galilee, Samaria and Judaea on the west of the Jordan River, and Trachonitis and Peraea on the east. Although the high priests continued as the nominal rulers of the Jews, there were difficulties because of the harshness of the kings of Syria. When, however, Antiochus Epiphanes became the ruler, the difficulties became greater and there was great persecution of the Jews. "Thousands were slain, women and children were sold into captivity, the city wall (of Jerusalem) was torn down, all sacrifices ceased, and in the temple on the altar of burnt offering a statue was erected to Jupiter..." (a heathen God). For three and a half years the people of Jerusalem were allowed no civil nor religious liberties. Then, in what would be December of the year 168, a sow was offered on the brazen altar of the temple and the liquid in which part of it had been boiled

was sprinkled "over the copies of the Law (the Word of God) and every available part of the Temple..." (since the Jews considered that the meat of pigs unclean, this was sacrilege). The observance of the law of God was forbidden under the severest penalties; every copy of the sacred writings which could be seized was burned; and the people were required, under pain of death, to join in heathen worship and to eat swine's flesh. Never before had the Jews been exposed to so furious a persecution. Numerous as were the apostates, a remnant continued faithful: and these events were doubtless made instrumental in calling the attention of the heathen around to those great principles for which many of the Jews at that time were willing to lay down their lives.

"... At length God raised up a deliverer for His people in the family of the Hasmoneans. Mattathias, a priest at Modin, a small town about fifteen miles west of Jerusalem, a man eminent for piety and resolution, and the father of five sons, encouraged the people by his example and exhortations to 'stand up for the Law' (God's Word). With his own hands he struck down an apostate Jew at the idol altar, as well as the Syrian officer who presided at the ceremonial. Mattathias then fled to the mountains and rallied around him a devoted band of men pledged to free the nation from the oppression and persecution of the Syrians, and to restore the worship of Jehovah." His son, Judas Maccabaeus, assisted by his four brothers, succeeded Mattathias as leader of the Jewish army and soon gained possession of Jerusalem and the Temple. The Temple was re-consecrated to God and the daily sacrifices begun again (165 B.C.). The Feast of Dedication (John 10:22) was in commemoration of that. Judas Maccabaeus combined the two positions of priest and ruler and so did his brothers and descendants who became priest-kings.



Eventually, however, there was a quarrel between two brothers, Hyrcanus II and Aristobulus, about who should be priest. The result was civil war. The Roman general Pompey sided with Hyrcanus in the struggle. When Aristobulus tried to defend Jerusalem, Pompey captured the city (63 B.C.) and even entered the Holy of Holies in the Temple. Never could the Jews be happy under conquerors who had profaned their holy place of worship! Antipater was appointed by the Romans as the ruler of Judaea. His son, Herod the Great, was still alive when Christ was born.

Herod was a brutal and cruel man, but, in order to gain favour with the Jews, he set about rebuilding the Jewish temple in Jerusalem so as to make it larger and more beautiful than the one which had been built by Zerubbabel. The new building was begun around 20 or 19 B.C. In John 2:20 it is said that the temple had been forty-six years in building; yet in 64 A.D. it was still not all complete. It was of white marble covered with heavy plates of gold in front and must have made an impressive sight. This was the temple in existence at the time that Christ was on earth and the veil of which was torn from top to bottom at His death on the cross.

**APPLICATION:** In the Old Testament was the record of God's dealing with the chosen people through whom He planned to send the Messiah. The Jews knew the sacred writings well enough to be looking for His coming. Then, during the years between the events of the Old and New Testaments, the rest of the known world was prepared for the coming of the Messiah. First Greece had "united the civilizations of Asia, Europe and Africa; and had established one universal language. Rome made one empire of the whole world, and Roman roads made all parts of it accessible. The Dispersion of the Jews among the nations, with their synagogues, their Scriptures, their religion, their monotheism, had made known everywhere their expectation of a Messiah."<sup>4</sup>

After His coming, the roads, the postal system, the government, the thinking of the people were ready for the spread of the Gospel of the Lord Jesus Christ.

**MEMORY WORK:** Galatians 4:4, 5.

<sup>1</sup> Joseph Angus, *The Bible Hand-Book*. Grand Rapids, Mich.: Zondervan Publishing House, 1952, page 599.

<sup>2</sup> *The International Standard Bible Encyclopedia*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1939. "Between the Testaments," volume I, pages 456, 457.

<sup>3</sup> Joseph Angus, *op. cit.*, page 603.

<sup>4</sup> Henry H. Halley, *Pocket Bible Handbook*. Chicago, Illinois: Henry H. Halley, 1951, page 363.

## A CHRISTIAN TEACHER TO OTHER CHRISTIAN TEACHERS

# A True Servant of the Lord

By Miss KATIE C. CHIYA

God has called us into His service, and He delights to call us His servants. The key in our study is in Acts 20:19, "serving the Lord."

The following are the marks or characteristics of a true servant of the Lord.

1. The first mark is a **SURRENDERED WILL**. The word "serve" in verse 19 contains in it the whole idea of being "a slave, a prisoner of Jesus Christ." If a teacher or a worker is a prisoner of Christ, that is teaching or working for Christ, it means that he has laid down his own will, his own desires, and all rights to himself; and now the supreme thing in his life is to do the will of the Lord Jesus and to please Him. Is that true of you? Has there ever been a time when you have deliberately handed over your will to the Lord? (cf. Ps. 40:7-8).

2. The second mark is a **HUMBLE MIND**. A teacher should serve the Lord with all humility and lowliness of mind. In verse 19 Paul tells us this. If there is one company of people upon earth who should be entirely free from pride, it is those people who are the servants of the Lord Jesus. In the Christian worker, humility is the greatest virtue. Meekness is not weakness but Christ-likeness; and where there is a humble mind, the Devil can gain no ground. But where this grace of humility is missing, he very soon gains a place in the heart and life. The result of that is that he will be misled and the children he teaches will also be misled.

3. The third mark is a **COMPASSIONATE HEART**. In verse 19 Paul tells us also that he served the Lord "with tears." We, teachers, like St. Paul, should have a burden for our school children. We should not only help them mentally, but also spiritually. (cf. Ps. 126:6).

4. The fourth mark is a **STEADFAST SPIRIT**. The servant of the Lord should be ready for tests and trials, and be ready to stand in spite of them. In verse 19 Paul tells us about tests which befell him. In your reading through your New Testament, haven't you ever been impressed with the terrific tests that came into the life of Paul himself? We have a powerful enemy whose aim is to get us down; and if we are honest, we shall admit that one of our chief handicaps is ourselves. As servants of the Lord, we need grit as well as grace. (cf. Proverbs 24:10, 1 Cor. 15:58.)

It is interesting to observe how over and over again the Lord says to His servants, "Fear not!" and "Be strong!" Why does He

say this so often? Because His servants are so prone to be fearful, and when they are fearful, they are weak.

5. The fifth mark is a **CLEAR CONSCIENCE**. Paul kept back nothing that was profitable to those whom he ministered. Verse 20 tells us this. It was a tremendous thing to be able to say such words, but all of the Lord's servants should be able to say it. (cf. Acts 23:1 and 24:16.) Paul was not perfect; he made many mistakes and often-times failed in one way or another, but no-one could justly point a finger at him and accuse him of not doing everything he could to serve the Lord. He was able to look at these elders in the face and say, "I have done my best." And they could not prove or say otherwise of him (cf. Acts 20:18). Can you say that you have a clear conscience — that you are doing everything you can for Him?

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## The Journey to Egypt

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I like to picture the little house  
In Nazareth that far day:  
Early astir that the two of them  
Might be on their urgent way,  
For there was a long, long road to go,  
And there were taxes to pay.

I like to think how slowly they came  
Through the sparkling morning air,  
How they paused at noontime beneath a tree  
To sup the red wine there,  
And to break their loaf — I like to think  
Of her smile — of his gentle care.

And then the long bright afternoon —  
And their coming at last at night  
Through the sunset glow as the far foothills  
Were pricked with many a light.  
How tired they were, and the woman's face,  
How still it was, how white!

The city at last with its bartering din . . .  
A star in the midnight sky,  
And silence over the sleeping world  
Save for a woman's sigh —  
Then — echoing down through the centuries,  
An Infant's lusty cry.  
A cry to be heard on the land and sea  
That would change the whole world's destiny!

Grace Noll Crowell.

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# - BETWEEN US WOMEN -

## The Problem of Dress

By Mrs. NINA GAMEDE



Many thousands of years before Christ came to the world, Hebrew women of note and of noble birth dressed in the most luxurious fashions in all history. This was a Hebrew custom which was a mark of dignity. That is why Rebecca was presented with a golden earring, bracelets, jewels of silver, jewels of gold and gorgeous raiment. Esther, the beautiful Queen, adorned herself with all the fineries one can think of, and all that was taken for granted as the culture of the Hebrew nation.

This custom was practised until the Advent and Ascension of our Lord. Before He left the earth, Christ promised to send the Holy Spirit Who would teach us all things. It was the first Christian Church that decided that Christian women should put on simple apparel and not adorn themselves with the fineries of old, for a good reason too. During this period, women of the streets, i.e. harlots, dressed themselves like the noble women of old, but with a base motive. So this made the first century Christians shun a woman bedecked with gems and jewels, and to classify her as "low type" without questions. The first Christian women had a difficult time in convincing non Christians that they were the followers of Christ, and that the world with all its pleasures and fineries no longer had a place in their hearts. It was a great relief when the first Christian Church decided that Christian women should be dressed differently in simple attire with no superfluous tinsels hanging from their ears, noses, necks, wrists and ankles. Then it was easy for people to recognize a Christian woman from a distance, and see the reflection of Christ in her simplicity. That is how the tables turned at the turn of the first century.

Even in this our 20th century, this principle is still our guide. You go to the dance halls and bioscope halls, look around and notice how women who frequent those places are dressed. Most of them are very scantily dressed and are decorated like Christmas trees. You visit the screen and watch the movie stars; they are all gems and jewels. Your next step is to study their lives. Surely, you will not be impressed. If after such an observation you go to Church and find the women in the church choir, or prayer women dressed like the movie stars and night club girls, you would conclude that they were birds of a feather and should be flocking together.

Dear reader, I would like you not to get me wrong here. The change in the attire of a Christian woman was brought about by environmental circumstances. Styles that had a tendency to hinder the progress of the Gospel were done away with. Such changes vary from place to place. In some parts of North America, for example, it would not be shocking to see a professing Christian woman wearing a few strings of pearls around her neck and a little touch of lipstick on her lips. In their particular area, it would be no hindrance at all. But here in Africa there would be quite a different reaction altogether, moreso among us Africans; lip sticks (red) are for a certain class of women. If you go along Eloff Street, in Johannesburg, you'll bump against African women wearing jeans, shorts or slacks, with red painted lips, painted eyebrows, smoking a cigarette. Watch the reaction of the passers-by; they look at these girls with disdain. In America however, observers do not even give it a thought to see teenagers in jeans. Even to find a dignified Christian housewife going about her house work in jeans is not at all alarming in the States. You'll find them watering their gardens or painting their homes in jeans. To them these are just like overalls or pinafores. I write this article with the mind that customs differ with countries and places. Truly speaking, there are no hard and fast rules as far as how a Christian woman should dress. It depends on where she is, what the custom of the people of that place is, and what her conscience says is right and honourable before the Lord.

I, for one, believe that God gave to a woman qualities which, when used efficiently, would make her a lovely creature

and a source of divine inspiration to her husband. I believe that a Christian woman should be presentable, charming and sweet. She should at the same time, reflect the image of Christ and not be mistaken for a hussy or minx. I do not believe that a Christian woman should be dressed in coarse sack clothes for the following reasons:—

(1) It is a waste of money to buy a cheap material; it lasts you no longer than a few months. (2) Your husband may be ashamed of you. If he can afford you better clothes, why persist on the poorest quality? (3) People might think that you became a Christian because you had a low intelligence. (4) They might think that Christianity is for the uncultured people only. (5) They might associate all the things you say about Christ with your poor clothes and tend to despise both you and your Christ.

There is yet another side to the question. I do not believe that as a Christian woman — a "born-again" child of God — you should dress like a Christmas tree for the following reasons:— (1) People might mistake your motives. (2) Self and the lust of the world would be reflected from your character instead of Christ. (3) You might look too artificial, and people might think your testimony is also artificial. (4) If you examine your basic motives, you would find pride and vanity lurking, and people would be sure to notice that. (5) You might nauseate your good husband.

This is the long and short of it. A Christian woman (I am talking about real born-again Christians and no bats) should use all her discretion in choosing clothes. She should choose clothes that would make the people of the world respect her and her faith; clothes that do not make her appear silly; clothes that would not offend her Christian fellowmen and make them stumble.

"It is good neither to eat flesh nor to drink wine, nor anything whereby my brother stumbleth, or is offended, or is made weak." Rom. 14:21.





## A CHRISTMAS LESSON FOR CHILDREN ON —

## God's Gift to us



By  
IRENE B. RANNEY —



## — CHILD EVANGELISM FELLOWSHIP

**APPROACH:** Why do we give gifts one to another at Christmas time? Yes, we give our friends gifts because we love them. Sometimes people give a gift because they have received one and think that they must give one in return, but this is not the true way of giving. We ought never to give anyone a gift unless we are really sincere and want to show our love to them; our gifts should express our love. Who do you suppose gave the first Christmas gift? God, our Heavenly Father. And who do you suppose it was? His own Son, the Lord Jesus Christ. He sent His Son to the earth as our Christmas gift because HE LOVED US. (Quote John 3:16). And again the Bible says, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the sacrifice for our sins." 1 John 4:10.

**PRESENTATION:** When we are giving a gift we always prepare for it, and God prepared His gift too. Hundreds of years before the Lord Jesus came to earth, God told the Jewish people that His Son should be born to a Jewish maiden, and that His Name should be "Immanuel". Isaiah 7:14. He even told them the name of the town where He would be born. What was it? Yes. Bethlehem. Micah 5:2. Christmas is only the earthly birthday of God's Son. He had been with His Father in glory from all eternity. Micah 5:2b. Proverbs 8:22-31. God loved us so much that He prepared the wondrous gift of His Son for us. And when the time came God gave Him to us. Galatians 4:4. I love God for giving His Son to us. Do you?

One day the angel Gabriel appeared to a Jewish maiden named Mary and told her she was to be mother of the Lord Jesus Christ. (Read Luke 1:28, 29 and 30 to the children). Gabriel told her to call the name of her son, "Jesus". He also told her that Jesus would be very great, and rule on David's throne; and there would be no end to His kingdom. Mary was very happy, and said, "Behold the handmaid of the Lord;

be it unto me according to thy word. And the angel departed from her." Later she sang a song of rejoicing saying, "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour." Mary understood that this son which God was giving her was different from every other child, because He was God. John tells us that "The Word was made flesh and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth." John 1:14.

When we receive a gift we always like to look at the wrappings and sometimes we say, "Oh, it is just too pretty to open!" Would you like to know how God gave His gift to us? Mary and Joseph, her husband, travelled from their home town of Nazareth to Bethlehem to pay their taxes. The Governor had decreed that everyone must go to his own city to be taxed and this brought a great many people to Bethlehem at the same time when Mary and Joseph came. There were so many people that there were not enough places in the hotel, or inn as it was then called, for them all, so Mary and Joseph had to spend the night in the stable with the cattle. They were glad to get even this warm place in which to sleep. That night the little Lord Jesus, God's Christmas Gift to us, was born, and Mary His mother wrapped Him up and laid Him in a manger. This wee little babe was our God in a human body. It is said to think that when God sent such a priceless Gift to this earth that there was no place for Him, except in a stable. He came from Heaven's glory where He was rich and became poor for us. (Quote 2 Cor. 8:9). He might have been born in a king's palace, but He chose a stable for our sakes.

Out on the hills near Bethlehem shepherds were keeping watch over their flocks that night, when suddenly the angel of the Lord appeared unto them and the glory of the Lord shone round about them. (Read Luke 2:10-12 to the children.) The shepherds listened eagerly as the angel told them

Luke 2:7-21 Memory Verse: 2 Cor. 9:15

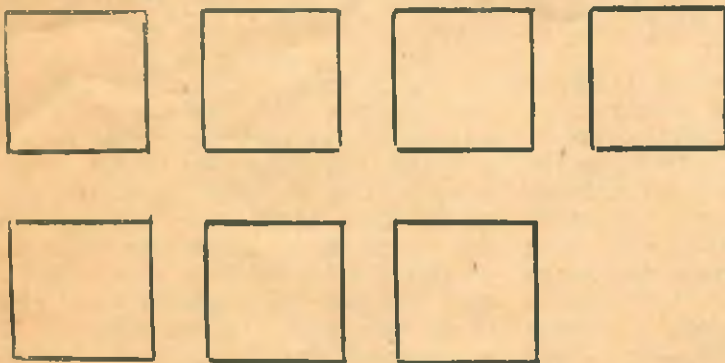
that Christ was born that very day in Bethlehem, and that He was to be our Saviour from sin. How eagerly we go to find our gifts on Christmas morning. The angel told them that they would find this first Christmas gift wrapped in baby clothes lying in a manger. My father used to put my gifts in my stocking, and there I would find them the first thing on Christmas morning. God had told the Jewish people long before that the Gift of a Son would be given in Bethlehem, and there the shepherds found Him! (Read Luke 2:13-17 to the children.) Do you suppose that the shepherds kept the good news of the Saviour's birth to themselves? No. They went and told it to others that they too might know about God's Gift. (Read Luke 2:18-21 to the children.) Their hearts were full of joy as they returned to their flocks.

A new baby must always have a name, and God had told Joseph the name for Mary's son before He was born. He was to be called "Jesus". Did you know that Jesus means "Saviour"? Matthew 1:21. Another name for Him was to be "Immanuel" which means "God with us". Weren't those lovely names for the One Who had come from God to us because God loved us? There are many, many names for our Lord Jesus, and each one is beautiful and each one tells us something of what He is like, and what He came to earth to do. We hang our Christmas gifts on a tree and God's Gift the Lord Jesus Christ was later hung on a tree too. He died on a cross, made from a tree, in order to become our Christmas gift. He suffered there for our sins; it was for this that He came to earth. 1 Peter 2:24.



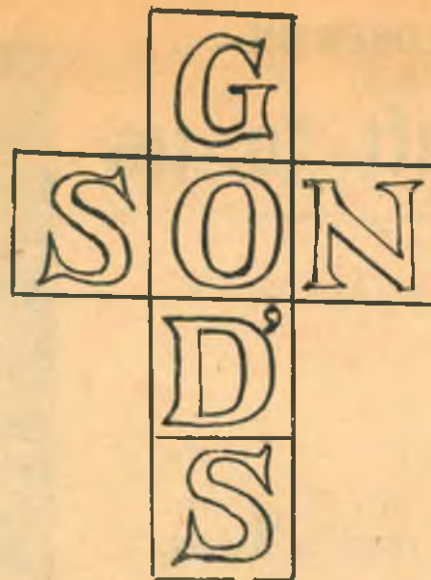
**APPLICATION:** How does a gift become yours? You take it and say, "Thank you". Do you work for your gifts? Pay for them? Beg for them? No. They are given to you because some one loves you, and all you need to do is to take the gift and it is yours. And so it is with God's Christmas gift to you. You cannot work for your salvation, nor pay for it in any way. Neither do you have to beg for salvation. No. God has given His precious Son to us as a Gift; given Him to be our Saviour because He loves us. All we need to do is to take our Christmas Gift, the Lord Jesus Christ for our own Saviour, and thank God for Him. (Quote John 1:12.) Have you received your Gift and thanked God for Him? We would feel very badly to prepare a gift for one whom we loved and then have them refuse to accept it, and yet many people have never accepted Gods gift of His Son at all. How it must grieve God's heart of love when we refuse to have His Son for our Saviour from sin. You will never know the real meaning of Christmas until you receive the Lord Jesus into your heart and trust in Him. Is there any boy or girl here today who would like to receive God's love Gift for your very own?

**OBJECT LESSON:** No. 1. The Correspondence Course of the Los Angeles Bible Institute gives this fine object lesson which has been the means of leading many children to Christ.



Cut six four-inch squares from red cardboard. Arrange the squares to form a cross, and fasten them together by pasting strips of paper on the back of the squares, thus making hinges. Cut letters from silver paper spelling "GOD'S SON". Paste on the squares using only one "O" and putting the "S" and "N" on either side, thus spelling "SON" on the vertical arms of the cross. Paste "G", "D" and "S" on the perpendicular squares forming the cross, spelling "GOD'S". Fold the sections up and around thus forming a box, and tie with ribbon to hold in place; to look like a Christmas package. (See diagram.)

"I have with me today a package which looks like a pretty gift. Doesn't it? This package represents the greatest gift ever given to the world. Would you like to know what the greatest gift ever given to the world was? I notice the letter 'D' on one side of the package. That 'D' could stand for diamonds. There are people who have diamond rings and bracelets, but they do not have the greatest gift. There is also a



'G' on the other side of the box. 'G' could stand for gold, but many people have various pieces of gold and do not possess the greatest gift in the world. At Christmas time you always unwrap your gifts to see what they are, don't you? We will untie this package and see if we can discover what the greatest gift is." (Untie and display a cross.) "Why, it is a cross and on the cross are these words, 'God's Son'. God's Son is the greatest gift ever given to this world." John 3:16. Many of our gifts at Christmas time are hung upon a Christmas tree. God's gift was also hung upon a tree, but the tree on which He hung was not beautifully decorated as our Christmas trees are. He hung upon a cross (cf. Gal. 3:13), bearing our sins and He died there for each one of us." 1 Pet. 2:24. "At Christmas time you had to receive your gifts in order to enjoy them, didn't you? It is even so with God's gift, the greatest gift ever given to us. He must be received in order to be owned. You must take or receive the Lord Jesus as your own Saviour."

Mary rejoiced when the angel told her that the Saviour was to be born, and the shepherds rejoiced when they heard the glad tidings and found the Babe in the manger. If you will receive God's Son as your Saviour He will bring great joy to your heart too. (Have decisions.) (Repeat memory verse.)

## LEGAL CHRISTIANS

(Continued from page 14.)

Lord says, "Every one who calls upon the name of the Lord will be saved. (vs. 13.) His name will be written in the Book of Life immediately. Christ will come into him to dwell in the Person of the Holy Spirit. He will have peace and joy that "passeth all understanding". The Apostle John will strengthen his assurance with these words: "I write this to you who believe in the name of the Son of God, that you may know that you have eternal life." I John 5:12, 13. The Holy Spirit will assure him that he is a Child of God born again unto life eternal. He will begin to live the Christian life in the power of the Holy Spirit.

God's laws will be to him a mirror to show him where he has defiled himself. As a Child of God, he now has access to the Blood of Jesus Christ. If he confesses his sins, Christ has promised to cleanse him immediately and make him holy again (I John 1:9). For all the good works he does for the honour and glory of Jesus Christ, he will be rewarded (I Cor. 3:9-15).

Dear reader of the Hope, should you find, after reading this brief analysis, that you are a Legal Christian, you may detach the decision card below and mail it to your Editor together with your personal letter. You will be replied personally. Should you desire to read Christian literature to help you in spiritual things, you may write to your Editor about it.

### MY DECISION AT CHRISTMAS

I realize that I am a legal Christian, and that, as such, I am going to perish. I now accept Christ as my Saviour and Lord of my life. Please pray for me and suggest how I can get Christian literature to help me grow in grace and in the knowledge of my Lord and Saviour, Jesus Christ.

Signed: .....

Date: .....

Address: .....





# IF...



"If" is one of the most frequently used words in our languages. All our ideals, wishes and dreams are inseparably connected with it. How often does one hear these words: "If only I had known"; "If only I had not done this or that"; "If only I had not done this or said that"? Many people utter these words with despair at the end of a day or year, when things have turned out different from what they had expected.

God gives and will still give us numberless opportunities for accepting Jesus Christ as our personal Saviour; for doing good to our fellow-men; for reading His Word. But time will come when we shall not be able to make use of these opportunities.

## NOW IS THE OPPORTUNITY FOR SALVATION

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Let us seek Him while there is still time of seeking Him. One day you shall call Him and He will not answer. It is then that you will utter the dreadful word "if".

Yes, "if" is an ominous knell sound over shattered dreams brought about not by fate, but by our own mistakes or willful deeds. "If" suggests that the available opportunity had not been properly used. One lost opportunity may not be very serious, but when a chain of other opportunities are lost, one cannot escape a feeling of regret, remorse and bitterness. It is then that one cries out, "if only . . . !" I still repeat that let him that

does not know Christ repent and accept Him as His Saviour and Lord of his life while there is still opportunity to do so. "Today is God's time; tomorrow is the Devil's time." "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. 55:6).

## NOW IS THE OPPORTUNITY FOR READING HIS WORD

Time shall come when everybody will be anxious to hear the WORD, but it will be too late. "Behold, the days come, saith Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the Words of the Lord, and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord, and they shall NOT find it (Amos 8:11-12). Let us make use of the opportunities we have. Let us make time to read God's Word everyday.

## NOW IS THE OPPORTUNITY FOR DOING GOOD

It is possible that there have been opportunities for doing good to someone in need, but nothing has been done so far. Perhaps there was an opportunity for giving someone food, clothing, advice, comfort, money, but you deliberately excused yourself from taking advantage of it. Perhaps your friend does not know Christ as his personal Saviour. Please make time to show him the way and to pray for him. If he descends into a Christless grave you will remain to be tormented by that "if" again.

# EXPRESSES OLD IDEAS

## THE LOST OPPORTUNITIES

By Student

BETHUEL MANONYANE MPURU,  
Bethesda Normal College, Pietersburg.

"Time wasted is never regained", says the old adage. All the broken hearts in the world cannot change the minutest detail of what belongs to the past. May God heal our cancer of the knees, so that we might kneel down and ask Him to forgive us for neglecting opportunities He gives us everyday. We should ever be aware that at the end of the life road, we shall account for the lost opportunities before the Son of God.

A certain author, whose name is not known to me, left this for the world to think about: "I shall pass through this world but once. Any good deed that I can do, or any kindness that I can show to any human being, let me do that now. Let me not defer or neglect it, for I shall NOT pass this way again."





Young Africa continues the debate on

### THE LOBOLO CUSTOM

J. S. Shiri, of Rorke's Drift, replies to  
S. G. Mekgwe, of Kimberley.

# LOBOLO

Any custom is good until it is proved bad by the Bible or by its bad effects upon the testimony of our Lord and Saviour, Jesus Christ. The same thing applies with the Lobolo custom. As prospective leaders of Africa, we should take this problem as ours. We should not be afraid of public opinion. We should solve the problem for the coming generation.

I would like to oppose Mr. Mekgwe's seven points because I do not agree with them.

**1. The Lobolo Custom is Scriptural.**

If it is Scriptural, how much did Adam pay?

**2. Because the Preachers were and are still unable to uproot the custom, it proves that Lobolo Custom is good.**

This reason does not in anyway justify the custom. The main work of the preacher is not to "uproot" customs, but to preach the Gospel. If he does not do so, the blood of the wicked will be required at his hand (Ezekiel 3:18—19).

**3. The Lobolo Custom has stood the test of time because it is Scriptural.**

How Scriptural? The social evils, the economic corruption, and political sins that characterized the times of Noah (Gen. 6:11ff) still characterize the twentieth century. Can we say that these evils are good because they have stood the test of time? What is bad is bad, no matter what we say and think of it.

**4. Jacob worked for 14 years for two wives, which was payment of Lobolo in the form of labour.**

I think Mr. Mekgwe is forcing the issue here. We cannot say that this passage (Gen. 29:15—30) is a binding principle for all Christians. If we should follow it, then we should also follow polygamy. There are many customs in the Old Testament which were meant for the Israelites and not for us. We cannot use every statement we find in the Old Testament to support our

view points. Personally I consider Laban's subjection of Jacob to 14 years' hard labour for his two daughters unfair and unfortunate. In Genesis 31:1—7, it is clear that Laban had become jealous of Jacob's prosperity, and jealousy is sin. Furthermore, we should remember that Jacob himself had escaped from home as a criminal.

**5. Young people should postpone marriage until they are able to pay Lobolo.**

Why make it a rule? People are not the same and circumstances are not the same. Let me quote one common case to prove that such a rule cannot be applied to all people.

Owing to delayed marriage, a certain engaged couple eventually fell into sin. The father of the girl, who was even a Church Elder, objected strongly to their marriage until the last penny of the Lobolo had been paid. The couple underwent this severe punishment not for the sin, but for the young man's inability to pay Lobolo! Is this a good custom? Why should one's marriage be delayed by such a fuss? St. Paul says, "For it is better to marry than to burn" (1 Cor. 7:9).

**6. What the father-in-law usually asks is very little as compared to his total expenditure on the girl.**

This statement is true to a certain extent. But remember brother that God does not give female children for commercial purposes on the marriage market! I am sure you have heard of many people whose principle is to spend more money on boys than on girls for their education. To me it sounds unfair to force the boy to pay Lobolo when he still has to pay heavily for his new home. The education of the girl is the duty of the parents, and it does not necessarily require compensation by Lobolo.

To crown it all, I know of girls whose parents refused to educate them but, through thick and thin, the girls forged their way to success and became teachers,

nurses, dressmakers, secretaries, etc. Sometimes they had to borrow money from other sources and return it after completion of their respective courses. In all these efforts the parents were not concerned; they did not pay a penny. When marriage time came, the same parents demanded a very big Lobolo with the pretext that their girls were highly educated. Why demand a high Lobolo when the girls have struggled on their own to achieve a profession? Is that not a racket? Is Lobolo a really good custom?

My dear Brother Mekgwe might have seen girls who have run away from their homes to marry illegally some lover who lives in another location. Nobody demands Lobolo from their unlicensed husbands. But why then should the faithful girls at home be debarred from the joys and responsibilities of married life by the Lobolo fuss?

**7. "And the servant brought forth jewels of silver and jewels of gold and raiment and gave them to Rebekah: he gave also to her brother and her mother precious things" (Gen. 34:53). And this act was some kind of Lobolo.**

Although this act was good, I deny that it was somekind of Lobolo as we know it. In our Lobolo custom, do we give first to the bride all that is necessary for her new home? It is not stated in this verse that the servant was forced to give; the gifts were presented voluntarily.

Another unfortunate thing about Lobolo is that it is used for enriching the father or for paying his share of the wedding expenses. In that transaction, the father is not concerned about his daughter's future; whether she starves at her new home, becomes none of his business.

**YOUNG AFRICA!** When we grow big, shall we sell our sisters and daughters? Shall we continue to cling blindly to this bad custom? I hope and pray that many readers may see the social and spiritual evils brought about by the Lobolo Custom.



# REDUCE!....

## by Eating Sweets and Cakes

(As in S.A. NURSING JOURNAL.)

By

DR. W. SCHWEISHEMER



### "No Candies Before Dinner — They'll Spoil Your Appetite!"

Do you remember how upset and angry our mothers and grandmothers got when we kids just before lunch or dinner had a few fast pieces of candy or a few cookies? "You'll spoil your appetite," they said with bitterness, "you cannot eat your dinner."

Recent observations have shown how right they were with their accusations. Sweets before meals actually spoil the appetite, and that is just what we want if we are on a reducing diet. "Spoil the appetite", that means chasing away those unpleasant pangs of hunger. When we try to reduce we are always looking for something which would take away the tormenting hunger without adding new calories.

Why are sweets able to chase away hunger and appetite, even small doses of sweets?

We learnt recently that the sensation of hunger does not depend mostly on the insufficient filling of the stomach as we used to think. Hunger is produced also by an abnormally low sugar content of the blood, a condition called **hypoglycemia** (from Greek hypo=below, glykys=sweet or sugar, and haima=blood). Hypoglycemia produces a violent sensation of hunger which most people cannot resist; they have to eat, they have to intake new calories, and the reducing cure is interrupted and spoiled.

The blood normally contains small amounts of sugar, dextrose, but this small amount is absolutely vital. As a rule the sugar content of the blood is no more than 65 to 120 milligram dextrose in 100 c.c. blood. Sometimes the sugar content in the blood is too high (**hyper-glycemia**) as in diabetics. But in hunger it is too low, and that is the condition of hypoglycemia which at present is the centre of extensive clinical studies.

It is well known that thin people generally have a longer expectation of life than stout people. And the greatest hazard in gaining overweight is overeating. There are many people who are aware of that and who would like to lose ten or twenty pounds or stay slim. But they don't like to abstain from their daily piece of cake or from their customary candy or after-lunch ice-cream.

A new principle has been developed for diet planning. It helps healthy people hold down their waistline and bodyweight by raising the blood sugar level. When the blood sugar falls too low, the appetite-regulating centre in the brain is irritated and stimulated; the dieting man or woman gets so terribly hungry that they cannot follow doctor's orders. They just have to eat something and another something and still another something until their hunger is satisfied.

If you give them a little bit of sugar, however, between meals, or as dessert after the meal in form of candy or cake or ice-cream, the blood sugar level will be raised and the tormenting sensation of hunger will disappear although the intake of calories is small.

A lump of sugar or a teaspoonful of sugar in your coffee or a "lifesaver" or a ten-gram-candy does not contain more than 18 calories. This is not much if you compare it with the 1,200 or 2,000 calories a day as they are used in a reducing diet. But it means a lot for cutting out unpleasant and will-power-destroying hunger!

### Where Does The Blood Sugar Come From?

All the food we eat is digested, partly in the stomach, partly in the intestines. By this method the carbohydrates in the food such as sugar, bread, flour, noodles, potatoes, rice and some other familiar foods, are chemically burned and converted into sugar.

The sugar in the blood is used for living activity. Part of it is stored in the form of glycogen in the liver. All body tissues, especially the brain and the muscles including the heart muscle, need continuous doses of sugar for nutrition. The liver provides what is needed in times when we don't eat carbohydrates. Sugar is carried to the heart, to the brain and to other organs and tissues by way of blood from the liver.

If during a reducing cure you eat some sweets in between meals, you will be spared the violent pangs and pains of hunger. You don't sit down at the table excited and super-hungry with no other idea but to wolf down large amounts of food as fast as possible. The regular sugar level in your blood will avoid such excitement. So you can easily take only the measured amount of food prescribed by the plan of your reducing diet.

### Scientific Experiments With Sweets For Losing Weight

A series of tests was carried out by a team of physicians of the Brusch Medical Centre in Cambridge, Massachusetts, with 240 overweight people who wanted to reduce—men and women from all walks of life, between 21 and 70.

They all were average cases of overweight. There were no cases of glandular obesity in the series nor people who ate too much because of a deep psychological disturbance. Practically all of them had tried many ways to lose weight. They never went farther than losing five or ten or more pounds, but after a few weeks they ate again in their usual way and they got back their lost weight or even gained more pounds.



Dr. Charles A. Brusch and his associates in the test—three, interns, a general practitioner and two psychologists—started the test by dividing the 240 men and women into six groups of 40 each, according to age, sex, activity and degree of overweight. Four of these six groups received a 1,200 calories diet (normal average in men 3,000 calories a day, in women 2,400 calories), which is a third-degree reducing diet, plus one of four appetite-decreasing kinds of substances.

These four kinds of appetite-depressants were, according to a report by Gerold Nelson: (1) Bulk, such as methyl-cellulose wafers; they fill the stomach with non-nutritive material and thus dull the desire for food; (2) Chemical substances that cause the stomach to produce less hydrochloric acid and in this way diminish the hunger; (3) Addition of lozenges to the diet, they contain vitamins and minerals though hardly any calories; (4) Addition of low-calorie, caramel-type candy, also containing vitamins and minerals.

The chemical substances used in those experiments had no dangerous side effects. Besides, people taking them were under constant medical supervision.

The fifth group also had only 1,200 calories per day, but no appetite-depressant was added.

The sixth group had no limitation of calories in their daily diet. They were advised though to "spoil their appetite" by eating some candy before each meal.

The duration of the tests was two months or a little longer. Each participant was checked every one to two weeks, and the maintenance of their diet during the experiments was checked carefully.

### Results Of The Candy Diet

The results of the experiments were highly enlightening. The group with a reducing diet, but with no appetite depressant, had the hardest time (group 5). Only four of forty people were still on their diet after ten days, they just couldn't stand it any longer. Of the group which had chemical stimulants with their diet (group 2), 24 per cent had to give up because of general nervousness, uneasiness and insomnia.

Best off were those patients who with their reducing diet had candies between meals (group 4). They were able to complete the tests without any unpleasant reactions.

This group was most successful regarding loss of weight as well. They lost on the average 13.1 pounds during the two-months test. The group with reducing diet plus chemical appetite depressants (group 2) lost an average of 7.31 pounds during the same time. The group with a reducing diet of 1,200 calories, but without any other prescription (group 5) lost an average of 4.9 pounds. The group with the methyl-cellulose wafers (group 1) lost an average of 6.3 pounds, about the same as the group with the lozenges (group 3).

It was most interesting that the group with a regular diet and who had to eat candies or other sweets before each meal (group 6), lost an average of 5.9 pounds—that is even more than group 5 which had only 1,200 calories without any extra addition and which lost only 4.9 pounds on the average!

Let's not forget that these figures represent the **average** loss of weight for each group. Actually, the experimental people lost between one and twenty-six pounds during the two-months-test.

### Sweets Indeed Spoil The Appetite

Eighty per cent of the overweight persons could not go through with the test unless they got appetite-depressants of some kind. The most effective appetite-depressant was the candies given before meals. Dr. Brusch said at the end of the tests that the study convinced them that eight out of every ten overweight people cannot regain a slim figure or remain on a diet without the aid of a depressant.

Those of their patients, he said, who were given the caramel candy, before mealtime, lost about three times as much weight as those using other depressants, including products prescribed by physicians.

And one woman patient, Mr. Nelson reported, said after the test: "I didn't mind dieting this time. I had always looked upon candy as a forbidden food during a diet, but this candy actually lessened my appetite."

Reduction of weight requires the application of the best that modern medicine has to offer, including new knowledge of nutrition and psychology. And every effective method should be used which brings about the desired loss of weight with a minimum of unpleasant sensations during the reducing cure. Here belongs the use of small portions of candies or cakes, ice-cream or other sweets between and before meals.

The LORD shall be thy confidence, and shall keep thy foot from being taken.

— Prov. 3:26.

Kept when busy and when still;

Kept, encircled by God's will;

Kept in service great or small;

Kept in cottage or in hall;

Kept in poverty or wealth;

Kept in sickness or in health;

Kept when sleeping and awake;

Kept by God, for His Name's sake.

—Sel.

## I WAS A DRUG ADDICT

(Continued from page 5).

refreshing slumber. My appetite became so excellent that I was almost ashamed of the amounts of solid food that I seemed to have to consume. I recovered the flesh that I had lost, and my normal colour; I have been well, and looked well all these twenty-five years since my healing. Miss Wells, of Kaira, India, said to me in Westminster Church, Winnipeg, some years ago, "You can truly say of Him, 'He is the health of my countenance.'" The hardest work of my life has been done during these twenty-five years, and I believe that some of it, at least, will stand the fire which shall try every man's work.

Just one word in closing. I was greatly helped in my hour of anguish and sore trial by the prayers and counsels of some of God's people. I had thought to mention the names of some of these, but I am withheld from doing so. It matters not to them; their names are written in the Lamb's Book of Life, and they will gladly unite with me in ascribing all the glory for my wonderful deliverance to Jesus, that in all things He may have the pre-eminence. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor, and glory and blessing . . . Blessing and honor, and glory and power to be unto Him that sitteth upon the throne and unto the Lamb forever and ever."

The End.

### SPEAK GENTLY

Speak gently. It is better far  
To rule by love than fear.  
Speak gently: Let no harsh words mar  
The good we might do here.

Speak gently to the little child,  
Its love be sure to gain.  
Teach it in accents soft and mild,  
It may not long remain.

Speak gently to the aged one,  
Grieve not the careworn heart;  
The sands of life are nearly run,  
Let such in peace depart.

Speak gently, kindly, to the poor;  
Let no harsh tone be heard.  
They have enough they must endure  
Without an unkind word.

Speak gently to the erring. I know  
They must have toiled in vain.  
Perchance unkindness made them so.  
Oh, win them back again.

— Sel.



bership is concerned. A member of the Church of Antioch or Corinth, or wherever else he might fix his dwelling.

Again, these separate churches are as much bound to be subject to one another as are individual believers. We are commanded to obey our brethren in the Lord, simply because they are our brethren; because they are the temple and agent of the Holy Ghost; and because they have a joint interest and responsibility in the character and conduct of all who profess the name of Christ. This obligation does not arise out of mere proximity of residence, and therefore is not limited to those who reside in the same place. Neither does it arise out of any covenant or mutual promise of obedience, and therefore is not confined to those who may form that social compact. As it arises out of the indwelling of the Holy Ghost, it extends to all in whom the Spirit dwells, and is to be exercised of course according to the rule of Christ, whatever that may be. But the point now is that the law of the Spirit tends to the organic union of separate churches in the same way and to the same extent that it tends to the external union of believers in individual churches.

In the second place, what is thus seen to be the law of the Spirit, or the tendency of the internal life of believers, is found to be the fact in the history of the Church. Wherever churches remain isolated, out of organic union with all other churches, that condition has been recognized as abnormal, as something to be accounted for, if not always justified, by *ab extra* influences.

In the apostolic period all churches were united, not only, as was remarked, because a member of one was entitled to membership in all, but each recognized all others as churches having all the Scriptural prerogatives and privileges of such organizations. They recognized the validity of each other's ordinances. A man baptized or ordained in Jerusalem had not to be rebaptized or reordained when he went to Corinth. A man excommunicated by one Church was excluded from all.

But besides all this, they were all subject to a common authority. The Apostles were not diocesan bishops. Their jurisdiction extended over all Christians, and over all churches. This necessarily arose from their gifts and from their commission. Hence, Paul wrote to the Church at Rome with full apostolic authority before he had ever visited that city. Peter, in like manner, addressed as an Apostle and Elder the Churches of Pontus, Cappadocia, Asia, and Bithynia, in the center of the field of Paul's missionary labours. The power thus assumed was not that of teaching only, but also of government. We find also that the Council of Jerusalem issued decrees for all the churches of the Gentiles to observe.

## STRIVING FOR UNITY

What was true in the apostolic age has proved, as a general rule, true ever since. In nature every thing organic, every plant or animal, has a *nisus formativus*, by which

it is impelled, as by an inward necessity, to assume the form suited to its nature. This inward impulse may be impeded or perverted by various circumstances, so that the plant or animal may never attain to its normal condition. Nevertheless, it never fails to manifest its existence, and the state to which it tends.

So it is with the Church. It has always striven after unity. This has been its characteristic in all ages. It gave rise to the ideas of heresy and schism. It manifested itself in the provincial and general councils. At the Reformation the same feeling revealed itself. The churches then formed ran together as naturally as drops of quicksilver. And when union was in any case prevented, it was by insuperable hindrances, which counteracted an obvious and admitted tendency, and was deplored as an evil.

This historical fact, this continual effort of believers in all ages to present themselves before God and man as one body, is the revelation of an inward law which must be recognized as the law of the Spirit. It operates according to the command of Christ, and toward an end which He has taught us to regard as of the highest importance.

The theory of the Church, therefore, everywhere presented in the Scriptures, is that believers are a band of brethren, children of the same Father, fellow-citizens, subject to the same King, united together as one mystical body by the indwelling of the Holy Spirit, and therefore having the same faith, the same inward life or experience, recognizing each other as fellow Christians, and loving each other as the hands sympathize with the feet, and the feet with the hands. This is the spiritual or mystical union of believers, as individuals, scattered over the face of the earth.

But, as we have seen, as man is a social being, and is led to unite with his fellow men in organic, external societies, so believers, under the guidance of the Spirit, unite in forming themselves into separate, individual churches, for the purposes of worship, and mutual watch and care. Thus the inward unity of believers expresses itself in the outward union of church organizations.

These separate churches, however, remain one: (1) Because they continue to be subject to the same Lord, to be animated by the same Spirit, and possess the same faith; (2) Because they recognize each other as churches, just as every Christian recognizes every other Christian as a fellow believer, and consequently recognize each other's members, ordinances, ministers, and acts of discipline; (3) They continue one body because they are subject to one common tribunal. That common tribunal at first was the Apostles, now the Bible and the mind of the Church as a whole, expressed sometimes in one way and sometimes in another.

Such at least is the normal state of the Church. It is one body, not only in virtue of its spiritual unity, but externally, by the subjection of each part to the whole.

It is a melancholy fact that this normal state has never been fully reached. It is a goal apparently as distant now as it was

centuries ago. Still it should be recognized as the goal to which the Church tends, for which she should strive, and the failure to attain which should be recognized as an imperfection and a sin.

The causes which have prevented this normal unity of the Church are patent to every reader of its history. Some of these causes are altogether unworthy and evil, others are legitimate and worthy of respect, and such as, while they exist, should be patiently submitted to.

The former class do not demand our attention.

The second consists in such a conscientious differences of opinion on questions of doctrine and order as render harmonious action in one and the same externally united body impossible. It is better to separate than to quarrel or to oppress. Two cannot walk together unless they be agreed.

## IS DIVISION LEGITIMATE?

External union is the product and expression of internal unity. The former cannot be safe or desirable when pressed beyond the latter. One of the greatest evils in the history of the Church has been the constantly recurring efforts to keep men united externally who were inwardly at variance. Such forced union must be insincere and pernicious. It leads to persecution, to hypocrisy, and to the suppression of the truth. Where two bodies of Christians differ so much either as to doctrine or order as to render their harmonious action in the same ecclesiastical body impossible, it is better that they should form distinct organizations.

Such are the differences not only between Romanists and Protestants, but between Episcopalians and Presbyterians, between Presbyterians and Independents. We may lament over such differences, and the separations, alienations, jealousies, and conflicts which they are adapted to produce, but no wise man would propose to act as though the differences did not exist. They are facts which must be recognized and taken into account. We may labour to remove them, and to produce such unity of opinion as to render external union practicable and desirable, but until such unity is attained, all attempts at external union are premature and injurious.

Admitting, therefore, that the existence of denominational churches, in the present state of Christendom, is unavoidable, the practical question is: What course ought they to pursue to increase their spiritual fellowship, and to diminish the evils of their external divisions?

1. The first of those duties is mutual recognition. As we are bound to recognize every Church as a Church, and treat it accordingly. And as we are not at liberty to give an arbitrary definition of a Christian so as to exclude any of the true children of God, so we are not at liberty to give an arbitrary definition of the Church, so as to exclude any of the true Churches of our common Lord.

(To be continued.)



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